

## Respect for The Red White Flag in The Understanding of Syataryah and Muhammadiyah Communities: A Comparative Study

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**Abstract.** The aims of this study was to gain an understanding of the Syatariyah tariqat community and the Muhammadiyah Organization regarding respect for the red and white flag. In this study, the author uses a qualitative method (field research) with a comparative approach (compare). In this study, the respondents were cadres and communities connected to the Syatariyah tariqat and Muhammadiyah organizations. This study found that the opinion of the Syatariyah and Muhammadiyah people regarding respect for the Red and White Flag is something that must be done as an Indonesian citizen. Because the respect that the people show for the flag is a form of love for the State of Indonesia and remembers the struggle of the nation's heroes in expelling the colonialists and liberating their country. In addition, the respect done to the Red and White Flag is a form of ta'zim (glorification) not in the form of ta'abud (worship). Then, the values contained in respect for the Red and White Flag have the most important things for the Indonesian people, namely the Value of Commemorating the History of the Struggle, Nationalist Values, telorance Values, and the Value of Unifying the Nation.

**Keywords:** Comparative Study, Understanding, Respect, Red and White Flag, Syatariyah and Muhammadiyah

### Introduction

Indonesia is a country consisting of islands and the largest and largest country in the world.<sup>1</sup> According to the calculation of National statistics in 2019, that the territory of Indonesia reaches 1,916,906.77 km<sup>2</sup> and consists of 16,056 islands (UU, 1996) and has the 5 largest islands, namely Sumatra, Java, Kalimantan, Sulawesi ,and Papua.<sup>2</sup> The

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<sup>1</sup> Amrullah Amrullah, "Integration of Islamic Moderation Values on Islamic Education Learning Material at Madrasah Aliyah Level," *AJIS: Academic Journal of Islamic Studies* 7, no. 1 (7 Juni 2022): 27, <https://doi.org/10.29240/ajis.v7i1.4284>.

<sup>2</sup> Kaelan, *Pendidikan Pancasila, Reformasi* (Yogyakarta: Paradigma, 2016).

state of Indonesia became independent on August 17, 1945, which at that time was appointed Ir. Soekarno as the first President of the Republic of Indonesia was accompanied by Vice President Drs. Moh. Hatta. Indonesia is fought for by Indonesians from various ethnic groups, languages, and religions, so that Indonesia has the motto *Bhinneka Tunggal Ika* which means that although they are different, they are still one. This motto is regulated in the 1945 Constitution of the Republic of Indonesia in article 36A, that the symbol of the State is Garuda Pancasila, and the motto *Bhinneka Tunggal Ika*.<sup>3</sup>

In the history of Indonesia, the Indonesian nation, the symbol of the Republic of Indonesia is the Garuda Pancasila with the motto *Bhinneka Tunggal Ika*. This is stated in Government Regulation no. 66 of 1951. The motto *Bhinneka Tunggal Ika* is a symbol of the reality of the Indonesian nation and State which is composed of various elements, namely ethnicity, customs, class, culture, and religion.<sup>4</sup>

Indonesian citizens are a country that is predominantly Muslim and the largest Muslim country in the world, but Indonesia is not an Islamic country.<sup>5</sup> The Islamic community residing in Indonesia not only expresses selfishness and pluralism, but the Indonesian people always maintain their integrity between each other, so that the Indonesian nation can be independent and united in one goal and determination to expel colonialism from the motherland territory and liberate the State and its people from cruelty. foreign nation. This describes the Indonesian people who have a very high sense of tolerance between each other. In addition, Muslims also understand the attitude of tolerance that has been taught and imitated by the Prophet Muhammad SAW, both in the fields of Politics, Social, Society, Religion, and so on.<sup>6</sup> Medina is a country led by Prophet Muhammad SAW which is an area with a pluralistic society (ethnic and religious), but Prophet Muhammad SAW always respects, respects and gives compassion to the needy without indiscrimination.<sup>7</sup> This

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<sup>3</sup> Kaelan.

<sup>4</sup> Meki Johendra, "Memelihara Anak Yatim Perspektif Hadis," 2022, 16.

<sup>5</sup> A. Ubaedillah Abdul Rozak, *Pendidikan Pancasila*, 14 ed. (Jakarta: Kencana, 2018).

<sup>6</sup> A. Ubaedillah Abdul Rozak.

<sup>7</sup> A. Ubaedillah Abdul Rozak.

can be seen from the conversation of Abu Bakr Ash Shidiq with his daughter Aisyah RA. After the death of the Prophet Muhammad, the First Caliph and the closest Companion of the Prophet Muhammad, asked Siti Aisyah, "O Umm Mu'minin, what is the practice of my best friend that I have not done. So Umm Believers replied, The Messenger of Allah came to the market every morning and gave food to a Jewish beggar. This identifies that a messenger of God in helping the community even though different religions.<sup>8</sup> Thus the Prophet Muhammad SAW showed his attitude of tolerance as a messenger of Allah SWT between mankind and helping each other, as Allah SWT explains in the Qur'an, namely:

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...

*...And help you in (doing) goodness and piety, and do not help in sinning and enmity...(Al-Maidah: 2)*

If referred back related to the surah al-Maidah: 2 which explains that Allah SWT commands believers to help each other in goodness and piety to Allah SWT, in this verse Allah SWT has given an important lesson for Muslims, that the attitude of helping (tolerance) is something very important. important in carrying out a safe, peaceful and prosperous life between communities.<sup>9</sup>

Then, Prophet Muhammad SAW is the last messenger of Allah SWT (khatamul Anbiya ') and becomes a good role model for every people both in Worship and Muamalah. As Allah states in the Qur'an, namely:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ...

*Indeed, there has been in the Messenger of Allah a good role model for you...(Al-Ahzab: 21)*

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<sup>8</sup> Nashih Nasrullah, "Pengemis Yahudi Buta: Rindu Disuapi Rasul dan Lalu Syahadat," 2019, diakses 26 Agustus 2021, <https://m.republika.co.id/berita/pzj5vb320/pengemis-yahudi-buta-rindu-disuapi-rasul-dan-lal-syahadat>.

<sup>9</sup> Edriagus Saputra; Samiullah Taraki; Nana Gustianda; Zakiyah, "The Effect of Mamakiah Tradition toward Students' Education in Padang Pariaman Traditional Islamic Boarding School," *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan* 71, no. 1 (2022), <https://doi.org/DOI: http://dx.doi.org/10.29240/jf.v7i1.3577>.

This year, the Republic of Indonesia has been independent for 77 years, that independence is always commemorated and celebrated by every Indonesian citizen, such as carrying out activities that can enliven the Independence Day of the Indonesian Nation, namely Panjat Pinang, eating crackers, running races, to national activities. In every year the Indonesian nation celebrates the independence day of this country, the government always carries out the raising of the red and white heritage flag. In raising the Red and White Flag, it is customary for the Indonesian people to sing the Indonesia Raya anthem and pay respects to the red and white flag. Respect for the red and white flag which is a symbol of appreciation from the Indonesian people to their country by lifting their heads up and raising their hands to their heads. The Red and White Flag is the identity of the Indonesian people as described in the 1945 Constitution of the Republic of Indonesia in article 35.<sup>10</sup> The activity of honoring the Red and White Flag has been taught by every Educational Agency in the form of appreciating the struggle of the country's heroes to get the independence of the Republic of Indonesia and this activity is continuously carried out every Monday morning by carrying out ceremonies and raising the red and white flag while paying respects (Raising Hands).

However, in understanding respect for the Red and White Flag, the Indonesian people have different opinions, so that understanding comes to the act of being part of Shirk (associating partners with Allah SWT). This research will examine the understanding of the Syatariyah and Muhammadiyah communities. Based on the flow and organization of the Islamic community which is growing and has many followers in Indonesia.<sup>11</sup> Thus, the authors are interested in conducting research on the understanding of respect for the Red and White Flag from an Islamic perspective (Comparative Syatariyah and Muhammadiyah).

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<sup>10</sup> Sekretariat Jenderal MPR RI, *Panduan Pemasyarakatan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 dan Ketetapan MPR Republik Indonesia*, 13 ed. (Jakarta: Sekretariat Jenderal MPR RI, 2014), 201.

<sup>11</sup> Pramono Pramono, "TEKS DAN KONTEKS KEPEMIMPINAN KAUM TUA DALAM NASKAH-NASKAH TAREKAT SYATTARIYAH DI MINANGKABAU," *HUNafa: Jurnal Studia Islamika* 6, no. 1 (15 April 2009): 1, <https://doi.org/10.24239/jsi.v6i1.115.1-16>.

If referred to the previous literature review, the study of respect for the red and white flag in an Islamic perspective has not been found in the form of scientific work, however, the authors found several studies related to this research, including:

First, the article published by Agustinus Wisnu Dewantara on Pancasila as the Foundation of Religious Education. This study explains the opinion expressed by Ir. Soekarno about the basics that need to be owned by Indonesia, then Soekarno said Divinity, Nationalism (Nationalism), Internationalism (humanity), consensus/ deliberation and Welfare. The five principles have been contained in the points of Pancasila, so that Indonesia can stand firmly<sup>12</sup>.

Second, research conducted by Hamidulloh Ibda from the Nahdlatul Ulama Islamic College (STAINU) Temanggung with the title *Hubbul Wathan Minan Iman Concept in Islamic Education as the Spirit of Nationalism*. The study explains that the concept of loving the State of Faith is something that must exist in every citizen, so the character of Nationalism in the state must be owned by every Indonesian citizen, so that it becomes a spirit in *Hubbul Wathan Minal Iman (Love the State of the Republic of Indonesia)*. Faith). Among the characteristics of Nationalism in realizing *Hubbul Wathan Minal Iman*, namely preparing a generation of nationalism, religious and tolerant nations<sup>13</sup>.

Third, research conducted by M. Alifudin Ikhsan from the State University of Malang with the title: *Values of love for the homeland in the perspective of the Qur'an*. The results of this study, that love for the homeland (*hubbul wathan*) is a feeling of pride and belonging to an area. This feeling can be manifested in the form of being willing to sacrifice to protect and protect the territory from all forms that threaten and disturb the territory<sup>14</sup>.

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<sup>12</sup> Agustinus Dewantara, "Pancasila sebagai Pondasi Pendidikan Agama di Indonesia," preprint (INA-Rxiv, 29 Agustus 2018), <https://doi.org/10.31227/osf.io/5cxbm>.

<sup>13</sup> Sekolah Tinggi Agama Islam Nahdlatul Ulama, "KONsep Hubbul WatHan Minal iMan DALAm peNDIDIKaN IslAm sebAgAI RUh NAsIONAlisme," t.t.

<sup>14</sup> M. Alifudin Ikhsan, "NILAI - NILAI CINTA TANAH AIR DALAM PERSPEKTIF AL-QUR'AN," *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 2, no. 2 (12 Desember 2017): 108-14, <https://doi.org/10.17977/um019v2i22017p108>.

The research above is related to the research that the author did, in terms of similarities: this research study is related to the discussion of Indonesian nationality and the values contained in the Islamic Perspective. However, in terms of differences, the research explains that Indonesia is a pluralistic nation which includes various tribes, nations, languages, races and religions. However, because of mutual respect and tolerance among each other, so that the Indonesian nation can be free from colonialism and religion cannot be separated from the Indonesian state.

## **Methodology**

This research is a qualitative field research study using a comparative method (comparison).<sup>15</sup> The Comparative Method aims to compare the understanding of the Syatariyah community with Muhammadiyah about respect for the Red and White Flag in an Islamic Perspective. This study aims to gain an understanding of the people of Syatariyah and Muhammadiyah. Data collection techniques by conducting observations, interviews and documentation.<sup>16</sup> Interviews were conducted with the community, youth and scholars from Syatariyah and Muhammadiyah Islamic Community Organizations (Ormas Islam). In this study, the author does not look for the truth or error of an Ormas, but the author will describe as best as possible the understanding of respect for the red and white flag according to Syatariyah and Muhammadiyah.

## **Research Results and Discussion**

### ***Red and White Flag Portrait***

According to the Big Indonesian Dictionary, that the red and white flag consists of 3 words, namely, flag, red and white. The flag has the meaning of a rectangular or triangular piece of cloth or paper (tied to the end of a stick, pole, etc.) used as a symbol of the state, association, body,

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<sup>15</sup> Afrizal Nur, "Konsep Wasathiyah Dalam Al-Quran;(Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir Dan Aisar At-Tafasir)," *Jurnal An-Nur* 4, no. 2 (2016).

<sup>16</sup> Edriagus Saputra, "Tradisi Menghiasi Hewan Kurban pada Masyarakat Kenagarian Bawan," *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan* 4, no. 1 (31 Mei 2019): 1, <https://doi.org/10.29240/jf.v4i1.763>.

etc. or as a sign; banners; stump. While the word red means a color similar to blood, while white means a pure color. According to Izmi in his article entitled "Red White Flag As The Identity Of The Nation Of Indonesia", that the color red has the meaning of courage or human courage and the color red is also the basis of the human body which is fed by blood from birth. While white has the meaning of holiness, this white color describes a clean human spirit.<sup>17</sup> If the two colors are combined, they become red and white which are found on the Indonesian flag. In ancient Javanese culture, that the red and white flag has a meaning as a unifying symbol between men and women, while for Indonesian citizens, the red and white sang saka flag is used as a symbol of courage and purity in defending Indonesia's independence and bringing Indonesia forward peacefully. in the international world.

The Red and White flag was originally used by the kingdoms of Majapahit, Kediri and Bugis Bone which was used as a symbol of the greatness and banner of the kingdom. In 1928, the Red and White flag was also used by youth, students and nationalists as a fighting spirit against the Dutch colonialists.<sup>18</sup> However, the Red and White Flag of the Republic of Indonesia which was first raised at the Proclamation of Independence of the Republic of Indonesia on August 17, 1945, is the flag that was sewn by Fatmawati's mother who is the wife of Ir. Sukarno. The flag is called the Sang Saka Merah Putih Flag and the Red and White Flag used in independence activities and flag ceremonies every Monday is called the Sang Merah Putih Flag.

In order to protect the Sang Saka Merah Putih flag and fear of damage, President Soekarno kept the Sang Saka Merah Putih flag at the Merdeka Palace Building. The Sang Saka flag is stored in a vitrin made of flexi glass and is in the shape of a trapezoid. The Sang Saka Merah Putih flag was last flown at the Independence Palace on August 17, 1968, during the reign of President Soeharto. In accordance with the Ministerial Decree No. 003/M/2015, the Sang Saka Merah Putih flag has the status of a

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<sup>17</sup> Nadiatul Izmi, "BENDERA MERAH PUTIH SEBAGAI IDENTITAS BANGSA INDONESIA," 2021, 10.

<sup>18</sup> Dr. Winarno Dr. Winarno, M.Si M.Si, *Paradigma Baru Pendidikan Kewarganegaraan*, 3 ed. (Jakarta: Bumi Aksara, t.t.), 13.

National Cultural Conservation with Registration Number: RNCB. 20150201.01000032.<sup>19</sup>

Then this Red and White Flag has also been included in the Republic of Indonesia Law Number 24 Article 7 Paragraph 3 which explains about the Flag, Language of the State Emblem and the National Anthem, which reads: The National Flag must be flown at every commemoration of the Independence Day of the Indonesian Nation on August 17 by the citizens of the Republic of Indonesia. country that controls the right to use houses, buildings, offices, education, public and private transportation located in the territory of the Unitary State of the Republic of Indonesia abroad.<sup>20</sup>

### ***Understanding of the Syatariyah Community and Muhammadiyah About Respect for the Flag from an Islamic Perspective***

Syatariyah is one of the schools of Islam that has developed since ancient times, the flow of syatariyah is often known as the traditional flow. Syatariyah flow is widely found in the area of West Sumatra and this flow has existed since the first Islam entered in West Sumatra brought by Shaykh Burhanuddin. The Syatariyah congregation is developing very rapidly in the Padang Pariaman area, this can be illustrated through the traditional Islamic boarding schools scattered in the Padang Pariaman Regency area.<sup>21</sup>

In addition, Muhammadiyah is one of the growing Islamic organizations in Indonesia. This organization has existed since the independence of the State of Indonesia led by H. Agus Salim. The Muhammadiyah organization is known as the largest Islamic community organization in Indonesia and has a modern (contemporary) understanding. The understanding of Muhammadiyah cadres in

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<sup>19</sup> Direktorat Pelindungan Kebudayaan, "Mengenang Bendera Sang saka Merah Putih Lebih Dekat," 2019, <https://kebudayaan.kemdikbud.go.id/dpk/mengenal-bendera-sang-saka-merah-putih-lebih-dekat/>.

<sup>20</sup> Staff UGM, "Undang-Undang Republik Indonesia Nomor 24 Tahun 2009," diakses 1 September 2021, <https://luk.staff.ugm.ac.id/atur/UU24-2009BenderaBahasa.pdf>.

<sup>21</sup> Andrianto, Wawancara dengan Tuangku dan Ulama Syatariyah masyarakat Padang Pariaman, 2021.

explaining the verses of the Qur'an and the Hadith of the Prophet Muhammad SAW is adjusted to the times without conflicting with Islamic teachings.<sup>22</sup>

The red and white flag is a symbol of the Republic of Indonesia, the flag has the meaning Red means Courage and White means Holiness. According to Mr. Windra Firdaus, as the Leader of Muhammadiyah for the West Sumatra Region, said:

*The Red and White flag is a form of courage from the struggle of the Indonesian people in expelling the colonialists on the motherland and liberating Indonesia (free from foreign slavery), so Red means the courage of the Indonesian people, so that they are ready to shed blood in defending their nation and country and White is a form of What is done by the Indonesian people is a sacred act in getting out of the form of colonialism and all of that is with the permission of Allah SWT.<sup>23</sup>*

This agrees with Mr. Syamsurizal, who is a member of the Tandikek Traditional Nagari Density (KAN) and a community of followers of the Syatariyah tradition, saying:

*The Red and White Flag is a symbol of the State of Indonesia and one of the countries in the world must have a flag. The Indonesian flag is red and white, that red means brave and white means holy.(Syamsurizal, Interview, 2021)*

In line with the opinion above, according to Mr. Syafrizal Efendi, as Chairman of Tariqat Mutabarrah Padang Pariaman, he said:

*The red and white flag comes from the royal flag that developed in Indonesia. The Red and White Flag is a symbol of the State of Indonesia that must be protected, respected and respected, so that other nations also participate in respecting our nation. The Red and White flag means brave and White means Holy. Because in gaining independence, one must have courage and struggle and*

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<sup>22</sup> Izmi, "BENDERA MERAH PUTIH SEBAGAI IDENTITAS BANGSA INDONESIA."

<sup>23</sup> Windra Firdaus, Wawancara dengan Pimpinan Muhammadiyah Wilayah Sumatera Barat, 2021.

*have a holy intention.*<sup>24</sup>

However, today's developments, that the actions carried out by the Indonesian people in respect of the Red and White Flag (stand up straight and raise their hands) every Monday morning at the flag ceremony as well as celebrating the independence of the Republic of Indonesia on August 17 are a form of shirk to God. This was explained by Mr. Muhammad Jono, as a historian and teacher at the Adabiyah Senior High School in Padang City, saying:

*Respect for the Red and White Flag is not a tribute to Allah SWT, but the honor is given in order to commemorate the struggle of the nation's heroes in fighting for Indonesia's independence. If there are Indonesians who understand this, it means that they separate religion and state, while the scholars say that we must love our country and that it is part of faith (Hubbul Wathan minal Iman). In addition, we live in a nation and state that has various ethnicities, races, languages and religions, so we should be able to apply the attitude of tasamuh (tolerance) among fellow Indonesians and this has been taught directly by the Prophet Muhammad, as long as it does not conflict with aqidah and worship.*<sup>25</sup>

This is in line with the opinion of Mrs. Eliza Sutri Utami, a psychologist as a cadre and family of Muhammadiyah Jambi, she said:

*Respect for the Red and White Flag is not a form of shirk, but it is a form of respect given in order to give appreciation to Indonesian heroes. In being a nation in Indonesia, religion and state cannot be separated and this act is not an act of cursing Allah SWT. And this is done in the form of love for the State of Indonesia.*<sup>26</sup>

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<sup>24</sup> Syafrizal Efendi, Wawancara dengan Ketua Thariqat Mutabarah Kabupaten Padang Pariaman, 2021.

<sup>25</sup> Muhammad Jono, Wawancara dengan Sejarawan Indonesia, Guru Sejarah di SLTA Adabiyah Kota Padang serta Kader Muhammadiyah Pesisir Selatan, 2021.

<sup>26</sup> Eliza Sutri Utami, Wawancara dengan Kader dan Keluarga Muhammadiyah Jambi, 2021.

From the explanation above, it is further strengthened by the opinion of Mr. Syafrizal Efendi, saying:

*Respect for the Red and White Flag is not a form of shirk to Allah SWT, it can be taken from the verse of the Qur'an in the letter Al-Baqarah: 30. In that verse Allah ordered the devils to prostrate to the Prophet Adam. So the word prostration here does not mean that it is interpreted as a form of worship to Prophet Adam as, but it can be understood in the form of respect for Prophet Adam as, because Allah SWT gave him the advantage of knowledge. So we can also take this meaning, that the respect given to the red and white which is a symbol of the State of Indonesia is not a form of shirk to Allah SWT, but a form of appreciation given to the fighters of the Indonesian nation.<sup>27</sup>*

Similar to the opinion of Mr. Ferki Ahmad Merlion, who is a Muhammadiyah cadre of Tanah Datar Regency and a Lecturer of Arabic Al-Qur'an, he said:

*Respect for the Red and White Flag does not mean ta'abud but ta'zim. ta'abud is worshipping him while Ta'zim is glorifying. This means that respect for the Red and White flag is not a form of shirk to Allah. This is in line with history during the Gazwah Mutah war, at that time the Prophet Muhammad gave the flag to Zaid bin Harithah, when Zaid died defending his flag, the flag was taken by Ja'fat bin Abdul Muttalib, but Jafar was also killed protecting the flag. , then he was greeted directly by Abdullah bin Abdul Waraha and he defended it until his life was also killed. This is an important lesson for Indonesians in respecting and protecting the Red and White flag in the form of ta'azim (glorifying) and not ta'abud (worshipping) the flag.<sup>28</sup>*

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<sup>27</sup> Syafrizal Efendi, Wawancara dengan Ketua Thariqat Mutabarah Kabupaten Padang Pariaman.

<sup>28</sup> Ferki ahmad Merlion, Wawancara dengan Kader Muhammadiyah Kabupaten Tanah Datar, 2021.

### ***Values Embodied in Respect for the Red and White Flag***

#### a. Remembering the History of the Struggle

Indonesia is a very large country consisting of islands and has good agricultural products, so that foreign nations want to control everything, such as the Dutch, Portuguese and Japanese. However, all of this was blocked by the Indonesian people in defending the Indonesian nation and ready to risk their blood and lives to expel colonialism on the mother earth, namely the Republic of Indonesia. (Joni Indra Wandu, M.Pd, Interview, 2021) The independence was achieved by the people of Indonesia and proclaimed on August 17, 1945 and commemorated by the people of Indonesia as Indonesia's independence day. In commemorating the struggle and courage of the Indonesian heroes at that time, every Indonesian citizen raised the Red and White Flag as a symbol of the State and paid homage to the Flag. As the next generation of the Indonesian nation, we are obliged to defend the Indonesian state and protect all related to Indonesia.<sup>29</sup>

In addition, every Indonesian citizen is also obliged to make the name of the Indonesian nation proud in the international arena, such as the form of the Olympics/contests, achievements and other things so that they can restore the Indonesian nation as an Asian Tiger Country and a country that is respected by the international community in general.<sup>30</sup>

#### b. Nationalism

Nationalism is an attitude that must be owned by every Indonesian citizen, because it is in the form of defending the Indonesian state from all attacks that come from outside. A form of nationalist attitude carried out by Indonesian citizens in loving their country, defending their country and making their country proud. This can be described through a husband who loves his wife, whatever must be done to make the partner he loves

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<sup>29</sup> Eliza Sutri Utami, Wawancara dengan Kader dan Keluarga Muhammadiyah Jambi.

<sup>30</sup> Muhammad Jono, Wawancara dengan Sejarawan Indonesia, Guru Sejarah di SLTA Adabiyah Kota Padang serta Kader Muhammadiyah Pesisir Selatan.

happy and protect him from everything that can disturb and hurt him.<sup>31</sup>

### c. Tolerance

Indonesia is a country that has various tribes, languages, cultures, races and religions, but these differences do not make the vast Indonesian state divided. This can be created because the Indonesian people have been bound by one motto "Bhinneka Tunggal Ika" which means that although they are different, they are still one. Therefore, in society (muamalah) the Indonesian people always prioritize the attitude of tolerance (tasamuh) among fellow Indonesians. This tasamuh attitude has also been given a direct example by the Prophet Muhammad SAW in carrying out life in an Islamic society. Even though they are of different races, ethnicities, languages and religions, the Islamic community will still prioritize an attitude of tolerance and this is explained in the Qur'an in Surah Al-Maidah: 2, which means... please help you in goodness and piety and don't help in helping yourself. sin and enmity.... In addition, Allah also explains the importance of the creation of humans on this world, as contained in the surah Al-Hujurat: 13 <sup>32</sup>

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

*hi people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another...(Al-Hujurat:13)*

### d. Unifying the Nation

Indonesia has a pluralistic society with various cultures, ethnicities, races and religions. However, the people are united in one Indonesian State which must be protected, maintained and guarded. This has been listed in the Pancasila point in the 3rd order, namely the unity of Indonesia. Therefore, the form of national activities carried out by the Indonesian people is a form of love and unity of the Indonesian people.

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<sup>31</sup> Dian Puspita Sari, wawancara dengan Kader dan Keluarga Muhammadiyah serta Dosen Pancasila IAI SUMBAR Pariaman, 2021.

<sup>32</sup> Zaki, Wawancara dengan Pimpinan Daerah Muhammadiyah Kabupaten Padang Pariaman dan Wakil Ketua BAZNAS Padang Pariaman, 2021.

This can be seen from the implementation of the Flag Ceremony which is carried out by all Indonesian citizens regardless of their status, religion, ethnicity and so on. Therefore, as good citizens, let us together maintain, protect and continue to apply an attitude of tolerance between others, so that we can create a country that is peaceful, safe and far from hostility.<sup>33</sup>

## Conclusion

Indonesia is a nation that has a pluralistic society from various cultures, races, ethnicities and religions. However, these differences can be united in an Indonesian state with the motto "Bhinneka Tunggal Ika" which means that although they are different, they are still one. Indonesia's independence on August 17, 1945 and is always remembered and commemorated by all Indonesian people by carrying out national activities, namely the Red and White Flag Raising Ceremony. The procession of the flag ceremony was carried out by raising the red and white flag by the paskibra team while singing the Indonesia Raya anthem by a voice guide and followed by all ceremony participants. However, in understanding respect for the Red and White Flag, every citizen must have a complete understanding of respect for the flag. Because the respect that is done at the time of raising the Red and White flag is a form of love for the State of Indonesia and remembers the struggle of the nation's struggles in liberating this Motherland from colonialism and becoming an independent country and recognized by the world. In addition, the implementation of the red and white flag ceremony has several values contained for the Indonesian people, namely the value of remembering the history of the struggle, the value of nationalism, the value of tolerance and the value of unifying. Therefore, the difference of opinion is allowed, but it is still discussed in a good way and still maintains the security and tranquility of the State of Indonesia.

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<sup>33</sup> Andrianto, Wawancara dengan Tuangku dan Ulama Syatariyah masyarakat Padang Pariaman.

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