



Soekarno Smart Leader and Care From Indonesia

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Abstrak.. The writing reveals about Soekarno thoughts and soul as a national leader. Soekarno was a figure who cared deeply about nationalism and strongly opposed colonialism. Soekarno anti-colonialism and imperialism attitude was clearly shown by his firm refusal to cooperate with the colonialists. Soekarno strongly opposed colonialism so that he was instructed to fight against the oppression of natives. The method used in this study is the historical method with the stages of heuristic research, criticism, interpretation, and historiography. Soekarno was a leader besides being intelligent and caring. Smart because he understands the wishes of the people and when faced with problems regarding the benefit of the many people he leads, he is able to provide the best solution, instead of taking refuge behind his power and only making promises to the people. Grounding Soekarno thoughts in the current era is important to grow new Soekarno-Soekarnos in the millennial era who are broad-minded, have a nationalist spirit, and think forward for a better Indonesia in the future.

Kata kunci: *Soekarno., Smart Leader., Indonesia*

A. INTRODUCTION

Soekarno or also known as Bung Karno, in the historical records of the Indonesian nation has a very big role. Together with Moh. Hatta, Soekarno played a role in arousing the spirit of the national movement against colonialism and imperialism against the colonialists. Young Soekarno plunged into fighting for the independence of this nation by joining the Tri Koro Darmo organization, a youth organization which later changed its name to Jong Java. Apart from that, Soekarno also liked to write since attending Hogere Burger School (HBS), an advanced school on the same level as Senior High School. His writings which were firm against Dutch colonialism, and inflamed unity were contained in the Oetoesan Indies newspaper, which was published by the Sarekat Islam figure HOS Tjokroaminoto. Similarly, in his writings in the suluh Indonesia Muda, Soekarno spoke about Nasakom. He is of the view that in order to achieve unity, togetherness is needed between the adherents of the big ideologies in the country between the nationalist, Islamic and socialist groups. So that the unity in essence is not a new thing in the struggle of Indonesia (Soekarno, 1963).

Soekarno was the son of the couple Raden Soekemi and Ida Ayu Nyoman Rai. His father was a Javanese schoolteacher, while his mother was a nobleman from Bali. Soekarno, who was born as a priyayi child so that he could receive higher education and graduated

from the Higher Technical School (Technische Hooze School), now the Bandung Institute of Technology. After graduating in 1926, he published a lot of his ideas in the mass media, one of which was a lot of attention in the article entitled "Nationalism, Islam and Marxism". Soekarno writings prioritized the idea of unity between groups to achieve national prosperity and this writing also colored Soekarno political thoughts throughout his career (Amir & Saleh, 2013)., (Adams, 1965a).

Soekarno was a figure who cared deeply about nationalism and strongly opposed colonialism. In this regard, according to Bernard Dahm, there were two prominent characters in Soekarno, namely a true unifier and an anti-imperialist. Soekarno started with unity after which he attempted to struggle against the invaders. Soekarno anti-colonialism and imperialism attitude was clearly shown by his firm refusal to cooperate with the colonialists. Soekarno explained that the main mission of European colonialism came to Asian-African countries, namely, economic motives to control natural resources and squeeze human power against countries that were controlled by them. Soekarno strongly opposed colonialism so that he was strongly instructed to fight against the oppression of natives. Resistance to colonialism needs to be pursued in non-cooperative and united ways (Grabowsky & Grossheim, 1997)., (Bashri & Suffatni, 2005).

Bernard Dahm continued, that the other side of Soekarno in himself was more or less influenced by Javanese mythology. This cannot be denied because little Soekarno lived with his grandfather who was fond of wayang. Mythology in wayang stories, especially those related to the arrival of Ratu Adil and the prophecy from Jayabaya, was ingrained in Sukarno since childhood. So that the notion of the presence of Ratu Adil who would guide safety free from misery and suffering as a result of oppression became Sukarno's belief in this. In connection with this, at the BPUPKI meeting in 1945, Soekarno regarding Ratu Adil. He conveyed that what is meant by the understanding of Ratu Adil *sociale rechtvaardigheid*, the people want prosperity. The people want to create a world in which there is justice which will be led by a Ratu Adil. Therefore, according to Soekarno, if we truly understand, understand and love the Indonesian people, then let us accept *sociale rechtvaardigheid*. This just prosperity is what the people of Indonesia yearn for, said Soekarno (Grabowsky & Grossheim, 1997)., (Dewantara, 2016).

Soekarno, was of the view, that an independent and sovereign Indonesia in the eyes of the international community with a spirit that formed "universal brotherhood" did not look at race, ethnicity, religion or gender. Soekarno quoted Ernest Renan's opinion, that Indonesia could only be built by a desire to unite and a sense of devotion to the homeland he loved. That unity must ignore the interests of the group for the common good even if it is in the form of religious interests. Soekarno, in his book *Under the Flag of the Revolution*, said:

"That it is unity that will one day lead us towards the fulfillment of our dreams, namely an independent Indonesia. I don't know how this unity works, I don't know how this unity looks like, but it remains the ship that brought us to an independent Indonesia, is the ship of unity" (Soekarno, 1963).

Soekarno further emphasized as follows:

"In a way that is far less than perfect, we are trying to prove that the notions of nationalism, Islamism and Marxism in the colonial countries overshadow one another, with a way that is far less perfect we create examples of leaders in other countries. But they are convinced that the Indonesian leaders are aware that it is unity

that will lead us to greatness and independence. And we also believe that even though our thoughts do not match all the wishes of each party, it shows that unity can be achieved. Now it's just a matter of determining the organization, how the union can stand. It remains only to find the organization. That is the mahatma of that union" (Soekarno, 1963)

Based on this statement, Soekarno believed that the spirit of nationalism would grow within the Indonesian people if the people were united. Likewise, it is with unity that Indonesia can free itself from colonialism. Soekarno was a true nationalist. All his thoughts are aimed at the unity and unity of the Indonesian nation and state. Soekarno brilliant vision was a big idea in the future for the Indonesian people. Tolerance towards religion, interracial unity in the non-cooperative struggle against capitalism, was nothing new for Soekarno. The ideas set forth in his writings are expressed clearly and firmly and are focused on the main goal, namely Indonesian independence.

Throughout Soekarno life in fighting for Indonesian independence, the Dutch were worried about his existence. Therefore the Dutch always keep an eye on his movements. Soekarno was seen as a figure who did not want to cooperate, especially when it was related to the oppression of the natives. So Sukarno was exiled by the Dutch. In 1933, he was exiled for the first time to the Ende Flores area. Five years later, in 1938, Bung Karno was moved to Bengkulu, Sumatra. In 1942, when the Netherlands was conquered by Japan, Bung Karno finally got his freedom (Dewantara, 2016).

Even so, Soekarno was not afraid of prison and the bitterness of life in exile. Soekarno who was in and out of prison did not extinguish his enthusiasm for the struggle for Indonesian independence. This is in line with the slogan that Soekarno once put forward in Sukamiskin prison, a warden asked him, "Will he start a new life after leaving prison?". So, Bung Karno emphatically replied, "a leader doesn't change because of prisoners, I went to jail for fighting for independence and I left prison with the same thoughts." We can conclude from this that Soekarno in his life journey devoted himself to the interests of the Indonesian nation, prioritizing the interests of the people above his personal interests (Susanto, 2022).

B. METHOD

This research is historical research with a qualitative descriptive analysis approach. The stages of historical research follow the steps; first, heuristics, namely data collection carried out by literature review that is relevant to the topic written. Second, criticism, namely verifying or analyzing data on sources that have been collected through literature study. Third, interpretation, namely providing arguments in a descriptive analysis of verified literature study data. Fourth, historiography, namely writing down verified data into a series of stories from events so that it becomes a complete or intact story (Sjamsuddin, 2016).

The data source for this research was obtained through archival reading at the Indonesian National Archives, the National Library and the History Education Study Program Library, Makassar State University. In addition, interview data was obtained by conducting interviews with academics, namely history lecturers at Makassar State University.

C. RESULTS AND DISCUSSION

1. Soekarno Struggle for Indonesia

Soekarno was a figure of a broad-minded leader with the direction of the Indonesian nationalist movement. he is known as an accomplished orator, since Soekarno was young, he fought for the rights of the Indonesian people through the Indonesian National Party (PNI) which was founded in 1927. PNI was founded and led by Indonesian educated people, with their understanding and experience in terms of the movement, they know that the national spirit is common among the people. Then the problem is how the national spirit can be gathered and integrated into one national force. PNI is based on nationalism, which aims to unite all national unity without distinguishing class, ethnicity and religion. Because of that his birth has an important meaning for the unity and unity of the nation to realize independence as the nation's ideals (Bashri & Suffatni, 2005).

Soekarno founded the Indonesian National Party (PNI) with the support of his comrades who were members of the Algemene Studie Club, namely Iskaq Tjokrohadisuryo, Tjipto Mangonkusumo, Budiarto, and Sunaryo. Basically, PNI is the result of a transformation from the Algemene Studie Club organization. The changes were meant to fill the void in the leadership of the independence movement following the failure of the PKI. Thus, the PNI orientated its movement towards overseeing Indonesia towards complete Indonesian independence (Bashri & Suffatni, 2005)., (Soekarnoputri, 2001).

When Soekarno political activities with his colleagues in the PNI became increasingly intense. Because of this, the Dutch began to worry that the political activities they were carrying out could disrupt the stability of the Dutch government. Finally, Sukarno was arrested and imprisoned in Bantjeut, a prison located in the middle of Bandung. For the arrest, Soekarno was tried and sentenced to four years in prison. However, this decision sparked strong protests from various groups. Because the Dutch were worried that there would be even bigger protests, Soekarno was finally released on December 31, 1931 (Kasenda, 2014).

After breathing the air of freedom, Soekarno did not relax the struggle one bit. He returned to being active in political activities and never stopped shouting ideas of rebellion and resistance, both through speeches and in writing. Two years after his release, in 1933 to be precise, Bung Karno was arrested and imprisoned for the second time. Soekarno arrest was based on his courage and loudness in shouting out ideas of resistance and rebellion, both conveyed through his speeches and writings (Naredi et al., 2020)., (Hering, 1968).

Soekarno was again imprisoned in a special cell in the Sukamiskin prison in Bandung. In this special cell, a narrow room located in the middle of a large room, Bung Karno was confined alone for approximately eight months. However, the turmoil of the struggle of Bung Karno's followers did not subside. Therefore, Bung Karno was banished and exiled to the Flores area, to be precise in a fishing village located in the city of Ende. This incident became his first competition as well as the exile that tortured Bung Karno both physically and mentally.

During his time in Ende, Sukarno was shunned by the upper classes and feared by the lower classes. This happened because of colonial propaganda. This condition then made Soekarno complain, "People here who understand don't talk, I will form my own society." On this basis, Soekarno later founded a theater community called the *Kelimoetoe Toneel Club*. The community mostly consists of tailors, drivers, fishermen. For his group, Bung Karno began writing 13 theater scripts and performing them for four years. With between 56

and 90 members, it forms a "small crowd", then becomes a "campus" for discussions. In this community, Bung Karno began to instill awareness of independence, of course symbolically. This was because the Colonial police were always watching Bung Karno's movements while in Ende (Adams, 1965b)., (Adam, 2009).

Thus, many considered that the process of Bung Karno's exile in Ende was a period of healing and "repentance" for Bung Karno as Bernard Dahm had said, Ende made Bung Karno seem to find a more mature direction in life. Bung Karno as a politician who was busy with the PNI. Then, in his career, he became a statesman who thinks about the future of his nation, namely the Indonesian nation, from an activist who is heavily involved in politics to a thinker about the basis of his country, namely the Indonesian state, and from a follower of the trilogy "Nationalism, Islamism, and Marxism became someone who sparked Pancasila as a universal state philosophy (Lesmana, 2013)., (Nusarastraya, 2015).

Soekarno struggle for Indonesia was carried out through the PNI, this party emphatically inflamed the spirit of Indonesian independence. PNI became a vessel for pouring Soekarno ideas, thoughts and movements. Under Sukarno's leadership, the PNI grew rapidly. Everyone who wants to become a party member must go through courses called "cadre forming", so that the ideals of the party quickly spread to the wider community and are understood by the people. During the four years that the PNI's life was heavily influenced by Soekarno under his leadership, the PNI had accomplished things that influenced the existence of the Indonesian nation (Adam, 2009).

According to Nalean in G. Moedjanto (1989) states, that the PNI under Soekarno leadership succeeded in instilling its influence with Yakini; First, the awareness of the unity and integrity of the Indonesian people is embedded without looking at differences, ethnicity, race, religion and gender. Second, the growing awareness of independence throughout the Indonesian people based on the fact that every nation has the right to determine its own destiny. Third, the embedded idea of social justice for all people of an independent nation as the embryo of Pancasila and the 1945 Constitution. Fourth, Indonesian is increasingly popular and known by the general public. Fifth, the red and white colors and flag belong to the nation, as stated in the red and white pennant and the bull's head. Sixth, the Indonesia Raya Anthem is increasingly popular as the national anthem (Wibowo, 2013).

Meanwhile, the importance of the founding of the PNI by Soekarno for the Indonesian national struggle contained significant meaning for the struggle for independence. This event was decisive, not only for the PNI extended family itself, but also objectively for the future of the Indonesian nation. In fact, this decisive character was not only related to the political situation in Indonesia before the Second World War, more specifically, not only regarding the episode of the struggle for independence on August 17, 1945, but also continuously covering this period in national life. The birth of the PNI not only meant the addition of one political party in addition to the other parties in this country, but this time a new party that was Indonesian national in its broadest sense and was not "cauvinistic".

PNI is a party whose mission is to unite the Indonesian people without discriminating against race, ethnicity, religion and so on. In one great strength because this national unity is a "conditio sine qua non" (absolute requirement) to be able to realize the aspirations of the Indonesian nation's independence in a national state which is a golden gate or bridge. For Soekarno, it was considered that the Indonesian people were ready and Indonesia must be independent (Adams, 1965a)

The broad support of the Indonesian people for the PNI was solely caused by the principle of Marhaenism and by the figure of Soekarno as a charismatic leader who was very

influential during the pre-independence struggle. For the PNI, Soekarno was considered not only the initiator of the teachings of Marhaenism which became the party's principle, but more than that he had become a key factor in establishing relations with his mass supporters. Soekarno through the PNI fought with all his mind and energy to devote attention and nationalism to the Indonesian nation.

2. Smart Leaders Care

Kompas News, March 5, 1999 edition contains a statement, Ben Anderson entitled, "Nationalism Now and Tomorrow" regarding the continuity of the Indonesian nation in the future, Anderson said that the greatness of the soul of the Indonesian nation as a diverse nation is very important for the continuation of this nation going forward. Nationalism, as part of the national spirit, is a common goal that must always be fought for. Indonesia as a nation must be able to take lessons from countries whose citizens are stunted as a result (Kusumawardani & Faturachman, 2004).

Soekarno was an important and special leader in the history of thought and the struggle of the Indonesian people to free themselves from colonialism. He with persistent enthusiasm inflamed the spirit of nationalism in colonial colonialism. Soekarno was a nationalist who devoted himself to the nation, in order to improve the fate of the small people from poverty and oppression. Soekarno actions, according to historian Anhar Gonggong, were a reflection of a smart and caring leader (Kandito, 2020)., (Triastika, 2016).

Soekarno writings are still very relevant to today's conditions because the core of his ideas is national unity. Soekarno last writings, in a book under the banner of revolution about the role of teachers in the revival period, elaborated, that "in the revival period everyone must become a teacher, become a leader". Teachers and leaders are needed to build the nation's character. According to him now it is necessary to build the nation by building character. Building this unfinished character. This is what Soekarno fought for from his youth until the end of his life. In fact, he "redeemed" the union by losing power and even his life.

Soekarno thoughts were influenced by his intellect. Nationalism, Javanese traditionalism, social democracy, and Islam colored his thoughts and movements in fighting for Indonesian independence. Soekarno was able to map the basic values contained in various schools of thought that lived and grew in society, both from within and from outside. Then it is mixed in a thought that is in accordance with the situation and conditions of Indonesian society. Soekarno explored and found a form of nationalism which did not contain any particular commitment to Islam, in theory of class struggle or formal ties to certain ethnic groups. The anti-colonial movement that was firm and achieved unity between nationalists, Muslims and socialists in achieving Indonesian independence (Nusarastraya, 2015)., (Kandito, 2020).

Soekarno political movement with his PNI wanted to improve people's lives, build a society towards justice and prosperity. To achieve this, the Indonesian people must always fight against capitalism and colonialism which are inconsistent with the spirit and spirit of the people's struggle. PNI in fighting for Indonesian independence by fostering the unity and unity of all Indonesian people, which has a basis of struggle within the Marhaen people. As it is known that the struggle for independence is a continuous process of the national movement, while the spirit of unity is the essence of the strength of the Indonesian people to be able to escape from the shackles of colonialism.

Soekarno struggle as the nation's leader in gaining independence was shown by his non-cooperative attitude towards the colonialists, which made him enter and leave prison several times. The bitter atmosphere of the prison did not dampen Sukarno's struggle for Indonesian independence. This struggle was not for Soekarno personally, but for the entire Indonesian nation. this is what proves that Sukarno was a smart and enlightened leader. Leaders who are willing to suffer for the sake of fighting for the fate of their people and nation.

D. CONCLUSION

Soekarno was an ideologue who was good at spreading his thoughts. Since childhood, his belief in glory, pioneering and leadership encouraged Soekarno to continue to spread his thoughts as the glue and unifier of the nation without discrimination of ethnicity, ethnicity, language, culture and religion. Soekarno was a leader besides being intelligent and caring. Smart because he understands the wishes of the people and when faced with problems regarding the benefit of the many people he leads, he is able to provide the best solution, instead of taking refuge behind his power and only making promises to the people. Soekarno was also a good leader, because he had moral and religious values so he was able to distinguish between his rights and which were not his rights and prioritized the interests of the people compared to his personal interests.

Facing new threats, multidimensional domestic crises, increasing challenges of globalization, rapidly changing regional and international situations today. So it is important to revive the spirit of nationalism in the millennial generation built by Soekarno. Grounding Soekarno thoughts in the current era is important to grow new Soekarno-Soekarnos in the millennial era who are broad-minded, have a nationalist spirit, and think ahead for a better Indonesian nation in the future.

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