



Mahatma Gandhi Thoughts of Humanism And Nasionalism

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ABSTRACT

Mahatma Gandhi was born in the social conditions that supported him to live in a strong moral environment. The notion of truth and non-violent resistance is a concept that comes to Gandhi's mind to go grab a noble idea of his dreams. The deepening of religion is a key life that he got in his journey of life. Religion is a universal language, religion is about love and Gandhi have a noble desire to pass it on. Humanism is an understanding that Gandhi would like to practiced it in every resistance against things that are considered wrong and distorted. Satyagraha and Ahimsa are ideas and concepts that Gandhi used to explain the idea of struggle, which is considered by some to be not realistic with the development of increasingly intense armed conflict, but at the same time the answer to the criticism with concrete implementation which is driven by Gandhi in the struggle for India. Indian nationalism is built by Gandhi with propagate of Satyagraha and Ahimsa. Satyagraha is the goal and ahimsa is the way, the independence of India is the destination and abstinence or non-violence is the means to achieve independence. The practice of nonviolent resistance is the symbol of Gandhi's award upon mankind that he thought it as a noble creature that must be treated well. Human ideas and actions is a different side of the body or the human body itself. That's way Soekarno called Gandhi as a humanist-nationalist figure. The combination of nationalism and humanism maybe is a paradox in a theoretical debate. But in Gandhi's mind a substance of truth above the theoretical debate. People may say that his idea is weird. But humanity cannot be explained by the theory, humanity is an action. Included when we fight against our enemy, because the enemy also a human that should we love too.

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1. INTRODUCTION

The struggle for Indian independence became a long process of the Indian people's desire to escape British colonialism. The independence movement by the Indian people became very important in carrying out all efforts to eliminate colonialization activities in India. The various ways in which diplomatic or frontal resistance or non-cooperative methods end up leading to physical clashes, are a common sight in the poses of seizing independence, with the sole purpose of fighting for the right to the land of birth(Mitchell, 2011)(Beaudreau, 2004). Even things like this are not only in India alone, but also in any country also do the same in the process of achieving independence. There are always two options when wanting independence, which is diplomatic or using the path of war(Connelly, 2002)(Fair, 2014)(Watson, 2013). Speaking of India, it cannot be separated from the important figures supporting the independence movement(Hall, 1995). The important figures referred to here are those who are able to mobilize and organize the people to rise up against the injustices that exist(Ganz, 2010). In India itself there are many important figures whose position is central in supporting India's independence efforts. But given its existence, there may only be one figure who is considered a differentiator from the other(E. Crewe & Harrison, 1998)(Waples, 1998). A seemingly simple figure and seemed unconcerned by the formal conditions created by the elite society in India, whereas everything that is done is based on the principles of life gained from life experience and a long learning process(B. Crewe, 2012)(Findsen & Formosa, 2012). He was Mohandas Karachmad Gandhi, who the British people at the time dubbed him a 'naked beggar' for his simplicity and his manner of dress which was considered inappropriate by the British people who had always used full and formal clothes. Gandhi, also full name Mohandas Karachmad Gandhi, was born in India in 1869. A person of thin stature, who goes everywhere with only a long piece of white cloth wrapped around his body, and walks barefoot, can indeed be regarded as a controversial figure in the course of his life(Perrot, 1994)(Dali, 2013). The behavior of his actions and thoughts, can be said to be out of the mindset of people in general. His gentle nature carried over into his political thinking(Simon, 1985)(Glacken, 1967).

He never thought about hating people, for what he did, he just hated what he did, because man and what he did were two different things(MacPhail & Campbell, 2001)(Bushman & Baumeister, 1998)(Winnicott W, 1949). His practiced attitudes have inspired many world leaders to interpret his attitudes and teachings in ways such as Martin Luther King, Jr. and Nelson Mandela(Morselli & Passini, 2010)(Heifetz et al., 2009)(Limb, 2008). Mahatma Gandhi can be classified as a commoner, he does not consider himself as intelligent as other children in school lessons, although he holds a bachelor of Law degree from University College London, which he gained from his intentions and hard work, as well as curiosity. With a law degree, he became a lawyer then became an Indian law firm precisely in Durban South Africa(Swanson, 1983)(Vahed & Desai, 2010)(Hansen, 2012)(French, 2009). The desire to help the family actually prompted Gandhi to work in India besides Gandhi was a person who wanted to know, know, and wanted to learn to make him a human being who was very curious about everything. It was that fact that brought him close to the works of Thoreau, Tolstoy, the New Testament and Hindu manuscripts. With perseverance to learn and curiosity plus life experience leads him to a principle of life that will one day be known by people as a teaching that has a big influence in the development of human life(Bell et al., 2009). Gandhi often said that the values of his teachings were very simple, based on traditional Hindu beliefs of truth (satya), and anti-violence (ahimsa)(Keeter, 2006).

The process and efforts of the struggle for independence in India, he wants the people who follow him to use the means of abstinence from violence and suffering that are civilized. The struggle for Indian independence was not based on hatred towards the British(M. K. Gandhi, 2012)(Alter, 2011). Gandhi always stressed that he should hate his sin, but not the one who made the sin. Gandhi's life may have been a process of struggle for truth(R. Gandhi, 2007)(Wolpert, 2002)(M. Gandhi & Gandhi, 1965)(R. Gandhi, 2008)(Nanda, 1958). From his early education to college, to his struggles. Starting from the long history he gained in South Africa during his stint as a lawyer to his struggles in his homeland in India did lead him to the reality of the struggle of the discriminated people, against a different background of problems. In Africa he found the struggle to get out of the shackles of racial

attitudes towards his people, or who had the same skin color as him. In India he found the injustice his people received from the British government on the land of the Indians.

Gandhi's discriminatory actions were a form of learning about life that Gandhi gained. The spirit of ahimsa and satyagraha are two things that he brings to fight injustice. In carrying out his resistance Gandhi upheld the spirit of humanism (Borman, 1986) (Singh, 1991). He never once hated anyone who blasphemed him or treated him unfairly, because he loved his fellow man and respected human dignity. He never wanted to punish a human being, but punished his actions.

2. RESEARCH METHOD

The type of research used in research is Descriptive Analitive (Singh, 1991) (Sukmadinata, 2005). This research is intended to explore a phenomenon or social reality using certain analyses. This research is also used as a way of solving problems that are researched using in-depth analysis of the object to be studied (Rumah & Saring, 2011). The data collection technique used in conducting this research is to collect library data. The materials taken as data for scientific writing are derived from writings, as well as articles contained in books, journals, papers, print media, the internet and the like related to this research. Descriptive method can be interpreted as problem solving procedure that is researched by describing/painting the state of the subject/object of research (a person, institution, society and others), at this time based on the facts that appear or as it is. The data analysis techniques used in this study are qualitative descriptive data analysis techniques, where this technique performs analysis of existing problems so that a clear picture of the object to be examined and then drawn conclusions.

3. RESULTS AND DISCUSSIONS

A new phenomenon emerged from this land of Hindustan, a different movement and later into a movement that would change the paradigm of thinking about nonviolent struggle. A nonviolent struggle was raised in India. Gandhi, or Mahatma Gandhi emerged as a pioneer with ideas such as satyagraha, ahimsa, hartal, and swadesi shocking the world that was in a state of disreputation with the use of weapons with the aim of power.

War became popular in the Gandhi era driving the Indian struggle, and became a rational choice by looking at the knots of power that India had. Consciously or unconsciously Gandhi must have realized that India had great potential to expel the British by relying on existing powers, moreover Gandhi also entered the Indian National Congress and once served as chairman of the Congress, which is constantly an institution that has tried to formulate a formula of ways to liberate India, which also has certainly had its own power analysis. A new phenomena emerged with the presence of Mahatma Gandhi, an unusual way offered in congress. Gandhi, with a spirit of love, abstinence from violence, offered satyagraha as the principle of struggle and ahimsa as his struggle movement. Cibiran came up with Gandhi's thought that was considered incapable of moving the struggle either from the pro-independenceside or rejecting independence either from compatriots or from the British as invaders. But doubts answered Gandhi with a spirit of love for others. Thus ultimately being able to liberate India without committing violence to the opposing side, although the risk of damage suffered by Gandhi and his loyalists was a physical loss due to the repressive actions of the British authorities who always acted inhumanely against the peaceful movement driven by Gandhi, who later became an international boomerang with a lot of pressure gained by the British due to actions taken, and became a force multiplied for Gandhi and his supporters.

Looking further, Gandhi's attitudes, actions, thoughts, and teachings were not a thing that appeared on its own. A long process also experienced by Gandhi in formulating ideas that later became a universal teaching and became a reference driver of the human rights struggle in the world. Historical analysis can be used to uncover how Gandhi was able to discover the concept of such a struggle. Historical analysis refers to the long process of how the stages of life have been passed through. Carl Marx uses this method to reveal the creation of a phenomenon. The long span of time and the various events experienced by Gandhi became an important value that the history of his thinking was also

born from this stage. The opinion that the environment and time travel have a great influence on the character and structure of one's thinking gets justification if we go back to Gandhi's life since childhood. Digging back into Gandhi's thinking has become a necessity to retrace the journey of life and the events he experienced.

The struggle of various aspects of thought led Gandhi to a simple concept, which was full of meaning that Gandhi taught. About Gandhi's teachings is Gandhi's understanding of the thoughts Gandhi has gained from the course of life both from eastern philosophy and western philosophy that are interrelated and make a significant contribution. There are several stages of life that Gandhi went through, thus changing his way of thinking. The development of one's mentality and thinking is inseparable from the social environment in which one is raised. What is the basic foundation instilled in the person. Gandhi was also inseparable from this. If re-examined, Gandhi went through stages of life that consciously or unconsciously influenced aspects of Gandhi's attitude and thinking. The first is the family environment up to the educational life in college. At this stage Gandhi got a fundamental life lesson, the teachings on daily philosophy and Hinduism became the first introduction that Gandhi got. The second stage is life in England during the education period in higher education. This phase of Gandhi received a lot of introduction to western theories, but the main thing was about vegetarian teachings, which later became the foundation of Gandhi's teachings on self-control and fasting. The third stage is the struggle in South Africa, which is more about the implementation of what Gandhi has learned, the implementation of the truth that Gandhi has tested here, by deeper into the teachings he has read such as Tolstoy teachings, while the last stage is the struggle in India. Gandhi at this stage was more of a struggle with what he had gained during his education or struggle in South Africa. Gandhi's idea of thought has resulted in a concept that we know satyagraha and ahimsa. It is both the concept and practice of living to achieve a freedom of life, a path of truth that can only be obtained by sacrifice. Gandhi himself described the teachings or thoughts he obtained can be grouped into these two parts, both of which are significantly in the development of Gandhi's thinking.

The implementation of Gandhi's attitude is a long history of living. It is important to know Gandhi's life history and what influenced his ideas and ideas. Seeing Gandhi must also look at the history he went through both in terms of behavior and attitude. To have an answer to how this Gandhi principle could have emerged. History is something to know, study, and investigate about the historical process of mankind, as expressed by Voltaire (1694-1778), in the book *La Philosophie de l'Histoire*.⁷⁹ The term philosophy is not actually known in Indian intellectual tradition, which gets the fertile seeds of the Book of Upanishads. The term approaching the word 'philosophy in the Western sense is 'dharsana' Observations from this history that will reveal what is behind Gandhi's thinking and the aspects that influence it.

3.1. Eastern Philosophical Thought

The life story begins with Gandhi from the introduction of life in the family environment, then the school world to the test of maturity at the level of college education. Gandhi filled life with many inspired by Eastern Philosophy. In eastern philosophy it is inseparable from religion. This is the pattern that distinguishes eastern philosophy from the west. Eastern philosophy remains dipondized with reason and logic, while religion is based on revelation. This is what many Gandhi members learned about the principle of life.

a. Indian philosophy

The term philosophy is not actually known in the Indian intellectual tradition, which gets fertile seeds from the Upanishads. The term approaching the word 'philosophy in the Western sense is 'dharsana or darsana, from the word 'drs' which means to look inward or experience, which is a view of reality. The Jainism tradition taught Gandhi to bring positive order to life in the soul (nonviolent, rewarding living possessions, honesty, not stealing, purity, and attachment to worldly possessions). Gandhi was also made aware that true knowledge can be achieved by personal human efforts.

b. Hinduism

The most precious legacy of a classical Indian civilization is the Vedas. It is the oldest and authentic document owned not only by the Indo-Opaedic race but the rest of the world. The Vedas became a source of Indian culture and religion. If researched 'veda' means knowledge. All forms of knowledge can be grouped in verdas. Vedic comes from the word "vid" which means to know and formed by the suffix 'ghan'. In Indian philosophical tradition, vedas are called holy revelation because they contain prayers of praise. Therefore the vedas are error-free and existent all the time.

Hinduism, called sanata dharma (eternal law/religion), is a neatly arranged way of life or social and religious system. The Upanishads are part of the vedic book that seeks eternal life (atman) in man and seeks the 'eternal foundation' of the universe beyond man (Brahman). According to Gandhi the whole of Hinduism is seen in the first verse of the upahishad content that is; everything we see in this universe belongs to God. Let go of it and do it. Do not envy the property or wealth of others. The concept of uniting sat (God) with man in satyagraha is influenced by Hindu mysticism (the concept of unity of 2 elements that have similarities of nature) such as the union of gods with magic (power). Gandhi was an Orthodox Hindu, but also the greatest reformer of Hinduism. He did what he said. He defended the caste system of Hinduism, which aimed to maintain economic stability and give birth to human experts in his field. But he also corrected the black stain that existed in Hinduism itself which is the unfair treatment experienced by the parya (which is considered as an outcast group of castes in the existing caste system). As well as the tradition of Sati (widow burning) which requires a widow to plunge into the fire when her husband's body is cremated. However, Hinduism has animates his thinking and introduces him to essential values such as dharma, satya, brahmacharya, and mokhsa.

Hindu literature, Hinduism is very full of moral messages delivered through stories written since classical India. The reality of the values of life is widely illustrated his stories. Like the world we're in is like an arena for racing and racing, personified like a stage to compete. From the fields, arenas and stages are two logical consequences that are inevitable, namely happiness and suffering. Therefore, man and other living things cannot circumvent this law. Man is there to live a life full of pain and finally be happy. Since childhood Gandhi enjoyed reading various Hindu literature that is religious and contains wisdom (philosophy of life). Shrivana Pritihakti Nataka is her favorite book and drama about shravana devotion and affection who always held her blind parents with scarves during their pilgrimage. Harischandra is a drama that tells the story of Harischandra who is honest and diligent despite having to face various trials. Gandhi was very impressed and amazed by the nature of the two main characters of the drama, even he dreamed of becoming Harischandra. Since then virtues such as devotion and honesty become happy, self and ideals that must be realized.

Upanishad Until Baghavad Gita, Two things that became part of Gandhi's journey, two instruments became Gandhi's inspiration. Upanishad in Indian tradition has always been associated with movements that wish to reinterpret or reform religious and social life in search of inspiration in the Book of Upanishads.

c. Buddisme

Budda's teachings are an inseparable teaching from Gandhi's living history. hinduism. Buddha became a teaching that had similar concepts to Hinduism that had deeply entrenched in Hindu tradition. The originator was prince Sidharta Gautama of Nepal called the Buddha (the enlightened). His teachings are based on enlightenment and aim to guide the person who will lead to release. All that is inherent in this world is dukha (suffering), caused by fanha (desire) to live for self-gratification. In order to be free from suffering, one must discard the desire and deny it. Desire is eliminated with wisdom, straightness, and semedi/contemplation, for according to him: all that is in us is the result we think of.

3.2. Western Thought And Philosophy

Western philosophy became one side of life that influenced Gandhi's thinking, in addition to indeed eastern philosophy that became dominant in the course of his life. Most Gandhi got theories from his college education while in England. Gandhi's activeness in the discussion groups gave a lot of input. Much deepening was gained by Gandhi while in South Africa. One of the influences on Gandhi's thinking was Plato (427-347 BC). Teachings about dualism. Body is Mortal, but soul or spirit is eternal.

Henry David Thoreau (1817-1862), American David Thoreau, in 1849 wrote an essay entitled Civil Disobedience protesting the American government's invasion of slavery and invasion of Mexico. He wants to change injustice by not obeying the law that is not right and dare to take the risk. He was jailed for refusing to pay taxes and persistently denying legal authority thanks to his moral convictions. Thoreau believed in the strength of the soul and the determination of the minority defenders of truth to correct the ugliness of the majority. Thoreau's thinking encouraged Gandhi and showed the way in which ahimsa could be used in political matters.

Jhon Ruskin (1819-1900), Gandhi was widely known for Thoreau's thoughts when carrying out his studies while in England. Thoreau's exemplary attitude inspired Gandhi in organizing the people in protest. The value of truth is the capital of the struggle learned by Gandhi. An unjust system must be fought regardless of who makes it. The ways of fighting are immoral and ethical in the principle introduced by Thoreau. Ruskin is a British essayist and critic who wrote unto this last book. This book given by his best friend, Henry S.L. Polak, in Africa reveals some of Gandhi's most powerful beliefs marking a turning point in his life.

Leo Nikolaivich Tolstoy (1828-1910), Tolstoy was dubbed the Master of Thinking, a Russian writer, culturalist, philosopher and reformer. In 1880, he relinquished his noble title, lived a simple life, dressed as a farmer, became a vegetarian, wrote, and published thin books that were cheap and affordable. He worked on independent and independent handwork. He influenced Gandhi's concept of self-reliance. He voiced people's conscience but was not politically practical. In principle, *Narolitiniye za Nasilien* (no need to fight violence by force).

4. CONCLUSION

The basis of humanism is human thought, that man becomes the center of humanism thought itself. Even human tendencies are deified in the concept of humanism itself. There is always an attempt to think of a concept that can position man in a sacred position, regardless of who or what the background is in man himself. There are no limits on humans, humans are basically the same. In the context of Gandhi's thinking, his humanism was based on religious teachings. Religion teaches many moral values that are later brought about to create a thought that respects fellow human beings. Secular humanism as the second division of the division of humanism bases thought on man himself, without mixing metaphysical affairs on his thinking. While Gandhi was quite the opposite, his thinking was much filled with religious teachings. The teachings about loving sesame, about love, about the balance of the cosmos between man and nature are the values Gandhi gained. Gandhi built his spirit of struggle with the values of humanism gained in the course of his life. Humanism is implemented in the teachings of satyagraha and ahimsa. But even so, Gandhi's imprisoned understanding continued to be debated, about how his humanism could be collaborated with his nationalism. Humanism and nationalism are two different concepts. One side of humanism emphasizes a lot about human rights, about equality, about respect for people, and how people can be placed in a better position without barriers or universality. While nationalism is more about emphasizing the sense of commonality in a group of nations that have similar backgrounds so as to create a sense of close similarity that later becomes a force in forming a larger community. As Rupert Emerson revealed that nationalism is a community of people who feel that they are based on deep elements of a shared heritage and that they have a common destiny toward the future. Nationalism is limited to groups or groups that feel strongly in common, while humanism is lacking barriers and boundaries. All human beings are equal, degrees and positions are the same, and want to create an equal world for each for individual human beings. If nationalism is built to fight for the rights of a group of people, then humanism is the fight for the rights of all

people. Gandhi tried to combine his struggle with his humanism. Although contradictory, Gandhi continued to carry out his mission of struggle that put forward attitudes that put humanity first.

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