
NATURE OF NATION AND STATE

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Abstract. State defense is the attitude, action, and behavior of citizens, both individually and in groups, in maintaining the sovereignty and integrity of the country, which is based on a sense of love for the homeland, national and state awareness of the Unitary State of the Republic of Indonesia. This research is a qualitative descriptive study with a Focus and Group (FGD) approach. The Unitary State of the Republic of Indonesia based on Pancasila and the Law. The 1945 Constitution is willing to make sacrifices to ensure the survival of the Indonesian state from various threats, challenges, obstacles and disturbances (ATHG), both from within and from outside that endanger territorial integrity. Love for the homeland both together and with all components of the country in maintaining the existence of a safe, peaceful and controlled country.

Keywords: state defense; national insight.

INTRODUCTION

In general, the nation is a collection of groups of people who make up the state. In a sociological sense, the nation includes an association group which is naturally destined to live together and share the same responsibility within a country. For example, the Republic of Indonesia is destined to consist of many ethnic groups. In other words, a nation is a group of people in a place or region who have a united determination to build the nation's future. The trick is to establish a State and its Government which will realize the aspirations and interests of the common people fairly. (Meyer, 2018)

The most important objective factor of a nation is the common will, which is better known as nationalism (Tiryakian & Nevitte, 2020). In the life of a nation, we must realize that with the diversity that is based on a sense of unity and oneness of the homeland, language, and noble ideals, the Indonesian people will feel comfortable and peaceful in living as a nation and state (Barida, 2017). Every nation has four elements of ideals stated by (Hartaka & Suadnyana, 2020), as follows:

- a. The desire to achieve national unity and integrity which consists of social unity, political economy, culture, communication and solidarity.
- b. The desire to achieve complete national independence and freedom, namely free from domination and interference from foreign nations against their domestic representatives
- c. The desire for independence, excellence, individuality, authenticity, sincerity. For example, upholding the national language which is not the language of

other nations.

- d. The desire to stand out (excellent) among the nations in pursuit of influence and prestige.

Naturally, humans as social beings have always lived together in a group to maintain their survival and continue their offspring. Then they begin to live permanently in a certain place and fulfill their basic needs by raising livestock and planting crops. (Pusey, 2021)

In order for these groups to feel safe and secure, awareness arises that a person or small group of people is needed to lead these small groups. Group leaders are given certain powers/authorities and group members are required to obey the rules or orders from their leaders. Regulations that were originally unwritten and only constituted customs, gradually became written regulations, which were implemented and obeyed. With the size of the membership and the expansion of the interests of the group and to overcome the various difficulties that arise, there is a need to form an organization that is more organized and has power. This organization of power later developed into a state. (Dewi & Sos, 2017)

The definition of the state as an organization of power shows that the existence of the state aims to regulate and carry out the interests of the community which is equipped with the highest power (Maryani & Nasution, 2018). In this sense, the state is a social power (society) which is constitutionally regulated to realize common interests. As a power organization, in a country there is a working relationship system that regulates a group of people (people) to act or behave in

accordance with the will of the state ([Duha](#), 2018). In order for the state to regulate its people, the state is given the authority to compel all its members to comply with all the rules/stipulations set by the state. On the other hand, to avoid the emergence of arbitrary power, the State also determines the ways and limits of the use of that power in common life, either by individuals, groups, organizations, or by the state itself.

The purpose of this study is to find out how to grow the values and insights of the nation, so that the realization of national development in accordance with the philosophy of the nation.

METHODS

The study used qualitative methods type of case study, with Focus Group Discussion (FGD) as a data collection technique and also in-depth interview. Beside of that, quantitative data was also this study also collected in this study with the consideration that it is necessary to obtain a more general description of the object, then collection is carried out even though it is only supporting data and is limited

RESULTS AND DISCUSSION

National Character Development

Building character is a process or effort made to foster, improve, and or shape character, character, psychological traits, morals (characteristics) of human beings (society) so that they show good temperament and behavior based on the values of Pancasila.

Based on the understanding above, it

can be stated that efforts to build character will describe the main things as follows:

- a. It is a continuous process to build character, character and traits based on the spirit of dedication and togetherness.
- b. Improving the existing character to realize the expected character in the context of governance and implementation of development.
- c. Fostering existing characters so that they display a conducive character in the life of society, nation and state based on the values of the nation's philosophy, namely Pancasila.

Positive Character of the Nation

Building national character is essentially all efforts made so that the nation or society ([Gunawan](#), 2012), has the following characters:

- a. Mutual respect and mutual respect among each other
- b. A sense of togetherness and help
- c. A sense of unity and oneness as a nation
- d. Concern in the life of society, nation and state
- e. Moral and moral based on religious values
- f. Behave that always describes religious values, legal values, and cultural values.
- g. Behaving and behaving that reflect national values

National character has a very basic meaning or value to influence all thoughts, feelings, and actions of every human being in the life of society, nation and state. The values in question include honesty, togetherness or mutual cooperation, caring or solidarity, and full of responsibility ([Sugiman](#), 2017).

These values seem to tend to fade in the life of the nation in Indonesia. This can be seen from the many cases and conflicts that occur in society, between ethnic groups, and political conflicts. For this reason, the development of national character is a very important factor in synergizing all the potential of the nation's children to realize the ideals of the Indonesian nation ([Soedarsono](#), 2013). National Insight Education is inseparable from the importance of institutional support at the central, provincial and regional levels. At the central level, the support is related to policies and programs, facility assistance, funding, to monitoring, monitoring, and evaluating the results achieved. In an effort to deepen and apply the concept of National Insight, cooperation with various related parties, such as cultural management institutions, etc. is very much needed

National Defense Movement

History realizes that life with all its changes, growth, and development continues through time. This makes us aware that historical events are something that continues to move from the past, leads to the present, and continues into the future. Therefore, to carve a good history for the nation and NKR, is an impetus to do the best in the present. This means that everything that is done in the present will affect the future, which in turn will later be recorded in history.

The process of Indonesian citizens in building a nation-state, provides an overview of how the Indonesian nation was formed where all citizens who are in it feel as part of the Indonesian nation. The

Unitary State of the Republic of Indonesia is an organization that embodies the life of the Indonesian people ([Suganda](#), 2016). Therefore, the Indonesian people feel the importance of the existence of the Unitary State of the Republic of Indonesia, so awareness grows to maintain the continuity and integrity of the Unitary State of the Republic of Indonesia through efforts to defend the country. Efforts to defend the country that are embodied in the national movement to defend the country ([Rahman & Ryacudu](#), 2015), can be carried out properly if a pattern of thought, attitude and behavior is created for all citizens who want to do, among others:

- a. Religious obligation, which means carrying out a relationship with God Almighty, as a form of gratitude for the life given by the Creator.
- b. Carry out innovation and creativity in the economic field, as a manifestation of efforts to be able to meet the needs of daily life independently.
- c. Doing good relations with fellow citizens and the natural surroundings for the benefit of many people, which means having tolerance and concern for the life of diversity in all fields, including religion and belief as well as diversity in the social and cultural fields, having the desire to be peaceful, safe and prosperous in the country, which means actively participating in the defense and security of the Republic of Indonesia.
- d. Having a desire to live in peace, security and prosperity in the country, means to actively participate in the defense and security of the Republic of Indonesia.

Fostering State Defense Awareness (PKBN) in the community, based on Law

Number: 23 of 2019, Article 9 ([No](#), 23 C.E.), which states that PKBN is intended for citizens which includes:

- a. Religious leaders
- b. Public figure
- c. Traditional Figures
- d. Community Organization Cadre
- e. Community Organization Cadre
- f. Professional Organization Cadre
- g. Political Party Cadre and
- h. Other Community Groups

Fostering awareness of state defense in the scope of work, based on Law Number: 23 of 2019, article 10 ([No](#), 23 C.E.), which states that PKBN is intended for all citizens who work for:

- a. State institutions
- b. Ministries/non-Ministerial Government Agencies, and Local Governments
- c. Indonesian national army
- d. Indonesian National Police
- e. State-Owned Enterprises/Regional Owned Enterprises
- f. Private Enterprises and
- g. Other bodies in accordance with the provisions of the legislation in force in the Republic of Indonesia.

According to Law Number: 03 of 2002 concerning National Defense ([Nomor](#), 3 C.E.), to realize the national defense and security forces consisting of the main components, reserves and supporting components:

1. Main Components

The main component of national defense is the Indonesian National Army (TNI) ([Azikin & Riza](#), 2020). The TNI consists of the Army, Navy and Air Force. TNI is a component that acts as a means of national defense. In addition, the State Police of the Republic of Indonesia

is also the main component that plays a role in maintaining public security and order, enforcing the law, providing protection, and providing services to the community ([Azikin & Riza](#), 2020).

2. Spare Components

The reserve components include citizens, natural resources, as well as national facilities and infrastructure that have been prepared to strengthen the main components. Simultaneous mobilization of natural, human and infrastructure resources will be an important component in supporting national defense. ([Ayuni](#), 2017)

3. Supporting Components

Supporting components are national resources that can be used to increase the strength of the main components and reserve components. The supporting components do not form a real force for physical resistance. The supporting components consist of 5 segments: the military (*police*, *Brimob*, *Satpol PP*, security guards, party task force, etc.), experts (human resources according to expertise), industry, natural or artificial resources and infrastructure, and resources human power. ([Indrawan & Efriza](#), 2018)

The definition of National Defense is the existence of an effort in the territorial integrity of a country, maintaining the sovereignty of the state, and the security of all nations from disturbances and threats to the integrity of the state and nation ([Mukhtadi & Komala](#), 2019).

Types of threats to the sovereignty of the Republic of Indonesia National integration needed to maintain the integrity of the Unitary State of the

Republic of Indonesia (NKRI) faces various threats. Moreover, national integration exists in a country with a pluralistic society, such as in Indonesia ([Hamid](#), 2016).

Quoted from the official website of the Ministry of Education and Culture of the Republic of Indonesia, a threat is every effort and activity both from within the country and abroad that is considered to endanger the sovereignty of the state, the territorial integrity of the country and the safety of the entire nation ([Nomor](#), 3 C.E.).

Threats are all forms of business that are designed to change or overhaul policies that are conceptually carried out through criminal and political acts. Do you know what are the types of threats to national integration?

Threats to national integration Threats to national integration can be divided into two, namely: Military threats Non-military threats

a. Military threat

Military threats are threats that use armed force that endanger the sovereignty of the state, the territorial integrity of the state and the safety of the entire nation. Military threats to national integration can come from abroad and from within the country. Some examples of military threats to national integration are: Threats from abroad, namely: Military aggression Territorial violations by other countries Spying (espionage) Sabotage Terror acts from international networks. ([A'raf Al A'raf](#), 2015)

Threats from within the country, namely: Armed rebellion Horizontal conflicts Terror acts Sabotage Violent actions that smell SARA Separatist

movement (separation efforts to create a new state)

b. Non-military threats

Non-military threats are threats that do not use weapons but if left unchecked will endanger the sovereignty of the country, the territorial integrity of the country and the safety of the entire nation. ([A'raf Al A'raf](#), 2015)

In essence, non-military threats are considered to have the potential to endanger the sovereignty of the state, the personality of the nation, the territorial integrity of the state and the safety of the entire nation.

One of these threats is caused by the negative influence of globalization ([Hadi](#), 2017). Globalization removes barriers or boundaries of association between nations, whether consciously or not, has caused negative impacts that have the potential to be a threat to the integrity of a country. Non-military threats include ideological, political, economic, socio-cultural, defense and security dimensions and even technology and information. Examples of non-military threats by ([Alfajri et al.](#), 2019), include:

- a. The influence of westernized lifestyle
- b. Don't love your own culture
- c. Do not use domestic products

Non-military threats have different characteristics from military threats. The characteristics of non-military threats are that they are not physical and their form is invisible. Understanding the Basic Level of State Defense State Defense is a constitutional term contained in Article 27 paragraph (3) of the 1945 Constitution which reads: Every citizen has the right and is obliged to participate in efforts to defend

the state. This means that constitutionally defending the state increases the entire Indonesian nation as the rights and obligations of every citizen ([Hany et al.](#), n.d.). Defending the State is closely related to ensuring the existence of the Unitary State of the Republic of Indonesia (NKRI) and the realization of the nation's ideals as contained in the Preamble to the Constitution, namely, to protect the entire Indonesian nation and the entire homeland of Indonesia. Promote public welfare, educate the nation's life and participate in implementing world order, which is based on freedom, eternal peace and social justice. State defense is defined as the determination, behavior, and actions of citizens, both individually and collectively, in maintaining state sovereignty, territorial integrity, and the safety of the nation and state, which is imbued with love for the Unitary State of the Republic of Indonesia (NKRI), which is based on Pancasila. The 1945 Constitution, in ensuring the survival of the Indonesian nation and the State from various threats.

So what is meant by the Basic Level of State Defense which is imbued with the basic values of State Defense, which is an agreement to be the basis for the attitude and behavior of all Indonesian citizens at all levels, both at the individual level, community level to the national level, in social life, nation and state. Based on the understanding of the meaning of defending the country as described above, as well as extracting the meaning implied in Law Number 3 of 2002 concerning National Defense, in the explanation of article 9 paragraph (1) ([Nomor](#), 3 C.E.), which states that:

Efforts to defend the state are the attitudes and behavior of citizens who are inspired by their love for the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution in ensuring the survival of the nation and state. Efforts to defend the country, apart from being a basic human obligation, are also an honor for every citizen which is carried out with full awareness, responsibility, and is willing to contribute in the service of the nation and state. The understanding that the struggle of the Indonesian people in building the nation and the Unitary State of the Republic of Indonesia as well as maintaining state sovereignty, territorial integrity and the safety of the nation's survival, reflects the vigorous and unyielding fighting ability of the nation's predecessors So, based on the three sources of thought above, as well as the results of stakeholder discussions in the field of defense, the basic values contained in efforts to defend the state can be formulated and categorized into 5 (five) value groups, namely: Love the homeland

- a. Aware of the nation and state
- b. Faithful to Pancasila as the State's Ideology
- c. Willing to Sacrifice for the Nation and State; and
- d. Early National Defense Ability
- e. Archipelago Insights (*Wasantara*)

Before discussing the Archipelago Insight, we should first understand and understand the Archipelago Insight of a nation universally. A nation believes that the ultimate truth or absolute truth is the truth that comes from God Almighty, the Creator of the universe. Humans have advantages over other creatures through

their mind and conscience, but their ability to use reason and conscience is limited, so that one human being and another does not choose differences of opinion, life, belief in relationships with their creators and carry out relationships with others, and in the way of seeing and understanding things. These differences, which we call diversity, need a glue so that the nation concerned can unite to maintain the integrity of the country. (Suryawati, 2021)

A nation that has a state, and has carried out its life, cannot be separated from the influence of its environment. Influence arises from the reciprocal relationship between the nation's philosophy, ideology, aspirations and ideals and social conditions of society, culture, traditions, natural conditions, regions and historical experiences. This insight is intended to ensure the continuity of life, territorial integrity and national identity. The word insight itself comes from *wawas* which means to see or see. With the addition of this word literally means the direction of sight or way of viewing or perspective. (Rahma et al., n.d.)

The life of a nation and state is always influenced by the development of the strategic environment (Darmawan et al., 2020). Therefore, this insight must be able to inspire a nation in facing various obstacles and challenges posed by the strategic environment and in pursuing its glory. In realizing the basic idea of the Archipelago Insight which is full of aspirations and struggles, a nation needs to pay attention to several factors:

Geography-Geostrategy and Geopolitics (the earth, or the space in which the nation lives) Formal historical and

juridical (soul, determination, and spirit of the person or the people) Surrounding environment (national interest)

Thus, national insight is the perspective of a nation that has a state about itself and its environment in its existence and is connected (through interaction and interrelation) and in its development in the national (including local and proportional) regional, and global environment (Danniarti, 2017).

Archipelago Insights in Legislation

Archipelago insight as the appreciation of life and recognition of the characteristics of the environment has been owned by the Indonesian people since time immemorial, although it is not formulated explicitly and systematically. This is understandable because the attention of our ancestors was focused on the mind so that the expression of life beliefs takes place starting from verse, symbols, singing, figurative words and of course behavior with certain psychological influences.

As a guideline for national development and as a national development system, the way of life and life of the nation/state has only been officially confirmed by MPR Decree No. IV/MPR/1973 dated March 22, 1973 concerning the Outlines of State Policy (GBHN). In the decree, the main points of the Archipelago Insight are stated as insights in achieving the goals of national development.

The Purpose of Archipelago Insight

The purpose of the Archipelago Insight as Indonesia's National Insight, the archipelago insight as a perspective should

not deviate from the national goal. If the national goal is a just and prosperous society, then the goal of the archipelago insight is to create happiness and peace for all human beings in the world.

Thus, the insight of the archipelago, based on Pancasila and the 1945 Constitution, does not only pay attention to its national interests. The Archipelago Insight also accepts the burden of a natural obligation to always pay attention to the environment in the context of participating in organizing and fostering world welfare and peace. The purpose of the archipelago insight includes inward and outward goals. Inward aims to realize unity in all aspects of life, both natural and social aspects. The natural aspect includes 3 (three) things, namely the geographical location in the cross position, the condition and natural wealth, the condition and ability of the population. These three aspects are called the *Trigatra*. Meanwhile, the social aspect includes five things, namely the ideological aspect, the political aspect, the economic aspect, the socio-cultural aspect, and the defense and security strategy. These five aspects are called *Pancagatra*. Meanwhile, the aim of insight into the archipelago is to participate in realizing happiness, order and peace for all mankind.

It should be noted that the application of continental insight, nautical insight, and aerospace insight that is not integrated has weaknesses and strengths. Only a harmonious and balanced combination of these three insights can neutralize the weaknesses that exist in each of these insights. The adoption of certain insights will greatly influence the conception of implementation in all fields of Indonesia's

national activities which geographically consist of land and sea, so it is difficult to state which element is more important. Therefore, it is not possible to adopt a single insight, because it will not be effective and effective. A national insight must be a reflection of the nation's ideology. For Indonesia, national insight must be a reflection of the philosophy of the Indonesian nation and state, namely Pancasila.

Development and Strengthening of National Identity Character

Character or temperament which is a characteristic of an attitude and behavior of citizens of a nation that distinguishes it from other nations, which is formed based on the historical experience of the nation's culture that grows and develops along with the growth and development of the nation. The character possessed by humans is used as the identity of a nation. National identity is not permanent, it will change along with changes in the attitudes and daily behavior of citizens who are influenced by various environmental factors around them, which in turn reflects the image of the nation's identity.

Nationality Insight is a conception of the Indonesian nation's perspective in the context of managing the life of the nation and state based on national identity. In order to better understand the meaning of National Insight in the life of the nation and state, in this third part will be explained more deeply about national identity, character, and development and strengthening of national identity.

Definition of National Identity

What is Identity? According to the Big Indonesian Dictionary (KBBI) identity is: the characteristics of a person's description, or special circumstances. It can also be interpreted as identity, core, soul, spirit, and inner or spiritual driving force. Meanwhile, according to experts, it is something that describes an essential person about a person such as character, nature, character, personality and morals. In the understanding of national insight, national identity is a reflection of the character, character, personality and morals of the Indonesian nation, which is a manifestation of the ideology of citizens' life based on Pancasila (Gitlin, 2019).

Where does identity come from? identity is formed from the feelings, thoughts and actions that we do every day. Then it becomes a habit. These habits will eventually become character. A collection of characters will form an identity. And so on, the cycle revolves in daily life, which has implications for the inconsistency of one's identity (Gitlin, 2019).

A person's personal character is character, character, morals, or personality that is formed from the results of internalizing various virtues that are believed and used as a basis for perspective, thinking, behaving, behaving and acting. A set of family characters operating in a society will shape the character of the community, then a set of community characters operating in an area will form a regional character, then a set of regional characters will form a national character (Gitlin, 2019).

Understanding Local Wisdom

Local wisdom is a view of life and

knowledge as well as various life strategies in the form of activities, which are carried out by local communities in overcoming various problems in their efforts to meet their needs covering all aspects of life such as: religion, science, economy, technology, social organization, Language and communication, as well as art, by paying attention to natural resources in their environment (Andriana et al., 2017).

Local wisdom has existed in people's lives since ancient times starting from prehistoric times to the present, local wisdom is a positive human behavior in relation to nature and the surrounding environment which can be sourced from religious values, customs, advice from ancestors or local culture. , can be in the form of values, norms, ethics, beliefs, and special rules (Wirawan et al., 2020). Local wisdom is built naturally in a community to adapt to the surrounding environment, is born and develops from generation to generation, survives and develops by itself without any education and training, and without any underlying science and technology. The growth and development of local wisdom departs from efforts to harmonize with the conditions of the physical and biological environment, then believe in the truth, through the habit of practicing this tradition which is then passed down from generation to generation. The next generation is conditioned to accept the truth and believe it, for example with regard to taboos, values, standards of behavior and so on. Often subsequent generations do not realize where this legacy of wisdom came from.

Local wisdom is interpreted as a local

culture that develops in an area, whose elements are the culture of the ethnic groups living in that area. Local wisdom can be found in songs, proverbs, mantras, advice, slogans, ancient books, dances, medical systems, health foods, livelihood systems, belief systems and everyday human behavior. The sustainability of the local wisdom will be reflected in the values prevailing in certain community groups. These values become the lifeline of certain community groups, which will usually become an inseparable part of life that can be taken through their daily behavior, meaning that they have been internalized and manifested in attitudes and behavior. ([Heryanti](#), n.d.)

Characteristics of Local Wisdom

The following are some of the characteristics of local wisdom, as follows:

- a. Able to withstand foreign cultures,
- b. Have the ability to accommodate foreign cultures,
- c. Have the ability to control
- d. Have the ability to integrate elements of foreign culture into the original culture,
- e. Able to give direction to cultural development.

There are several functions of local wisdom, as follows: As a means of conservation and preservation of natural resources. As a means of developing culture and science. As advice, belief, literature and taboos.



Figure 1. developing culture



Figure 2. Building Culture

Local Wisdom Function

The forms of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, customary law, and special rules ([Pingge](#), 2019). Therefore, the forms vary and people live, their functions are various:

- a. Functioning for the conservation and preservation of natural resources, for example the belief in the *celako kumali* of the *Serawai* Bengkulu tribe, means preserving the environment through taboo values in farming and the tradition of *tanjak planting*.
- b. Functions for the development of

human resources, for example related to life cycle ceremonies, for example the concept of *kanda* pat rate (from seed to death), Balinese local wisdom, the concept of the *mitoni* ceremony, *tedak siti* from Java.

- c. Serves for the development of culture and science
- d. Functions as advice, beliefs, literature and taboos
- e. Social meaning, for example, communal/relative integration ceremony, agricultural cycle ceremony in Using village in *Kemiren*, East Java.
- f. Meaningful ethics and morals are manifested, for example in the *Ngaben* ceremony in Bali
- g. Political meaning, for example in the ceremony of *langluk* languishing to ask for the safety of Bali to be kept away from negative things, especially a number of disasters that have occurred so far in the archipelago.

Security Defense Aspects of Resilience

Defense and security are the universal efforts of all Indonesian people in defending and securing the country for the survival of the nation and the Unitary Republic of Indonesia. Defense and Security is carried out by compiling, mobilizing, and mobilizing all national potentials, including community strength, in an integrated manner and mutually support one another ([Sihombing & Hasibuan](#), 2019). Defense and security are dynamic which need to be reflected in the condition and situation of the nation's deterrence based on the awareness of defending the state of all components of society, the use of advanced and strong

defense and security science and technology, and so on. The description above shows that the conditions of national life faced by the Indonesian people. A resilient, resilient, and strong national resilience must be manifested in the resilience of each of the above aspects, while still being based on a commitment to the national consensus of Pancasila, the 1945 Constitution, *Bhennika Tunggal Ika* and the Unitary State of the Republic of Indonesia. To realize a strong national defense, every citizen needs to:

- a. Having and supporting a high fighting spirit, in the form of tenacity, toughness, and relentless in the face of challenges, threats, obstacles and disturbances (TAHG) from outside and from within that will undermine the identity, integrity, survival of the nation and state, as well as the achievement of goals national.
- b. Aware and concerned about the influences that arise on aspects of ideology, politics, economy, social culture and defense and security (IPOLEKSOSBUDHANKAM), so that every citizen can eliminate and overcome these influences.

Explanation of threats from abroad and from within the country regarding the defense of the Indonesian state: Threats from abroad which means all forms of threats originating from abroad related to national defense and security. Examples of foreign threats include:

1) Aggression

Where aggression is the use of weapons by other countries against the sovereignty of the state, which is a threat that can harm a country that is being

targeted for invasion. (Zuhra, 2020)

2) There is a territorial violation.

Various efforts made by other countries that want to invade may enter areas without any permission and carry out direct invasions by deploying fighter aircraft in attack. Of course it's threatening.

3) Espionage

Actions to obtain confidential information that is found, especially if the information is information about a country in any way. This activity is usually carried out by Intelligence.

4) Sabotage

Sabotage is actions that damage buildings, equipment and weapons that have been planned by other countries against a country that is used as a target.

5) Acts of Terrorism

The act of trying to evoke feelings of terror or dread for the people in the targeted country.

Domestic threats are another form of external threats. If external threats come from outside, then internal threats come from all forms of threats that come from within the country and are related to national defense and security to overcome them. Examples of domestic threats are:

1) Armed rebellion

The act of trying to rebel and challenge the powers that have been or have been authorized.

2) Civil War

Civil War can also cause losses for a country due to attacks between groups by people in the same area.

3) Terror acts from within the country

In addition to terrorism can occur in international reach. Sometimes, acts of terrorism can occur from within their own country. This of course will be a threat in itself acts such as terrorism can occur in the country.

4) Problems with KKN (Corruption, Collusion and Nepotism).

As we know that KKN (Corruption, Collusion and Nepotism) is an act carried out by state officials for their own interests and can harm the community.

5) The existence of many drug-related cases can be a threat.

This is because considering that the next generation of the nation will be threatened if the occurrence of frequent drug cases in various regions can be a threat and hamper especially for the development of future successors. The movement in the form of an attempt to secede from the state became one of the domestic threats, an example of which can be seen in the PKI rebellion.

DISCUSSION

Knowing threats from outside and within the country, we will also get to know about threats in the military field and threats in the field of defense and security. Where, each is defined as follows:

- a. Threats in the military sector mean activities carried out both domestically and abroad or any business that uses weapons to endanger the sovereignty, safety and
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even the integrity of a country and is of course threatening.

- b. Threats in the field of defense and security mean all efforts with the intention of harming or disturbing the sovereignty of a country. Whether it is threatening, hindering or arguably disturbing the sovereignty of the country itself.

Basic Concepts Of Indonesian National Defense

National resilience is a condition of national life that must be realized. A living condition that is fostered early, continuously and synergistically, starting from the individual, family, environment, regional and national level, with the capital of tenacity and toughness, which contains the ability to develop national strength. National resilience is a continuous process and to create conditions, it is carried out based on geostrategic thinking, namely a conception designed and formulated by taking into account the condition of the nation and the geographical constellation of Indonesia. ([Prakoso & Dohamid, 2021](#))

As a geostrategic, national security must be able to face Threats, Disturbances, Barriers and Challenges (AGHT) in order to ensure the upholding of independence, sovereignty, national unity and territorial integrity.

The elements of national power in Indonesia in National Resilience are known as *gatra* which were formulated and developed by *Lemhanas*. The elements of national power are known as *Astagatra* which consists of *Trigatra* and *Pancagatra*. Gosh, as an element or element of national power, uses a soft power approach rather

than hard power. What is meant by soft power is the ability of a country to influence the policies of other countries in a persuasive way, while hard power is the ability to make other countries do what the country wants, using their military, economic and resource power ([Aras & Mohammed, 2019](#)). Indonesia, with its concept of national resilience, uses soft power by prioritizing cooperation, mutual respect and respect for the sovereignty of other countries when dealing with other countries, meaning that the Indonesian people prefer the peaceful way to violence (conflict or war) in resolving any problems regarding international relations or relations between countries. Nation In addition, National Resilience has dimensions of profile, principles, characteristics, and general policies, which are dynamic in accordance with the times.

National Security General Policy

Basically the conception of Indonesian National Resilience provides feedback on the operative pattern of regulating and administering welfare and security in national life ([Yustiana et al., 2021](#)), namely:

- a. National Resilience is implemented as a whole (comprehensive-integrative)
- b. National Resilience uses a welfare and security approach.
- c. National Resilience is implemented based on real/real conditions, essentially threats, disturbances, obstacles and challenges, and is oriented towards national goals. Therefore, proper appreciation is needed.
- d. National Resilience must be seen as a source of national strength.

Leadership Morals and Ethics in

Managing National Identity In the understanding of national insight, national identity is a reflection of the character, nature, character, personality and morals of the Indonesian nation, a manifestation of the ideology of citizen life based on Pancasila. Therefore, becoming a national identity is very important because it is a symbol and character of a nation.

National identity is a national cultural identity that concerns the social structure that we use every day as ways to organize life. National identity is not permanent or permanent, it will change along with changes in the attitudes and daily behavior of its citizens which are influenced by various internal and external environmental factors, which in turn shape the image of the nation's identity. ([Liu & Turner](#), 2018)

In order for the identity of the Indonesian nation to be well maintained, and respected by the world community, it is necessary to have moral and ethical leadership that is able to manage it optimally ([Gitlin](#), 2019). Moral leadership, moral relates to human actions that are in accordance with the standards / standards accepted by the public. The moral of leadership for national leaders originating from Pancasila is reflected in an integrated manner in the five precepts of Pancasila, which can be explained as follows:

- a. Moral of Faith
- b. Humanity Morals
- c. Moral of togetherness and nationality
- d. People's morals and
- e. Moral justice.

Development Of The Universal Defense Of The Republic Of Indonesia

The universal defense system combines Military Defense and Non-Military Defense, through efforts to build strong and respected defense forces and capabilities and have deterrence. Defenses that are prepared early mean that the universal defense system is built from peacetime to wartime, as the real condition is that building defenses takes a long time, while war can happen at any time.

Threats, Terrorism against the Sovereignty and Integrity of the Republic of Indonesia. A terrorism group is a fact or fact based on several thoughts, both related to religious and non-religious ideologies, which consist of: a. Religious terrorist group,

a. Religious terrorist groups include:

- 1) Christian Fundamentalists in the Middle Ages George W. Bush was the main supporter of neoimperialism, so the science of the hereafter emerged, which essentially means the stability of life in the world for heaven as promised by the Lord Jesus. The world for them is a place to produce heaven. They are not satisfied with modernism and they try to run away in search of salvation and Protection from God and religion.
 - 2) Jewish fundamentalists differ from Christian fundamentalists. Jewish fundamentalists are closely related to the geopolitical constellation. Jewish fundamentalists are an understanding that believes that the land of Palestine is a blessing presented to the children of God, this idea which gave birth to the state of Israel in the land of Palestine. The Fundamentalist group which claims
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to be a community of faith has formed a secular Zionist government to maintain the existence of the Jews.

- 3) Islamic Fundamentalism: the phenomenon of Islamic fundamentalism wrapped in ontological beliefs to carry out terrorism, in an effort to achieve political goals, is a powerful force in this 21st century. They oppose injustice and, the application of US power in the Middle East. The resistance of a group of Muslims with the flag of jihad, because they do not benefit politically or economically. Examples: among others, ISIS, *Al-Qaida*, *Boko Haram*, *Jamaah Islamiah* etc.
 - 4) *Aum Shinrikyo*, *Aum Shinrikyo* roughly reads, Religion of Truth, they are fighting for a new religion in Japan. The group caused an international uproar on March 20, 1995, when some of its members carried out a sarin gas attack on the Tokyo subway, which killed 12 people, made 54 seriously ill, and affected more than 980 people.
- b. Non-Religious Terrorism Group.

There are several groups based on non-religious beliefs that are considered terrorists by each country or several countries, including:

- 1) Communist Party of the Philippines/New People's Army (CPP/NPA) or a group of communist parties in the Philippines. The group aims to create a socialist state through a new democracy by launching a people's war. This group is labeled a terrorist by the

government of the Philippines, the European Union and the United States.

- 2) The Communist Party of India (Maoist). The Communist Party of India (Maoist) is a Maoist political party in India which aims to overthrow the Indian government through violent means. This group is labeled a terrorist by the Indian government.

Based on the fact that terrorism is a threat that harms society, the nation and the state, we must be committed to preventing and overcoming it. The government as a policy maker must be in accordance with the problems that occur, for the safety of the community, nation and state.

Various National Defense Threats

Threats to defense are every effort and activity, both from within the country and from abroad, that are in conflict with Pancasila and threaten or endanger the sovereignty of the state, the territorial integrity of the Republic of Indonesia, and the safety of the entire nation. Management of National Resources for National Defense is prepared early to face threats. These threats consist of military threats, and non-military threats and hybrid threats. ([Aulia & Hasan, 2019](#))

- a. Military threats are threats that use organized armed forces which are considered to have capabilities that endanger the sovereignty of the state, the territorial integrity of the Unitary State of the Republic of Indonesia (NKRI), and the safety of the entire nation. Military threats are physical and
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can be formed as aggression or non-aggression. Military threats take the form of aggression in the form of the use of armed force by a country that threatens the Unitary State of the Republic of Indonesia. Threats in the form of non-aggression are military threats of a limited scale so that they are handled with a certain approach that is different from the approach to military aggression of a country.

- b. Non-military threats are threats that do not use armed force, but are considered to have the ability or potential to endanger or have implications for threatening the sovereignty of the state, the territorial integrity of the state, and the safety of the entire nation. Non-military threats that can endanger or have implications for national defense. Non-military threats have ideological, political, socio-cultural, technological, public safety and legislation dimensions. This type of threat can come from abroad and can also come from within the country, and is carried out by state actors, as well as non-state actors.
- c. Hybrid threats are threats that are mixed and are an integration between military threats and non-military threats.

The manifestation of military threats, non-military threats and hybrid threats can be in the form of: aggression, terrorism, communism, separatism, armed rebellion, threats of natural disasters, environmental damage, violation of border areas, piracy and theft of natural resources, disease outbreaks, drug trafficking and abuse, cybercrime area attacks, nuclear attacks, biological attacks, chemical attacks, or

other forms of threats that endanger the sovereignty of the state, the territorial integrity of the Unitary State of the Republic of Indonesia, and the safety of the entire nation.

CONCLUSIONS

Drug abuse and illicit trafficking is a global phenomenon that is very scary and very dangerous for the nation and state. The impact of workers using drugs has also touched almost the entire community in all groups, even this drug development has penetrated all over the place and has even reached schools, both elementary, junior and senior high schools and also in universities. If this condition continues, the result will be a decline in the quality of the younger generation which means it will reduce the nation's assets. This is a serious threat to national defense, and requires the synergy of military defense and non-military defense in dealing with it.

The following is an effort to prevent drug use in the state defense movement, which was initiated by the National Population and Family Planning Agency. Primary Prevention. This prevention is carried out for people who are not familiar with drugs and community components that have the potential to prevent drug abuse. The activities carried out include: Counseling about the dangers of drugs, Information through various media about the dangers of drugs, Education about drug knowledge and its dangers. Secondary Prevention. This prevention is carried out for people who are trying to abuse drugs as well as community components that have the potential to help stop drug abuse. The activities carried out include: Early

detection of children who blame drugs, Counseling, Social guidance through home visits, Information and education on individual development, Live skills, among others, about good decision-making skills. Tertiary prevention. This prevention is carried out for people who are currently using drugs and who have been/former drug users, as well as community components that have the potential to help stop drug abuse in order to avoid it. These activities include: Counseling and social guidance to users and their families and environmental groups. Creating a conducive environment for former users so that they are not ensnared to return as drug users.

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