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NATIONALISM IN A STATE BASED ON PANCASILA

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Abstract: We certainly know how lately nationalism in our society seems to be fading. This is partly due to the large number of outside influences that continue to erode the nation's culture that has been passed down by the ancestors of the Indonesian nation. The efforts to foster nationalism based on Pancasila are efforts to manifest love for this nation which is the great consensus of the founders of the Indonesian nation. Pancasila is the embodiment of devotion, tolerance, mutual cooperation and noble values adhered to by the Indonesian nation, which recently faded along with the strengthening of the issue of SARA, differences in political views, separatist movements, acts of terror, and violence against fellow children of other nations. This shows the instability of national and state life that is no longer based on Pancasila. If this continues without any real effort to revive the pillars of Pancasila, then this condition can endanger the survival of the nation and state. The values of nationalism must again become the main choice for integrating Indonesian society which has been divided by the conflict or friction that occurs in society. Nationalism does not distinguish the components of the nation based on groups or others, but rather the unity and integrity of the nation which is built from the diversity of its citizens. The spirit of nationalism needs to be revived again for all citizens to strengthen the life of the nation and state so that the interests of groups who want this nation to be destroyed and divided are not easily overtaken. The history of the nation has proven that with strong nationalism this nation can become independent and manage its own life.

Keywords: Pancasila, Nationalism, Citizen, Indonesian Ideology

Abstrak: Kita tentu tahu bagaimana belakangan ini nasionalisme dalam masyarakat kita seolah kian memudar. Hal ini antara lain disebabkan banyaknya pengaruh dari luar yang terus menggerus budaya bangsa yang telah diwariskan oleh nenek moyang bangsa Indonesia. Upaya menumbuhkan nasionalisme berlandaskan Pancasila adalah upaya perwujudan kecintaan kepada bangsa ini yang merupakan konsensus agung para pendiri bangsa Indonesia. Pancasila adalah perwujudan pengabdian, toleransi, gotong royong dan nilai-nilai luhur yang dianut bangsa Indonesia, yang belakangan memudar seiring menguatnya isu SARA, perbedaan pandangan politik, gerakan separatis, aksi teror, dan kekerasan terhadap sesama anak bangsa lainnya. Hal ini menunjukkan akan adanya instabilitas kehidupan berbangsa dan bernegara yang tidak lagi melandaskan pada Pancasila. Bila hal ini terus berlangsung tanpa ada upaya nyata untuk kembali menghidupkan pilar-pilar Pancasila, maka kondisi ini akan membahayakan keberlangsungan hidup berbangsa dan bernegara. Nilai-nilai nasionalisme haruslah kembali menjadi pilihan utama untuk mengintegrasikan masyarakat Indonesia yang telah terpecah belah dengan adanya konflik maupun gesekan yang terjadi di masyarakat. Nasionalisme tidak membedakan komponen

bangsa berdasarkan golongan ataupun lainnya, melainkan persatuan dan kesatuan bangsa yang dibangun dari keberagaman warga negaranya. Semangat nasionalisme perlu digelorakan lagi bagi seluruh warga negara untuk memperkokoh kehidupan berbangsa dan bernegara agar tidak mudah ditunggangi kepentingan kelompok-kelompok yang menginginkan bangsa ini hancur dan terpecah belah. Sejarah bangsa telah membuktikan, dengan nasionalisme yang kokoh bangsa ini dapat merdeka dan mengatur kehidupannya sendiri.

Kata Kunci: Pancasila, Nasionalisme, Warga Negara, Bangsa Indonesia.

Introduction

The Indonesian nation is a great nation. A nation that upholds the cultural values of our ancestors that have been passed on to the future generations of this nation. The culture of mutual cooperation, tolerance and the noble values of other nations is deeply rooted in every aspect of social life. It is with the spirit of unity that this nation can become independent and build an independent country without waiting for the granting of independence from other nations. An independent country can regulate all aspects of the life of its people in the nation and state. The state is a two-sided political organization. On the one hand, it has an obligation to protect and improve the welfare of its people. On the other hand, it also has the right to force people to do something.¹

With a community that is *Bhineka Tunggal Ika*, which has different ethnicities, religions, races, and intergroups (SARA), which then united in a single Pancasila state since August 17, 1945. Before Indonesian independence, these various communities lived in various large and small islands. live according to their respective customary laws.² That is why the Indonesian nation can fight for its independence to become one unit in the country. The united spirit for independence despite different ethnicities, religions, races and intergroups. On the one hand, the diversity of Indonesia's population is the strength of the Indonesian nation, with the motto of *Bhineka Tunggal Ika*. On the other hand, there are also weaknesses in the diversity of the population in Indonesia.³

As a pluralistic nation, Indonesia's diversity continues to be tested with various incidents of violence, riots that smell of SARA. People are starting to forget their identity as the Indonesian nation, so they do not rule out changing the direction of the Pancasila ideology. If this happens, the nation's sense of nationalism can disappear.⁴ President Soekarno, during a speech at the Indonesian Independence Preparatory Business Investigation Board (BPUPKI) session on June 1, 1945, once said the importance of the Indonesian nation to have a philosophical *gronslaag* or basic philosophy that contains views of the world and life (*weltanschauung*).⁵

This is why the Indonesian nation is referred to by Notonagoro as the materialist cause

- 1 Daradjadi dan Osa Kurniawan Ilham, *Pejambon 1945, Konsensus Agung Para Pendiri Bangsa* (Puspa Wedha 2018), xv.
- 2 Hilman Hadikusuma, *Pengantar Ilmu Hukum Adat Indonesia* (Mandar Maju 2014), 102; Sulaiman, 'Mereposisi Cara Pandang Hukum Negara Terhadap Hukum Adat Di Indonesia' (2017) Volume 2 *Petita : Jurnal Kajian Ilmu Hukum dan Syariah*.
- 3 Dwiwana Achmad Hartanto, 'Implementasi Nilai Filosofis Pancasila Dan Agama Islam Dalam Menangkal Paham Radikalisme Di Indonesia' (2017) 2 *Fikri* 308.
- 4 Suhardi Alius, 'Resonansi Kebangsaan : Pancasila Dalam Pusaran Globalisasi' (2016) 2 *Jurnal Keamanan Nasional* 143.
- 5 H. Firman Yudhanegara, 'Pancasila Sebagai Filter Pengaruh Globalisasi Terhadap Nilai-Nilai Nasionalisme' (2015) 8 *Cendekia*.

of Pancasila⁶, where the Indonesian nation is formed through a process of colonization by foreign nations, but when it is about to establish a country, it already has a philosophical foundation which is the religious cultural essence of the Indonesian nation itself, namely godliness, humanitarian, united, committed and just.

Indonesia as a country and nation with different religious and ethnic backgrounds, it is absolutely essential that there is a national insight that grows in its society to become a necessity. This plurality needs to be treated as the basic ingredients for the strengthening of the life of the nation and state. A narrow national perspective will cause a nation rift.

The People's Consultative Assembly (MPR) launched the Four Pillars of the Nation which was later changed to the Four National Consensus, namely Pancasila, UUD 1945, NKRI and Bhineka Tunggal Ika. Pancasila is not a strong ideology in the practice of state, national and community life. It is precisely religious ideology and groups that emerge and strengthen the identity of Indonesian society, not Pancasila. Pancasila should be the basis for the attitude and identity of nationalism in the praxis of our society.

Method

In writing this paper, the method used a normative juridical approach, namely writing that emphasizes positive legal interpretation and analyses using bibliographic materials and written legal norms. When viewed from the nature of writing, the method used is to use a descriptive-analytic method, which tries to describe the symptoms that arise in society and the problems that arise in them and tries to analyse and provide a solution. The method that was used was based on general data and information, including legislation, theory and doctrine, and expert opinion.

Understanding Nationalism in Indonesia

Nationalism can be defined as nation which means nation. Etymologically, nationalism comes from the words "national" and "ism", namely nationalism which implies awareness and spirit of loving the country, having pride as a nation, or maintaining the honour of the nation, having a sense of solidarity with calamities and the disadvantages of fellow countrymen, nationals and countrymen. and uphold the value of unity and integrity.⁷ Nationalism is an understanding or point of view which should reflect a common society to have a love for the country, ethnicity, culture, language, and race. Nationalism when viewed theoretically is an understanding (teaching) to be able to love one's own nation and country. With this nationalism, there was a feeling that the Indonesian nation was not inferior to the colonial nation, eventually this spirit gave birth to resistance movements against colonialism.⁸ According to Mochtar Pabotinggi, the meaning of nation and nation is different. Nation is a sociological collectivism, while nation is a political collectivism.⁹ The awareness of becoming a membership in a nation potentially or actually together to

6 Kaelan, *Pendidikan Kewarganegaraan* (Paradigma 2016), 33.

7 Mifdal Zusron Alfaqi, 'Memahami Indonesia Melalui Prespektif Nasionalisme, Politik Identitas, Serta Solidaritas, *Jurnal Pendidikan Pancasila Dan Kewarganegaraan*' (2015) 28 112; Jamie S Davidson, *Indonesia* (Cambridge University Press 2018); Annisa R Beta, 'Commerce, Piety and Politics: Indonesian Young Muslim Women's Groups as Religious Influencers' (2019) 21 *New Media & Society*; Obikwu, 'The Federal Constitution, National- Ethnic Minority Groups and the Creation of States: The Post-Colonial Nigerian Experience' (2017) 2 *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah*.

8 Mifdal Zusron Alfaqi (n 8); David Webster, 'Sports as Third World Nationalism: The Games of the New Emerging Forces and Indonesia's Systemic Challenge under Sukarno' (2016) 23 *Journal of American-East Asian Relations* 395. Yannick Lengkeek, 'Staged Glory: The Impact of Fascism on "Cooperative" Nationalist Circles in Late Colonial Indonesia, 1935-1942' (2018) 7 *Fascism* 109 <https://brill.com/view/journals/fasc/7/1/article-p109_109.xml>.

9 Mifdal Zusron Alfaqi, 'Melihat Sejarah Nasionalisme Indonesia Untuk Memupuk Sikap Kebangsaan Generasi Muda' (2016) 13 *Jurnal Civics* 210.

achieve, maintain and devote the identity, integrity, prosperity and strength of the nation which is called the spirit of nationhood.

Nationalism can also be explained as a sense of nationality and an understanding of nationality. Nationality is something that refers to the nature or characteristics of a community called the nation. According to some experts, nationality is a characteristic of a national community that has something unique. This uniqueness lies in the unity of each feeling starting from the community level in a narrow scope to the large community which is then called the nation. The national character of each community can exist because of the similarities in fate, character, and history. Meanwhile, a sense of nationality can exist because it refers to an awareness of a united community.¹⁰ Nationalism means loving the country and the nation itself, where citizens fight for the interests of their nation. Basically, nationalism is intended for the common interest and welfare, because nationalism is rejecting all forms of oppression against other parties, be it an individual, a group or a nation. In nationalism, ethnicity, religion, race, and culture should be able to relate to create peace.

The relationship between nationalism and the state certainly has a solid relationship so that eventually a burning spirit arises. Where the principle of nationalism itself is the existence of togetherness and unity. In this case, it can be explained that every Indonesian citizen is invited to be able to leave anarchist or rebellious nature between community groups in order to avoid horizontal conflicts. Every Indonesian citizen must prioritize a strong sense of solidarity and a sense of balance among fellow citizens in order to create good peaceful interactions.

In understanding the bonds of nationalism that have grown in the midst of society recently, this indicates that his mindset has begun to decline. It could be that this is the result when humans start living together in a certain area. One of the factors is the development of increasingly sophisticated technology. If our country is safe from enemy attacks and the enemy is expelled from the country, the enemy's strength will be destroyed.

In the run-up to and after Indonesian independence, the spirit of nationality is very high, the willingness to sacrifice is also high but lately there has been a decrease in the spirit of nationalism / nationalism, why is that?¹¹ If we understand the current nationalism in Indonesia, the condition is very sad. The condition of nationalism which is experiencing degradation. In that sense, in Indonesia today there are often conflicts over religions, cultures and ethnicities.

Nationalism itself originates from a historical journey. Without history, the process of telling stories about nationalism might never have existed and happened. This indicates that the resilience of the integration of the Indonesian nation is being tested. Sadly, a nation that was once known to be friendly, religious, and upholds politeness has suddenly turned into a nation that likes riots, kills one another, and does not respect the interests of other citizens.

Pancasila as the National Consensus

Pancasila contains meaning, namely for unity and integrity in terms of the capital struggle to achieve the independence of the Indonesian nation. Where Pancasila as a unit cannot be separated from one another. The Indonesian nation has Pancasila for the national personality that will forever live in our homeland from the past until now. Therefore,

¹⁰ *ibid.*

¹¹ Suwarno Widodo, 'Implementasi Bela Negara Untuk Mewujudkan Nasionalisme' (2011) 1 Jurnal Ilmiah CIVIS 21.

Pancasila must not conflict with the legal norms that apply in Indonesia. Pancasila is referred to as the legal ideals (*rechtsidee*) of the Indonesian nation in the context of law and legal life.¹² With Pancasila as a legal ideal, the ideal values contained therein can be implemented in the life of the nation and state in Indonesia. Pancasila is born of a consensus national of the Founding Fathers is a guideline in the history of the struggle of the Indonesian nation as well as the ideology that reflects the life of the nation.

These threats can include crimes of international and national terrorism, acts of violence related to SARA, violations of state territory both on land, sea, air and outer space, separatist movements, transnational crimes and disturbances, and environmental destruction.¹³

Clashes and riots, sometimes with racial roots, took lives, property and most importantly, the stability that has been built so far seems to have disappeared somewhere as a result of not having the national spirit anymore. Sense of ethnicity, regionalism, religion, surfacing shamelessly adds to a series of problems facing the government in this era, including the problem of terrorism.¹⁴

Long after the Majapahit kingdom came to power in the archipelago, the struggle of the Indonesian nation against Dutch colonialism was clear evidence that the various ethnic groups that were diverse in number were able to unite when they had the same concerns. It is clear that nationalism is formed from various different backgrounds, in Indonesia. This is bound by a sense of unity “*Bhineka Tunggal Ika*”.¹⁵ The slogan extracted from the work of Mpu Tantular in *Negarakertagama* in the Majapahit era.

However, various anarchist actions, racial conflicts and separatism that often occur in the name of democracy give the impression that there is no longer a spirit of togetherness as a nation; it is called *Bhinneka* that has lost *Tunggal* (the only one) even group and even personal interests, have become the main goal.¹⁶ Pancasila values are values that involve the personalities and habits of local Indonesian communities. Each of the values of Pancasila as a whole has represented the nation itself.¹⁷

The debate around Pancasila, more precisely, the basis of the state came back to the fore after the 1955 elections. It is understood that the 1950 Constitution mandated the formation of a constitution which was carried out by a body called Constituent. Article 134 of the Provisional Constitution of 1950 says, “The Constituent (Body Builder Basic Law), together with the Government as soon as possible establish the Constitution of the Republic of Indonesia, which can replace the Constitution Whilst this.”¹⁸ The formulation of Pancasila, which initially originated from the results of Bung Karno’s reflection on June 1, 1945 in the context of the intellectual history of Pancasila which he referred to as

12 Abdul Hamid S Attamimi, ‘Pancasila Cita Hukum Dalam Kehidupan Hukum Bangsa Indonesia’ in Oetojo Oesman dan Alfian (ed), *Pancasila Sebagai Ideologi Dalam Berbagai Bidang Kehidupan Bermasyarakat, Berbangsa dan Bernegara* (1992), 62.

13 Satrijo Budiwibowo, ‘Revitalisasi Pancasila Dan Bela Negara Dalam Menghadapi Tantangan Global Melalui Pembelajaran Berbasis Multikultural, Citizenship’ (2016) 4 *Jurnal Pancasila dan Kewarganegaraan* 577-578.

14 Idrus Ruslan, “Membangun” Nasionalisme Sebagai Solusi Untuk Mengatasi Konflik SARA Di Indonesia’ (2014) 10 *Jurnal TAPIS* 9.

15 Eko Wahyono dan Fadhillah Sri Meutia, ‘Diskursus Demokrasi Pancasila Dalam Lintasan Perspektif Etnisitas’ (2017) 1 *Journal of Government and Civii Society* 126.

16 Rahmat Teguh Santoso Gobel, ‘Merekatkan Kembali Semangat Nasionalisme’ (2018) 2 *Jurnal Al Himayah* 233.

17 Alip Rahman, ‘Nilai Pancasila Kondisi Dan Implementasinya Dalam Masyarakat Global’ (2018) 3 *Syntax Literate* 36.

18 Muhammad Aziz Hakim, ‘Repositioning Pancasila Dalam Pergulatan Ideologi-Ideologi Gerakan Di Indonesia Pasca-Reformasi’ (2016) 4 *Kontemplasi* 139.

Philosophical Grondslag or Weltanschauung cannot be changed. In fact, the overall values and principles contained in the Preamble to the 1945 Constitution are historically derived from the original text, namely the Jakarta Charter of 22 June 1945 as a political reality in the politics of Pancasila (the political history of Pancasila), which later turned into an official text. The preamble to the 1945 Constitution which was ratified by the Preparatory Committee for Indonesian Independence (PPKI) on August 18, 1945 in the context of constitutional history that was officially in effect.¹⁹

Cultivating the Spirit of Nationalism

Identity is a characteristic that distinguishes one subject from another. Meanwhile, national identity is a characteristic possessed by a nation that distinguishes a nation from other nations.²⁰ Several stages are needed in developing a spirit of nationalism. Because it is not easy to cultivate a spirit of nationalism in the present. However, there are at least 3 processes to be able to grow a spirit of nationalism, namely:²¹

- 1) Character builder, namely the younger generation has a role in building positive character through strong will, to uphold moral values and internalize them in real life.
- 2) Character Enabler, the younger generation becomes a role model of positive national character development, by taking the initiative to build collective awareness with high cohesiveness, for example calling for conflict resolution.
- 3) Character engineer that the young generation role and achievements in science and culture, and engaged in the learning process in the development of nation positive character accordance with the times.

Pancasila is not always straightforward in its practice in our society. Of course, there are violations in the practice of Pancasila, as for the violations against Pancasila are:²²

- 1) This first precept of Ketuhanan Yang Maha Esa can be implemented in the life of the nation and haste. Of course, acts of terrorism can be avoided from an early age. Pancasila contains the meaning of religion and togetherness that can prevent acts of terrorism.
- 2) The second precept, Just and Civilized Humanity. This second precept emphasizes that every citizen must always respect the dignity of others, must not act disgracefully, insult or even carry out threats or terror. Human dignity must be upheld in a just and civilized manner. Recognition of human dignity, namely the same position and degree. Love each other.
- 3) The third precept, efforts to knit a sense of nationality and how to overcome the problem of terrorism must be strengthened again by implementing the third principle of Pancasila in the life of the nation and state, so that acts of terrorism can be overcome by using the understanding of the third principle, namely promoting a common sense of nationality for unity and unity between Indonesian citizens.

It seems that it is too much, the diversity of ethnicities, religions, cultures, races and groups is not a threat and a potential conflict that results in the disintegration of the

19 Jimly Asshiddiqie, 'Pancasila Konsensus Kehidupan Berbangsa' (DKPP).

20 Rini Aristin, 'Upaya Menumbuhkan Patriotisme Dan Nasionalisme Melalui Revitalisasi Makna Identitas Nasional Di Kalangan Generasi Muda' UNIRA.

21 Heryansyah Ginting, 'Peranan Pancasila Dalam Menumbuhkan Karakter Bangsa Pada Generasi Muda Di Era Global', *Prosiding Seminar Nasional Tahunan Fakultas Ilmu Sosial Universitas Negeri Medan* (Universitas Negeri Medan 2017), 198.

22 Fuadi Isnawan, 'Program Deradikalisasi Radikalisme Dan Terorisme Melalui Nilai-Nilai Luhur Pancasila' (2018) 3 Fikri 25.

nation.²³ Nationalism or the spirit of nationalism is present and emerges to deconstruct the imperialism process which is considered baseless and full of arrogance. The birth of nationalism is caused by imperialism, which is carried out by one nation against another nation.²⁴ At the level of citizen behaviour there has been a tremendous change. Behaviour effect that are polite, tolerant, solidarity, social care, mutual cooperation, hard work and the like as attributes of good citizenship, are replaced by culture barbarian; in the form of suspicion, egoism, anarchism and the like.²⁵ The waning of the implementation of Pancasila values can threaten the nation's disintegration.²⁶

The practice of the values contained in each of the precepts, however, all of which cannot be separated from its association with other precepts.²⁷ *Firstly*, the values in the precepts of Ketuhanan Yang Maha Esa mean that the State which is established is the embodiment of human goals as a creature of God Almighty. Therefore, all matters relating to life activities both individually and in general as state administrators, as State politics, as State government, as law enforcement and statutory regulations and as freedom of human rights as citizens must be respected and practice the values contained in the precepts of Ketuhanan Yang Maha Esa, such as mutual respect between religious communities, mutual tolerance in the activities of religious communities and always trying to become devout religious people, namely religious people who always carry out their obligations and what -what is prohibited by God Almighty, both individually and in general in community organizations and State organizations. The ethical values contained in the precepts of the Supreme Lordship automatically underlie and animate the values in the other four precepts.

Secondly, the values in the just and civilized humanitarian principles are systematically based and imbued with the precepts of Ketuhanan Yang Maha Esa, the principles of humanity as a fundamental basis in the life of society, state and nation. This human value is rooted in the philosophical anthropological basis, that the essence of man is the composition of his spiritual and physical nature, the natural nature of individual beings and social creatures whose natural position of individual beings stands alone and as a creature of God Almighty. A fair human value means that the essence of man as a cultured creature must have a fair nature, this implies that human nature must be fair in relation to oneself, fair to other humans, fair to the nation and state, fair to its environment and to The One Almighty God. Fair and civilized human values mean that the State must uphold the dignity of humans as civilized creatures. Therefore, in the life of the state, especially in the statutory regulations, the State must achieve the goal of high human dignity and dignity, especially the basic rights of human nature (human rights), awareness of moral attitudes and human behaviour based on the potential of human character in relationship with norms and culture both to oneself, to fellow humans and to their environment, is a manifestation of the practice of human values as a cultured, moral and religious creature. Consequently, the values contained in the principles of just and civilized Humanity are upholding the dignity and dignity of humans as individual beings and creatures of God Almighty, upholding human rights, respecting equality of rights and degrees without distinguishing ethnicity, race, descent, social and religious status. Developing an attitude

23 Abd Mu'id Aris Shofa, 'Memaknai Kembali Multikulturalisme Indonesia Dalam Bingkai Pancasila, Jurnal Pancasila Dan Kewarganegaraan' (2016) 1 Jurnal Pancasila dan Kewarganegaraan, 34.

24 I Nengah Suastika, 'Nasionalisme Dalam Perspektif Postmodernisme, Poststrukturalisme Dan Postkolonialisme' (2012) 11 Media Komunikasi FIS 39.

25 Masrukhi, 'Character Building Sebagai Upaya Penguatan Nasionalisme', *Prosiding Seminar Nasional PKn-Unnes* (Universitas Negeri Semarang 2017).

26 Roberto Salu Situru, 'Pancasila Dan Tantangan Masa Kini' (2019) 2 Elementary Journal 35.

27 Dwi Yanto, 'Pengamalan Nilai-Nilai Pancasila Sebagai Pandangan Hidup Dalam Kehidupan Sehari-Hari' (2016) 14 Ittihad Jurnal Kopertais Wilayah XI Kalimantan 40-43.

of mutual love for fellow human beings, being tolerant, not being arbitrary towards fellow humans and upholding human values (Darmodiharjo 1996: 35). These are the values contained in the just and civilized principles of Humanity, which by itself this second principle underlies and animates the next three precepts.

Thirdly, the values contained in the precepts of the Unity of Indonesia are based on the precepts of God Almighty and the principles of Humanity that are just and civilized, and underlie and animate the populist precepts led by wisdom in deliberation / representation and the principle of social justice for all Indonesian people, because all sila is a unity that is systematic. In the principle of the Unity of Indonesia, it means that the state is the embodiment of monocolist human nature, namely as an individual and a social being. The state is an alliance of living together between the elements that make up the state in the form of ethnicity, race, group and religious groups, the consequence is that there are differences, the state is diverse but still one, binds itself in a unity which is described in a verse of Bhinneka Tunggal. Ika. The differences and diversity of these elements are not to be sharpened into conflict and enmity, but are directed at a mutually beneficial synthesis, namely unity in life together to achieve common goals. The state provides a vehicle for all understanding of groups, ethnicities, tribes, races, individuals, groups and religious groups in order to achieve the dignity of all its citizens. The state gives freedom to individuals, groups, ethnicities, races and religious groups to realize all their potential in an integral common life. The goal of the state is formulated to protect all its citizens and all their bloodshed, promote public welfare, educate the lives of its citizens and participate in world order based on eternal peace and social justice. The values of the principles of Indonesian Unity are based on and imbued with the principles of Almighty Godhead and humanistic principles that are just and civilized, this implies that Indonesian nationalism is religious nationalism, namely nationalism that is moral in the Almighty God, humanistic nationalism that upholds dignity and dignity. humans as creatures of God Almighty, which are reflected in all aspects of life both individually, as a group or as a group. For the sake of unity and integrity, every aspect must prioritize the interests of the state rather than individual interests, group interests and group interests.

Fourthly, the values contained in the populist precepts led by wisdom in deliberation / representation, are based on the precepts of God Almighty, the principles of just and civilized humanity and the precepts of Indonesian Unity and underlie and animate the precepts of social justice for all Indonesian people, have meaning that the essence of the state is an incarnation of human nature as an individual and a social being. The essence of the people is a group of humans as creatures of God Almighty who are united and sovereign with the aim of realizing human dignity in a state territory. (Kaelan, 2004; 82). The people are the main supporting subjects of the state. The state is from, by and for the people, therefore the people are the origin of the state's power, so that popular principles contain democratic values which absolutely must be implemented in the life of the state. Individuals, as a group and in groups, must be able to practice the values contained in the fourth precept in everyday life, which include:

- a) There is freedom but must be accompanied by a sense of responsibility both to the community, to the nation and morally to God Almighty,
- b) Upholding human dignity,
- c) Guarantee and strengthen unity and integrity in living together,
- d) Recognizing differences in individuals, groups, races, ethnicities and religious groups, because differences are inherent in human nature,
- e) Recognizing the equal rights inherent in every individual, group, race, ethnicity

- and religious group,
- f) Directing differences in a civilized humanitarian cooperation,
 - g) Upholding the principle of deliberation to reach a mutual agreement,
 - h) Realizing and basing justice in social life in order to achieve common goals.

Lastly, the values contained in the principle of social justice for all Indonesian people are based on and inspired by the precepts of God Almighty, the principles of just and civilized Humanity, the principles of Indonesian Unity and Democracy led by wisdom in deliberation / representation, implies that the value of justice which must be manifested in a common life, based on and imbued with the essence of human justice, namely justice in human relations individually, human relations with society, nation and state as well as relationships with God Almighty. The value of social justice for all Indonesian people that must be realized is that it is the state that is obliged to fulfil social justice in the form of justice to share about the welfare of all Indonesian people, assistance for the people, subsidies for the people and opportunities in living together based on the rights and obligations of all people. Indonesia. These values must constitute a basis that must be realized in living together with the state in order to realize the state's goal of realizing the welfare of all people, protecting all people and their territories and educating the lives of all Indonesian people.

The Pancasila precepts are hierarchical pyramidal, meaning that each precept is animated by the precepts above and animates the precepts below, thus each of the precepts contains four other precepts. For example: the second principle is just and civilized Humanity that is imbued with the Ketuhanan Yang Maha Esa, and animates the 3rd, 4th and 5th precepts. Therefore, Godliness according to Pancasila is Divinity who animates the precepts 2, 3, 4, 5. Hence, terrorists in Indonesia are against the principles of Pancasila, because their God is inhumane and so on.²⁸

The importance of Pancasila as the state ideology is to demonstrate the role of ideology as a moral guide in the life of the nation and state so that threats that come to this country can be quickly prevented. Because Pancasila is an ideology that is open to all times. So, whatever happens in the times must be in accordance with the applicable principles on the basis of Pancasila.²⁹ That is why building national character has actually been thought of by the Indonesian people through the teachings of his founding father long before the Indonesian nation became independent. Bung Karno very often conveyed the importance of nation character building.³⁰

Pancasila apart from being the state ideology, Pancasila can also be a national identity of the Indonesian nation. This has been regulated in the Constitution of the Republic of Indonesia, chapter 15, which consists of 5 articles which regulate national identity. These articles discuss the flag, language and state symbols, as well as the national anthem which consists of articles 35, 36, 36a, 36b, and 36c. The sound of each article includes: ³¹

- Article 35: The state flag of Indonesia is the red and white
- Article 36: The state language is Indonesian

28 Idjang Tjarsono, 'Demokrasi Pancasila Dan Bhineka Tunggal Ika Solusi Heterogenitas' (2013) 4 Jurnal Transnasional 888.

29 Nurul Fadilah, 'Tantangan Dan Penguatan Ideologi Pancasila Dalam Menghadapi Era Revolusi Industri 4.0' (2019) 2 Jurnal of Digital Education, Communication, and Arts 69.

30 Sutan Syahrir Zabda, 'Aktualisasi Nilai-Nilai Pancasila Sebagai Dasar Falsafah Negara Dan Implementasinya Dalam Pembangunan Karakter Bangsa' (2016) 26 Jurnal Pendidikan Ilmu Sosial, 108-109.

31 Tatu Afifah, 'Identitas Nasional Di Tinjau Dari Undang-Undang Dasar 1945 Dan Undang-Undang Nomor 24 Tahun 2009, Ajudikasi' (2018) 2 Ajudikasi 192.

- Article 36a: The national symbol is the Garuda Pancasila with the slogan “Bhinneka Tunggal Ika”.
- Article 36 b: The national anthem is Indonesia Raya
- Article 36 c: Further provisions regarding the flag, language and symbol of the state, as well as the national anthem shall be regulated by law. Therefore, Pancasila is a source of basic state law, whether written, namely the State Basic Law or the unwritten basic law or convince.[33]

Conclusion

From the above discussion, it can be concluded that nationalism is born from a self-awareness of a sense of love and belonging to the Indonesian homeland. The feeling of togetherness in the shackles of the colonizers made a feeling of willingness to sacrifice for the sake of national independence. With the plurality of Indonesian society, it is impossible to avoid conflict. As a pluralistic society, Indonesian society is also prone to conflict. In its history, the Indonesian nation has also experienced various kinds of accompanying conflicts, both racial and non-racial. Conflicts between ethnicities, religions, politics, economics, and others. This condition of course cannot be ignored and occurs continuously. Conflict cannot be completely eliminated, let alone avoided. Because there are differences between humans it cannot be eliminated. However, it takes great effort to always find a way out to overcome or at least reduce the dangers caused by the conflict. It can be through education, which is expected to be a vehicle for raising awareness among the community, including the younger generation, to reduce the impact of the diversity that exists in the life of the nation and state in Indonesia.

So that we need an effort to knit back a sense of nationalism within the framework of Pancasila for all citizens who love peace in Indonesia. Pancasila as an open ideology will always be present in answering the challenges in the midst of a plural society for the realization of Greater Indonesia with social justice for all Indonesian people.

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