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Pancasila as the Basis for Indonesia's Universal Defense

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Abstract

The complexity of Indonesia requires Pancasila in forming its defense system which is universal. Because the form of defense of the Indonesian state is universal. This means that national defense requires all citizens and is not limited to the role of the Indonesian National Army and the Police. To be able to form universal defense, Pancasila is needed as the basis. This is a qualitative research. The data were obtained from literature studies, then their validity was tested through triangulation techniques, and analyzed. The results showed that Indonesia really needed Pancasila in shaping its universal defense system. Pancasila naturally forms the national identity of the Indonesian nation, which then becomes the basis for the formation of a universal defense system. One of the obstacles in the application of Pancasila values is globalization. The solution to deal with this is by holding a state defense program, as well as continuing to strengthen the sense of nationalism and the spirit of patriotism in the community by continuing to carry out campaigns. Campaigns are carried out in various sectors, including Education and government.

Keywords: Pancasila, Basic, Universal Defense

1. Introduction

Indonesia is one of the most unique countries in the world. From a geographical point of view, Indonesia is located in Indonesia, located between the Asian Continent and the Australian Continent, also between the Pacific Ocean and Indian Ocean. Such a strategic position makes Indonesia a sea and air traffic lane. Then Indonesia also became a cross point of world trade, such as between Japan, Korea and China with countries in Asia, Africa and Europe (Minister of Foreign Affairs, 2020). The Strait of Malacca is an example of a cross point of world trade in Indonesia. The strait is the fastest link between the Indian Ocean and the Pacific Ocean. The Strait of Malacca is one of the nine chokepoints that act as Sea Lanes of Trade (SLOT) and Sea Lanes of Communications (SLOC) (Sulistiyani, 2019). It is recorded that more than 90% of the world's total trade is carried by sea. Of this amount, as much as 40% of the total goods are carried through Indonesia via the Natuna Sea (Defriandi, 2020).

Then from the demographic side, Indonesia is one of the countries with the largest population in the world. According to the Central Statistics Agency, the total population of Indonesia in 2020 is 270.2 million. Indonesia also has more than 300 ethnic groups or ethnic groups, to be more precise there are 1,340 ethnic groups in the

country according to the 2010 BPS census. Javanese are the largest group in Indonesia with an amount reaching 41% of the total population (Central Bureau of Statistics, 2019).

Such complex conditions, coupled with the vast coverage of Indonesia's territory, require special attention in the defense sector. The Indonesian National Army will not be able to protect the entire defense territory of Indonesia, along with all its national resources. The solution is Indonesia needs a specific defense system. In this case, Indonesia's defense system is a universal defense system. A universal war strategy is needed to be able to control the scope of Indonesia's defense area. Because defense policy is a policy that can guide the government to become advanced and strong. Defense policy will affect everyone, both civilian and military. These impacts occur in the short, medium and long term (Supriyatno & Ali, 2019).

The Indonesian defense system according to Article 30 paragraph (2) of the 1945 Constitution explains that national defense and security efforts are carried out through the people's defense and security system while the TNI and the Indonesian police are the main force and the people as the supporting force. This means that all citizens have the responsibility for national defense. So that the universal defense system cannot be implemented, if all elements of life in Indonesian society do not have the same perception. As before described, the complexity of state life in Indonesia is something that is very unique. For example, in one province, namely Aceh, there are three main ethnic groups that have unique cultures and even languages that differ from one another. Thus, in understanding a problem, the seven ethnic groups may have different views. The description of this condition can be found in one province, while Indonesia has 33 provinces.

Indonesia has the Pancasila ideology. According to the preamble to the 1945 Constitution, there are five principles in Pancasila: (1) Almighty Godhead, (2) Just and Civilized Humanity, (3) Indonesian Unity, (4) Democracy Led by Wisdom in Deliberation and Representation, and (5) Social Justice for All Indonesian People. Pancasila is the principle of national and state life. This means that every Indonesian citizen understands Pancasila as part of their daily way of life. All Indonesian citizens, consisting of hundreds of ethnic groups, share one ideology, namely Pancasila. This research will discuss Pancasila and its role in supporting Indonesia's universal defense system. Then explain its influence on the defense system.

2. Method

This research is qualitative research, which is research that describes, summarizes various conditions, various situations, or various variables that arise in the community that is the problem, then draws to the surface as a feature or description of certain conditions, situations or variables. Descriptive research can be of qualitative and quantitative types, while the qualitative type is the data expressed in the form of words or sentences and descriptions. This research also has a quasi-qualitative design. Because its construction is still influenced by the quantitative tradition, especially in placing theory on the data it gets (Bungin, 2017).

Datas are collected through literature studies, namely data collection by reviewing books, literature, notes, and reports that are relevant to the research carried out (Nazir, 2013). The data obtained were then checked for validity through triangulation techniques. Triangulation testing of data from different sources and analyzing the evidence obtained will strengthen the justification for the accuracy of the data (Cresswell, 2015). Triangulation of data used in this study is source triangulation, which is to test data using the same source to obtain data (Sugiyono, 2017).

The data will then be analyzed inductively. This means that the analysis of the data obtained will then be developed into a hypothesis. The data search process will continue to be carried out repeatedly through triangulation, so that it can be concluded that the hypothesis is accepted or rejected. If the hypothesis is accepted, the research results can develop into a theory (Sugiyono, 2017).

3. Results

3.1 Pancasila as Ideology

Pancasila was born from the results of deliberations from various groups of society. The Pancasila ideology itself was formulated by the Nine Committee and based on the speech of Ir. Soekarno on June 1, 1945 (Yanggah, 2020). Pancasila is more of a crystallization of thought as a nation rather than a product of individual thought. The values contained in Pancasila, both as a philosophy and as an ideology, grew out of the history of our own nation. Especially in the history of the struggle for independence. This ideology is open and has ideal and actual values, which means that it is dynamic in response to various dynamic changes in its surroundings. So that Pancasila can live in various times. However, this openness does not diminish the values contained in it, namely (Pancasila Ideology Development Agency of the Republic of Indonesia, 2021):

1. Basic values which include divinity, humanity, unity, people and justice. These five things are fundamental guidelines that are universal in nature, containing the ideals of the state and good and right goals.
2. Instrumental value that includes direction, policies, strategies, targets, and implementing institutions. This concept is a development from the previous basics. Thanks to that, adjusting the implementation of something basic will be clearer to be able to solve the problems that occur.
3. The value of praxis, which includes the realization of the instrumental which is real and can be used for the life of the state. With this last value, Pancasila can make development and changes so that it can be suitable if applied in the changing conditions of Indonesian society.

In its application in everyday life, all the precepts contained in Pancasila move simultaneously and are inseparable from one another. So that by implementing Pancasila, naturally every Indonesian citizen has helped his country in shaping national defense. Because every principle in Pancasila strengthens the unity of Indonesia, which is the basis for forming a national defense system.

3.2 Indonesian Universal Defense

In Indonesia's defense policy, the Ministry of Defense of the Republic of Indonesia explains that state defense is held to defend the sovereignty of the country, the territorial integrity of the Unitary State of the Republic of Indonesia, and the safety of the entire nation from threats and disturbances to the integrity of the nation and state from all forms of threats. Efforts to implement national defense that are universal are based on awareness of the rights and obligations of citizens and belief in their own strength (Ministry of Defense, 2018). Indonesian Universal Defense is a form of state life from the country itself. Indonesia's independence was obtained from the struggle of all ethnic groups throughout the archipelago. So that naturally, the universal defense system becomes the ideal defense system for Indonesia. This defense system consists of four components, namely the main component, the reserve component, the supporting component, and the state defense education (Ministry of Defense, 2015).

This defense system also involves all national resources which are prepared early by the Government and implemented in a total, integrated, directed and sustainable way to uphold state sovereignty, maintain territorial integrity and the safety of the entire nation from all forms of threats. National resources are human resources, natural resources, and artificial resources (Ministry of Defense, 2015). Human resources include all Indonesian citizens. This is due to the very wide coverage of Indonesia's sovereignty. So that the Indonesian National Army and the Police, as the main components in national defense, are unable to protect the entire territory.

4. Discussion

National defense is formed as a form of anticipation of threats. So it is important to understand the nature of the threat. The complexity of threats is classified into multidimensional patterns and types of threats in the form of military threats, non-military threats and hybrid threats which can be categorized as real and not yet real threats. Thus, future national defense requires integrated military and non-military defense through efforts to build

strong and respected national defense forces and capabilities that have high deterrence (Ministry of Defense, 2015).

Such a wide-ranging threat requires the attention of every citizen. Because with a universal defense system, it requires all elements of society and is not limited to the roles of the Indonesian National Army and the Police. Indonesia consists of hundreds of ethnic groups and regional languages. So that we need a binder in the life of the nation and state. In this case, what binds all Indonesian citizens is Pancasila. As previously explained, the principles in Pancasila have values that unite all elements in Indonesia, as well as become the basis of a form of universal defense.

Naturally, Pancasila gave birth to the national identity of the Republic of Indonesia. National identity is the national personality or national identity possessed by a nation that distinguishes one nation from another (Astawa, 2017). Indonesia's national identities include (Hasanal & Rosmawati, 2020):

1. The national or unified language, namely Indonesian.
2. The flag of the country, namely the Red and White. The National Anthem, namely Indonesia Raya.
3. The national symbol, namely the Garuda Pancasila.
4. The country's motto, namely *Bhinneka Tunggal Ika*.
5. The basic philosophy of the state, namely Pancasila. The country's constitution, namely the 1945 Constitution.
6. The form of the Unitary State of the Republic of Indonesia with people's sovereignty.
7. Concept of Archipelago Insights.
8. Regional culture that has been accepted as a national culture.

Through one identity, all differences in Indonesia, such as hundreds of ethnic groups and regional languages, are no longer there. This is because Indonesia already has one national identity, only as an Indonesian nation. There are no more Acehnese, Minang, Sundanese, and others. All of them have merged into one. The use of one language, namely Indonesian, also unites the populist communication system. Everyone speaks the same language.

When all elements of society have the same unity in their identity, then national defense can be formed according to the universality itself. Indonesia's universal defense began to take shape since the war era to reclaim Indonesian independence which occurred in the period 1945-1949 (Supriyatno & Ali, 2019). Various battles were recorded that occurred in the early period of independence (1945–1949), especially against the Dutch and their allies who continued to insist on regaining control of Indonesia through the Dutch Military Aggression I and II. The Dutch military strength at that time was far more dominant than Indonesia, which had just become independent, but the Indonesian people and army continued to struggle to defend their independence through various wars with guerrilla tactics (Slamet JP, 2020).

The guerrilla strategy was first implemented by A.H. Nasution. The strategy launched by Nasution originally came from the condition that the troops were almost defeated and moved back from the war. Indonesian troops basically lost on all sides. Poor weaponry, troop skills, coordination between groups, to poorly trained troop members. As a result, the Indonesian military was unable to deal directly with the Dutch army. All Indonesian troops retreated to the new line of defense by walking west of the Garut-Cirebon provincial border, along the southern coastline. Nasution ordered not to go head-to-head, but to move back into the enclaves and counterattacked. This strategy is not the first to be implemented in the world, but Nasution can apply it very well, also very quickly, even though the army he leads is actually in a very bad condition (Turner, 2018). The universal defense that is applied today is certainly different from the time of war to regain independence. However, it has the same essence, namely the involvement of all elements of Indonesian citizens in defending the sovereignty of their country.

Every citizen, in forming universal defense, must apply the values contained in Pancasila. The application of the values contained in Pancasila is not fixed on just one principle. Because Pancasila is a system in which all the precepts move simultaneously and are inseparable. The application of Pancasila values can be carried out in various sectors of social life. Examples are having a sense of pride and love for the homeland and nation, being willing to sacrifice for the sake of the nation and state, developing mutual respect, fostering good relations with all elements of the nation, promoting association for the sake of national regulations, upholding Indonesian unity and integrity, and so on.

The application of Pancasila values also has obstacles in its implementation, especially in the era of globalization. In the era of globalization, all information moves very quickly and the entry and exit process cannot be hindered. Automatically this will also have an impact on the social life of countries in the world, including Indonesia. For example, globalization of culture has an impact on giving birth to a global culture that has become a trend in countries around the world such as westernization. In its development, Westernization has gained a rival as a global culture which is marked by the emergence of Hallyu (Korean Wave) which can also be said to be the Asian version of Westernization (Larasati, 2018). This becomes important to note. Because it will also have an impact on national identity.

As previously described, Indonesia's national identity, which uses the same identity, is the basic asset of universal defense. If people start to be reluctant to communicate in Indonesian and instead use English, then the national identity will immediately fade away. Likewise, the free entry of various information, if not anticipated, will have the potential to destroy Indonesia's entire national identity. For example, future generations will no longer memorize the national anthem. The worst possibility is that they no longer understand Pancasila, so they are unable to fully implement the values of Pancasila in everyday life.

To be able to face this challenge, one of the ways that the Government of Indonesia has implemented is by organizing a state defense program. This application is in accordance with Law Number 3 of 2002 concerning State Defense. It is stated in the law that defending the state is the attitude and behavior of citizens who are animated by their love for the Unitary State of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution in establishing the survival of the nation and state as a whole. So it is hoped that through this state defense program, there will be awareness in the participants to be able to serve their country in a better way. Because defending the country is different from compulsory military service. State defense does not require special matters in its implementation. Such as obeying the regulations that have been made by the government, paying taxes, working discipline, not getting involved in corruption and drugs, and so on.

The State Defense Awareness Fostering Program has been strengthened by the issuance of Government Regulation Number 3 of 2021 concerning Guidelines for Implementing Law Number 23 of 2019 concerning Management of National Resources for State Defense. State Defense is a right and obligation mandated in the 1945 Constitution Article 27 paragraph (3). The rights and obligations of State Defense are also regulated in Law Number 3 of 2002 Article 9 and further strengthened by Law Number 23 of 2019. Everyone can participate in this awareness development program to defend the country. The method used in State Defense Awareness Education refers to the pedagogical, andragogical, heutagogical and / or geragogical approaches, including lectures, demonstrations, dialogues, discussions, group work, experiments, inquiries, assignments, simulations (inside and outside the classroom), broadcasts, and other methods (Wantannas, 2016). Several universities in Indonesia, such as the Indonesian Defense University, have implemented this program. Every year before holding lectures, all new students carry out the state defense program for a certain period of time in the Main Military Region Regiment belonging to the Indonesian National Army.

Another way is through campaigns. In the era of the industrial revolution 4.0, nationalism is the most important element that must be built and owned by society to strengthen national identity that is threatened by globalization. Pancasila values must be given and practiced at all levels of formal education. Including knowledge of the nation's history. All Indonesian must know and understand the severity of the struggle to be free. So that the spirit of patriotism can arise within him, which will directly strengthen his sense of nationalism.

Indeed, in the Indonesian Education curriculum, there are already civic subjects. However, to be able to answer the challenges of globalization, change is needed. This change is in the form of renewing lesson content, namely by strengthening the core values of Pancasila in each subject of the study, so that in its development each study substance is inspired by the values of Pancasila philosophically (Muchtarom, 2012).

The government, through its power of attorney, must be able to campaign in various media. For example, when delivering government programs, it must be able to minimize the use of foreign languages and prioritize Indonesian. Furthermore, disseminating content that educates, enlightens, empowers, and builds national character. All state civil servants can also campaign for the love of the country through their daily activities. This has been implemented very well in several areas. For example, the City Government of Pekalongan, Central Java, requires state civil servants to wear batik sarongs every Friday as an effort to preserve batik crafts and improve the community's economy (Purboyo, 2019). Then before carrying out national seminars, especially at universities, they are obliged to sing the national anthem.

Strengthening Pancasila values, like building national defense, cannot be carried out by one party alone. However, the government has the task of maintaining domestic security and defense, it must be able to properly facilitate the things needed to make this happen. Pancasila is the basis of all Indonesian life, including its universal defense system. So that by strengthening the values contained in it, it will directly strengthen the defense of the Indonesian state.

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