

Community Institutions with Nationalist Characteristics

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ABSTRACT

Nationalism is essentially a modern state ideology, like democracy and communism. Even colonialism and imperialism are forms of expansive nationalism. Nationalism is an awareness and pride in the state that creates attitudes and feelings that place greater importance on national life over personal, group, regional or party interests represented. This research is juridical normative. Using descriptive-analytical research specifications. Using secondary data collection sourced from library book materials, obtained through primary, secondary and tertiary legal materials. The normative analysis method as a way of discussing research material is based on all understandings in legal science. The results of the study show that Pancasila is understood not in its formula or status but in its contents, namely the noble values that are recognized as the agreed view of the nation's life. As attitudes and behaviours, it can be observed and assessed as to what our identity as a nation is like. In addition to the attitude and behaviour displayed. The characteristics possessed by civil society are such as living independently, having a high sense of tolerance, actively participating in all public policy formation, voluntary cooperation, upholding the values of justice and honesty, recognizing and respecting differences, and having strong national integrity. strong, upholding human rights and the rule of law as well as being open and transparent.

ABSTRAK

Nasionalisme pada hakikatnya merupakan suatu ideologi negara modern, seperti halnya demokrasi dan komunisme. Bahkan kolonialisme dan imperialisme merupakan bentuk dari nasionalisme yang bersifat ekspansif. Nasionalisme merupakan kesadaran dan kebanggaan bernegara yang menimbulkan sikap dan perasaan yang lebih mementingkan kehidupan nasional di atas kepentingan pribadi, golongan, daerah ataupun partai yang diwakili. Penelitian ini bersifat yuridis normatif. Menggunakan spesifikasi penelitian deskriptif analitis. Menggunakan pengumpulan data sekunder yang bersumber dari bahan buku perpustakaan, yang diperoleh melalui bahan hukum primer, sekunder dan tersier. Metode analisis normatif sebagai cara mendiskusikan bahan hasil penelitian didasarkan pada semua pengertian dalam ilmu hukum. Hasil penelitian menunjukkan bahwa Pancasila dipahami bukan rumus atau statusnya tetapi pada isinya, yakni nilai-nilai luhur yang diakui merupakan pandangan hidup bangsa yang disepakati. Sebagai sikap dan perilaku maka ia dapat teramati dan dinilai seperti apakah jati diri kita sebagai bangsa. Selain itu dengan sikap dan perilaku yang ditampilkan. Ciri-ciri yang dimiliki oleh Masyarakat Madani yaitu seperti hidup mandiri, memiliki rasa toleransi yang tinggi, berpartisipasi aktif dalam segala pembentukan kebijakan publik, bekerja sama secara sukarela, menjunjung tinggi nilai-nilai keadilan dan kejujuran, mengakui dan menghargai perbedaan, memiliki integritas nasional yang kokoh, menjunjung tinggi HAM dan supremasi hukum serta terbuka dan transparan.

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I. INTRODUCTION

The greatness of the soul of the Indonesian nation as a pluralistic nation is very important for the continuation of this nation. Therefore, nationalism, or the spirit of nationalism, is a joint project that must always be fought for. The Indonesian nation must be able to take lessons from several countries that were destroyed because their citizens were dwarfed (Faturachman, 2004). Nationalism covers a wider context, namely the equality of membership and citizenship of all ethnic and cultural groups within a nation. Within the framework of nationalism, pride is also needed to display its identity as a nation. Pride itself is a process that is born because it is learned and not inherited from one generation to the next (Faturachman, 2004).

Learning or development of nationalism in Indonesia was hijacked, especially during the New Order era, therefore it was difficult for the nation's emotional solidarity to grow and pride in national identity became difficult to form (Faturachman, 2004). The birth of nationalism in Indonesia was not only caused by long suffering in the economic, social, educational, legal and political fields but it was also influenced by the increasing enthusiasm of other colonized nations in achieving independence, including the Philippines and India (Adityadewi, 2021). The history of the formation of nationalism in Indonesia is due to the feeling of sharing the same fate which is a subjective reaction, and then geographically objective conditions find connectivity (Rachmat, 1996).

Nationalism is essentially a modern state ideology, like democracy and communism. Even colonialism and imperialism are forms of expansive nationalism. According to the Marxist school, the most basic national question is the meeting point between politics, technology and social transformation (Hobsbawm, 1992). The nation is the desire of the members of the nationality to be under the same government and the government that was established should come from themselves or some of them exclusively (Iswatiningsih, 2019). The nation can also be interpreted as a group of citizens, where there is a political expression that is shown through collective sovereignty to form a state (Hobsbawm, 1992).

Nationalism can be interpreted as the ability to love the nation and state. nationalism with state consciousness or national spirit. Nationalism or nationalism is not just an instrument that functions as an external adhesive for pluralism but is also a forum that affirms the Indonesian identity which is plural in its various cultural dimensions. Nationalism demands the realization of basic values that are oriented towards common interests and avoids all legalization of personal interests that damage the order of common life (Martaniah, 1990).

Nationalism is an awareness and pride in the state that creates attitudes and feelings that prioritize national life over personal, group, regional or party interests being represented. Nationalism can also be seen as a nation-building effort which means changing people's loyalty from a narrow loyalty, namely loyalty to ethnicity, religion, race and so on, to a broader loyalty, namely the nation.

Along with developments and changes in world life, nationalism is still relevant and returns as a middle ground between the drums of globalization and the rise of ethnocentrism in the world community (Keraf & Komalasari, 2019). Guidance and awareness of the meaning of nationalism no longer rely solely on logistics trends which to a certain extent will only foster a romanticism that has sunk in the past and obscures the meaning (substance) of true nationalism. However, slogans and symbols are still needed in growing national identity, as long as they are relatively honest and proportional (Rachmat, 1996).

The formulation of Indonesian nationalism is unique and different from the nationalism of other nations because the goal of nationalism in general is to label a nation's identity. Although there may be similarities between the concept of a nation and other nations, because the basis of each country is different, each country will have a unique or distinctive national concept. Pancasila is

the weltanschauung (view of life) of the Indonesian nation, the Indonesian national insight must be in line with the five values contained in Pancasila (Latief dkk., 2018). The foundation of the 1945 Constitution also provides a limitation that Indonesian nationalism is contrary to all forms of oppression by one human being against another human being, by a state against another country and by a nation against another nation (Rachmat, 1996).

Nationalism comes from the foreign language "nation" which means birth or birth, which then grows and develops into a nation. Nationalism is an ideal that wants to demarcate the boundaries between "we are countrymen" and those from other nations, between "our country" and their country, the relationship between the ideals of nationalism, which is trans-ethnic in nature and which wants the identification of "nations" to occur. and "State", can be copied in behaviour patterns, even according to sacrifice (Abdullah, 2001).

Mental Revolution, an aspiration to be achieved in realizing an independent and independent nation. Following the Instruction of the President of the Republic of Indonesia Number 12 of 2016 concerning the Mental Revolution Movement, the mental revolution is a movement of all Indonesian people together with the government to improve the character of the nation to become a better Indonesia (Hartanto, 2021). The mental revolution also aims to change negative mindsets into positive ones and shape Indonesian people with character. Mental revolution is a must so that the nation becomes equal with other nations. The era of globalization has penetrated this country, where geographical and socio-cultural boundaries have become less important (Amer, 2020). We are also experiencing a crisis of values and character, a crisis of government, and a crisis of social relations (Kurniawan, 2015).

Indonesia is a unitary state that has a national identity, namely the 1945 Constitution as the constitution of the state of Indonesia, Pancasila as the nation's ideology, the Indonesian language as the language of unity, various national cultures, the national anthem Indonesia Raya, 17 August 1945 as the birthday of the Indonesian state, the symbol of the state (Atika dkk., 2019). namely the Garuda bird, all of which cannot be separated from the identity of the Indonesian State. National Identity must be fought for and loved by all Indonesian people. Upholding the homeland of Indonesia is the obligation of the Indonesian people as a form of love for the nation and as a manifestation of the attitude of Indonesian nationalism (Rahmat & Mirnawati, 2020).

Since the beginning of the founding of the Indonesian nation, the potential for national disintegration has been great, but the founding fathers of the nation have been able to respond well to this. The heterogeneity of the Indonesian nation can be a big advantage on the one hand but on the other hand, is a potential threat to the process of national disintegration. Therefore, strategic steps are needed to foster awareness of the importance of a nationalist character for all citizens. The commitment to maintain the integrity of the nation and to strengthen its unity and integrity is very necessary to continue to be revitalized. Potential internal and external threats will continue to undermine state sovereignty. So strategic steps must be taken to achieve the direction of national integration following the ideals of the founders of the Indonesian nation which has the motto "Bhineka Tunggal Ika".

Referring to the 1945 Constitution, the State of Indonesia is a unitary state in the form of a republic whose sovereignty is in the hands of the people. The state as an organization of power protects all nations that exist throughout its territory and maintains the diversity of tribes, cultures, customs and religions for its adherents following Bhinneka Tunggal Ika. Nations that live in one country have characteristics to distinguish them from other nations, in terms of how to act, ways of thinking, customs and goals to be achieved by the state through its people or the people of its nation. This method can be socialized and implemented in everyday life in organizing and socializing in society to become the character of a nation (Lestari, 2022).

II. RESEARCH METHODS

This type of research uses normative juridical research, namely research that is focused on examining the application of positive legal rules or norms (Ibrahim, 2019). Normative juridical is an approach that uses the concept of positivist legis. The concept that views law is identical to written norms made and promulgated by authorized institutions or officials. This concept views the law as a normative system that is independent, closed and detached from real people's lives (Soemitro, 1988).

The data in this study uses secondary data, which is sourced from library materials which include library books, laws and regulations, official documents, scientific works, articles and documents related to research materials. Secondary data is data obtained from the results of library research by conducting studies of documents, archives and pieces of literature by studying theoretical matters, especially in constitutional law.

To analyze the data obtained, will use the normative analysis method. Which is a way of interpreting and discussing research material based on legal understanding, legal norms, legal theories and doctrines related to the subject matter. The legal norms required as the major premise are then correlated with the relevant facts (legal facts) used as the minor premise and through a syllogism, a conclusion will be drawn about the problem.

III. RESULTS AND DISCUSSIONS

1. Nationalism in the life of the nation and state is following the 1945 Constitution and Pancasila.

Nationalism is a choice of competing interests of the nation concerned with all its citizens above other interests. Nationalism can be an important factor to build and strengthen a sense of nationality (national awareness). However, nationalism that is understood and applied excessively will endanger the nation itself because nationalism will provide an intellectual justification for feelings of revenge against other nations. This kind of nationalism process can culminate in efforts to establish a Supreme State (empire) by worshipping and boasting of the nation itself to the level of feeling the most superior race that is destined to regulate and govern other nations (Negeri, 2003).

The geographical-ecological conditions, which shape Indonesia as a tropical archipelagic country and are at the communication interface between the world's regions in Southeast Asia, also affect the development of the demographic, economic, social and cultural life of the Indonesian people. In addition, Indonesia's historical factors also influence the process of forming the Indonesian people and nation and their identity through the interaction of various factors. The result of the interaction of these various factors led to the formation of society, state and nation-state, as well as the identity of the Indonesian nation, which developed as nationalism that developed in Indonesia at the beginning of the 20th century (Kosanke & Hartati, 2019).

Pancasila is our national identity in society, nation and state. Pancasila includes three elements, namely personality, identity, and uniqueness. Pancasila as a national identity is more interpreted as a personality (attitudes and behaviour displayed by Indonesian people) which reflects the five values of Pancasila. Pancasila is understood not in its formula or status but in its contents, namely the noble values that are recognized as the agreed view of the nation's life. As attitudes and behaviours, it can be observed and assessed as to what our identity as a nation is like. In addition to the attitude and behaviour displayed. Pancasila as the national identity will show our identity as the Indonesian nation, namely, there is an element of similarity that gives characteristics to the Indonesian people in their development from time to time. Likewise, the personality can bring out the uniqueness of the Indonesian people when dealing with people of other nations. Thus, Pancasila

as a national identity which means personality, identity and uniqueness, can be realized as a unit (Hartati, 2020).

Sociologically, national identity has been formed in the natural process of interaction, communication, and cultural intersection, both through the long journey to independent Indonesia and through intensive post-independence formation. Post-independence national identity is carried out in a planned manner by the Government and community organizations through various activities such as state ceremonies and educational processes in formal or non-formal educational institutions. In these activities, there were continuous inter-ethnic, intercultural, inter-lingual, and inter-group interactions and eventually merged to affiliate and strengthen the Unitary State of the Republic of Indonesia. If the state is likened to an individual human being, then sociologically, the individual Indonesian human will be easily recognized from the attributes inherent in him. These attributes are different from the attributes of individual humans who come from other nations. Differences between human individuals can be identified from the physical and psychological aspects. Physical aspects can be recognized from elements such as height and weight, face/face shape, skin, hair colour and shape, and others (Karyono, 2022). While the psychic aspect can be recognized from elements such as habits, hobbies or pleasures, enthusiasm, character or character, attitudes, and others (Hartati, 2020).

Politically, several forms of Indonesian national identity that can characterize or build the identity of the Indonesian nation include the national flag of Sang Merah Putih, the Indonesian language as the national language or state language, the national symbol of Garuda Pancasila, and the national anthem Indonesia Raya. These forms of national identity have been regulated in laws and regulations, both in the Constitution and in more specific regulations. The forms of Indonesian national identity have also been proposed by Winarno (2013) as follows: (a) The national language or the language of unity is Bahasa Indonesia, (b) The national flag is Sang Merah Putih, (c) The national anthem is Indonesia Raya. (c) The symbol of the state is Garuda Pancasila, (d) The national motto is Bhinneka Tunggal Ika (d) The basic philosophy of the state is Pancasila, (e) The Constitution (Basic Law) of the State is the 1945 Constitution of the Republic of Indonesia, (f) Form of the Unitary State of the Republic of Indonesia, (g) Conception of Archipelago Insight (h) Regional culture that has been accepted as national culture. All these forms of national identity have been regulated and of course need to be socialized from one generation to the next (Kosanke & Hartati, 2019).

The challenge in developing a national identity lies in an open mind and attitude to respect diversity, encourage participatory democracy, strengthen law enforcement, and promote solidarity with those who are weak or victims where Indonesia is a public space where we live together. Because of its very important position, every nation must have a national identity. Because without a national identity, a nation will be swayed (Kurniawati, 2021). The sense of nationalism and patriotism needs attention (Alfons dkk., 2022). The Indonesian nation needs to seek a strategy to divert love for foreign nations so that they can turn into their nation. This requires the efforts of the new generation to encourage the Indonesian people to make achievements that other nations cannot.

National Integration comes from two words, namely Integration and National. Integration comes from the English "integrate" which means to unite, unite or combine. The word national comes from the English "nation" which means nation. In other words, national integration is the desire and awareness to unite as a nation, namely the Indonesian nation. National integration can be seen politically and anthropologically. Politically, national integration is the process of unifying various cultural and social groups in a national territorial unit which then forms a national identity. While anthropologically, national integration is the process of adjusting various elements of different cultures so that there is a harmony of functions in social life (Kosanke & Hartati, 2019). The several types of national integration are as follows: Assimilation Integration, is a merger of two or more

cultures that eliminate the characteristics of the original culture that is accepted by the community. In this case, the state tries to fuse several cultures so that they become one culture that is more easily accepted by all people. Of course, it aims to realize national integration in the cultural and social diversity of the community. This method is quite effective in preventing mutual claims or ethnocentrism. Integration Acculturation, is the merging of two or more cultures without losing the characteristics of the original culture in an environment. The government or the state can use this method as something quite innovative in creating unity and integrity in the community. However, it is also important to respect and maintain certain cultural values both as a form of cultural and social identity. Normative Integration, This occurs because of the existence of prevailing norms and unites the community so that integration is easier to form. With the enactment of these norms, it means that the community has united and agreed to run and obey them. So, the existence of certain norms can unite diverse communities in a country. Instrumental Integration; occurs and is seen clearly as a result of uniformity between individuals in the community. It can be formed because of the similarity or uniformity between individuals or groups in the environment. Ideological Integration; occurs and is visible because of strong spiritual/ideological ties without coercion. Functional Integration; This occurs because of the existence of certain functions from all parties in society. Those who feel they have the same function or role tend to be easy to unite in carrying out the life of society, nation and state. Coercive Integration; occurs because of the influence of the authorities and is coercive. So, its nature does not voluntarily when united in something. This kind of integration certainly cannot last long and is strong because it is forced by nature (Hartati, 2020).

The way political leaders develop national integration as a factor that determines the level of integration of a country are: The existence of threats from outside, can create community integration. People will unite, despite their different ethnicity, religion and race when facing a common enemy. For example, when the Dutch colonialists wanted to return to Indonesia, the Indonesian people united against it. A nation that was previously at war with its brothers and sisters can one day be integrated when an enemy of the state comes or a common threat comes from abroad. The assumption that enemies from outside threaten the nation is also able to integrate the nation's people. Political Style The leadership of the nation's leaders can unite or integrate the nation's people. A charismatic leader, loved by his people and has great merits, is generally able to unite his previously dispersed nation. Take Nelson Mandela, for example, from South Africa. The political style of a leader can be used to develop the integration of the nation. The strength of political institutions, such as the bureaucracy, can also be a means of unifying the nation's society. A unified and unified bureaucracy can create a service system that is the same, good, and accepted by diverse communities. In the end, the community is united in one service system. National ideology is a set of accepted and agreed values. Ideology also provides a vision and some guidance on how to achieve that vision or goal. If a society is different but accepts the same ideology, it allows the community to unite. For the Indonesian people, the shared value that can unite the Indonesian people is Pancasila. Pancasila is a shared social value that can be accepted by all Indonesian people. Shared values are not must apply nationally. In some areas of Indonesia, there are shared values. With that value, community groups in the area are willing to unite. Economic development opportunities. If economic development succeeds and creates justice, then the people of the nation can accept it as a unit. However, if the economy produces injustice, then there will be inequality or inequality. It is difficult for people who are disadvantaged and poor to want to unite or feel one nation with those who benefit and who gain wealth unfairly. Many cases are due to injustice, so a society wants to separate itself from the nation in question. With equitable economic development, relations and integration between communities will be more easily achieved (Hartati, 2020).

The dynamics of integration events are based on five types of integration as follows: National integration. On August 15, 2005, through the MoU (Memorandum of Understanding) in Vantaa, Helsinki, Finland, the Indonesian government succeeded in peacefully inviting the Free Aceh Movement (GAM) to rejoin and faithfully uphold sovereignty with the Unitary State of the Republic of Indonesia (NKRI). This process has successfully resolved the disintegration case that occurred in Aceh from 1975 to 2005.

Regional integration. Djuanda Declaration dated December 13, 1957, the Indonesian government announced the sovereignty of the Indonesian territory, namely the width of the territorial sea of 12 miles measured from the line connecting the outermost endpoints on the islands of the State of Indonesia. With this declaration, the territorial integration of Indonesia occurred. The territory of Indonesia is a territorial unit and the sea is no longer a separator of the islands but becomes the link between the islands in Indonesia.

Value integration. The experience of developing Pancasila as an integrative value is continuously carried out, for example, through Pancasila education activities both with courses in universities and subjects in schools. Through the 1975 curriculum, Pancasila Moral Education (PMP) subjects were started in schools. Currently, through the 2013 curriculum, there are Civics subjects. Through this lesson, Pancasila as a shared value and as the basis of state philosophy is conveyed to the younger generation.

Elite-mass integration. The dynamics of elite-mass integration are marked by the frequent leaders approaching their people through various activities. For example, visits to regions, PKK cadres meetings, and the president's post box. Activities that are closer to the elite and the masses will strengthen the vertical dimension of national integration. The following is an example of an event related to the dynamics of mass elite integration.

Behavioral integration is a form of integrative behaviour carried out by establishing political and governmental institutions, including the bureaucracy. With the institutions and bureaucracies that are formed, people can work in an integrated manner in an orderly, systematic, and purposeful rule and work pattern. The formation of political and bureaucratic institutions in Indonesia began with the results of the PPKI I session on August 18, 1945, namely selecting the President and Vice President. The 2nd PPKI session on August 19, 1945, decided the formation of twelve ministries and eight provinces in Indonesia (Hartati, 2020).

The problem experienced by developing countries including Indonesia in realizing national integration is the problem of primordialism which is still strong. The focal point of the primordial shock usually revolves around several things, namely the issue of blood relations (ethnicity), type of nation (race), language, region, religion, and customs. The still large inequality and inequality of development and development outcomes can lead to various feelings of dissatisfaction and despair in matters of SARA (Ethnicity, Religion, Race, and Inter-group), separatist and regional movements, demonstrations and demonstrations. This could potentially threaten horizontal integration in Indonesia. The willingness of leaders to continue to be in contact with their people. Leaders want to hear people's complaints, want to go down, and be close to groups that feel marginalized. The challenges of the vertical and horizontal dimensions in Indonesia's national integration became increasingly apparent after entering the reformation era in 1998. Horizontal and vertical conflicts often occur along with the weakening of government authority at the centre. The freedom that was rolled out in the reform era as part of the democratization process has been misused by groups in society to act as they please. This action then creates friction between groups in society and triggers conflicts or riots between groups. At the same time, demonstrations against government policies also occur a lot, and often these demonstrations are followed by anarchic actions. The challenges of the vertical and horizontal dimensions in Indonesia's national integration became increasingly apparent after entering the reformation era in 1998. Horizontal and vertical conflicts

often occur along with the weakening of government authority at the centre. The freedom that was rolled out in the reform era as part of the democratization process has been misused by groups in society to act as they please. This action then creates friction between groups in society and triggers conflicts or riots between groups. At the same time, demonstrations against government policies also occur a lot, and often these demonstrations are followed by anarchic actions. The challenges of the vertical and horizontal dimensions in Indonesia's national integration became increasingly apparent after entering the reformation era in 1998. Horizontal and vertical conflicts often occur along with the weakening of government authority at the centre. The freedom that was rolled out in the reform era as part of the democratization process has been misused by groups in society to act as they please. This action then creates friction between groups in society and triggers conflicts or riots between groups. At the same time, demonstrations against government policies also occur a lot, and often these demonstrations are followed by anarchic actions.

2. Civil society with Pancasila personality based on the doctrine of Indonesian Nationalism.

Civil society is a concept in the form of society that is often discussed today. The meanings and meanings of civil society itself are various and varied. Civil society in Indonesian contains many terms where the terms are almost the same as each other. These terms were coined by different people such as Civil Society (Mansour Fakhri), Citizenship Society (Franz Magnis Suseno and M. Ryaas Rasyid), Civil Society (Anwar Ibrahim, Nurcholis Madjid, and M. Dawam Rahardjo) (Parmudi, 2015).

Civil Society is a translation of the English term Civil Society which is taken from the Latin civil society. Historically, Adam Ferguson's work was one of the origins of the use of the expression civil society, which was later translated as Civil Society. Civil society has two different fields, namely the political (as well as moral) field and the socio-economic field which are simultaneously fought for the interests of the community. Civil society can be defined as an area of organized social life, which is characterized by voluntary, self-generating, self-supporting, high independence in dealing with the state, and relating to legal norms or values followed by its citizens.

Another meaning of the term civil society is the emphasis on space where individuals and community groups interact with each other in a spirit of tolerance in a region or country. In this space, the community participates in the process of making public policies. In addition, some understand civil society as an association of civilized and voluntary people living in a social order where there is high mobility and cooperation between all elements of society (Saputra, 2007).

In general, the characteristics possessed by civil society are such as living independently, having a high sense of tolerance, actively participating in all public policy formation, working together voluntarily, upholding the values of justice and honesty, recognizing and respecting differences, and having integrity (Riyanto & Retnowinarni, 2022). a strong national, upholding human rights and the rule of law as well as being open and transparent. Of all these characteristics, there are at least five important points in civil society, which are as follows: (a) People's participation. People in civil society are not fully dependent on the state, but they strive to improve their quality of life and themselves independently. (b) Autonomous. Civil society or civil society is defined as a society that seeks to fulfil its own needs, always develops the power of creativity to obtain happiness and fulfils the demands of living freely and independently, while still referring to the applicable laws and regulations. (c) not value-free. Civil society highly upholds human values so that the things they do are always on the path of virtue and produce a positive impact on themselves (society) in general. (d) Upholding mutual respect, respect, and acceptance of all forms of differences so that in the social peace that is built, the beauty of diversity can be seen that enriches culture and becomes a positive

added value. Civil society must put problems above differences so that there are no clashes between groups that smell like SARA. (d) The realization of a neat and modern organizational body to create stable relationships between elements of society (Suryato, 2018).

The characteristic of civil society as a community is that it always positions itself above the family and below the state. Another form of civil society can be seen in small groups society called civil society organizations (normas) or non-governmental organizations (NGOs). These organizations have characteristics, among others: independent in terms of funding (not dependent on the state), self-supporting in their activities by utilizing various resources in their environment, empowering the community and working in the social field, not being involved in the political competition to seize power, being inclusive (complementing diverse groups) and respecting diversity.

Elements of civil society are the embodiment of civil society itself. These elements are the pillars of enforcement of civil society and are members of institutions that are part of social control that function to criticize discriminatory government policies and can fight for the aspirations of the oppressed people (Peso & Pranoto, 2022). These elements are as follows: (a) Non-governmental organisation called NGO is one of the elements of civil society (Civil Society) which is included in the category of Non-Government Organization (NGO), which is an organization that does not seek material benefits. NGOs are established voluntarily by the community on a local and international scale and aim to promote the welfare of the community (Purnama, 2021). NGOs are organizations founded by individuals or groups that voluntarily provide services to the community. NGOs play a role in monitoring or supervising the implementation of government policies and programs as well as increasing public participation in state policymaking. NGOs can also act as media for analysis and consultation for citizens or their members related to economic, social or political issues and act as an early warning provider to the government if there are indications of abuse of power. Be it in policymaking or when the policy has been implemented (Azmy, 2018). NGOs as an extension of the community and the government can provide a good control function by providing input and encouraging the government to implement good governance. (b) Press and Mass Media, are one of the institutions that are part of social control. The press and mass media can provide information to the public quickly, especially concerning information on government policies. The press is also a means of communication between the government and the community and between the community and the community. For the government, the press will control or supervise the policies that have been carried out, so that the government will try to make changes for the better. As for the public, the press will provide the necessary information, education and insight so that it will become feedback for the government to correct itself for progress. (c) rule of law, become one of the important elements and also one of the pillars of civil society enforcement because one of the characteristics of civil society is social justice. The rule of law provides guarantees and protection against all forms of oppression against individuals or groups. The rule of law guarantees the creation of justice. In the rule of law, justice must also be enforced neutrally, that is, every citizen must be subject to the rule of law and have the same position in the eyes of the law. (d) College, is an institution or educational institution that can create activists or young intellectuals. Universities have their role as agents of social control through their students. With the academic abilities possessed by students and also

their status as agents of change, it is hoped that they will be able to provide input and criticism of the government to encourage the government to create good governance. (d) College, is an institution or educational institution that can create activists or young intellectuals. Universities have their role as agents of social control through their students. With the academic abilities possessed by students and also their status as agents of change, it is hoped that they will be able to provide input and criticism of the government to encourage the government to create good governance.

IV. CONCLUSION

The problem experienced by developing countries including Indonesia in realizing national integration is the problem of primordialism which is still strong. The focal point of the primordial shock usually revolves around several things, namely the issue of blood relations (ethnicity), type of nation (race), language, region, religion, and customs. The challenge in developing a national identity lies in an open mind and attitude to respect diversity, encourage participatory democracy, strengthen law enforcement, and promote solidarity with those who are weak or victims where Indonesia is a public space where we live together. Because of its very important position, every nation must have a national identity. Because without a national identity, a nation will be swayed. The sense of nationalism and patriotism needs attention. The Indonesian nation needs to seek a strategy to divert love for foreign nations so that they can turn into their nation. Elements of civil society are the embodiment of civil society itself. These elements are the pillars of enforcement of civil society and are members of institutions that are part of social control that function to criticize discriminatory government policies and can fight for the aspirations of the oppressed people.

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