

The Role and Contribution of Indonesian Citizens in Efforts to Defend the Country in the Contemporary Era

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Abstract

This article discusses the role and contribution of Indonesian citizens in national defense efforts in the contemporary era. This study uses a qualitative approach with a literature study method. The results of the study show that defending the country is a constitutional obligation of every Indonesian citizen which is not only limited to the military aspect, but also includes contributions in the social, economic, and cultural fields. However, in the contemporary era, Indonesia is faced with several challenges such as radicalism, terrorism, corruption, as well as the impact of the development of society 5.0 and technological advancements. To counteract radicalism and terrorism, efforts that can be made are to implement the values of Pancasila in the life of the nation and state. In addition, the role of the media is also important in spreading messages of peace and stopping the spread of radical ideas. Meanwhile, to deal with the problem of corruption, supervision and accountability are needed in the government system. Overall, this article emphasizes the importance of the active participation of all citizens in efforts to defend the country to maintain the integrity and safety of the Republic of Indonesia.

Keywords:

Defending the Country, Contribution, Role of Citizens,

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Abstract

Artikel ini membahas tentang peran dan kontribusi warga negara Indonesia dalam upaya bela negara di era kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur. Hasil penelitian menunjukkan bahwa bela negara merupakan kewajiban konstitusional setiap warga negara Indonesia yang tidak hanya terbatas pada aspek militer, tetapi juga mencakup kontribusi dalam bidang sosial, ekonomi, dan budaya. Namun, di era kontemporer, Indonesia dihadapkan pada beberapa tantangan seperti radikalisme, terorisme, korupsi, serta dampak perkembangan masyarakat 5.0 dan kemajuan teknologi. Untuk menangkal radikalisme dan terorisme, upaya yang dapat dilakukan adalah dengan mengimplementasikan nilai-nilai Pancasila dalam kehidupan berbangsa dan bernegara. Selain itu, peran media juga penting dalam menyebarkan pesan-pesan perdamaian dan menghentikan penyebaran paham radikal. Sedangkan untuk menangani masalah korupsi, diperlukan pengawasan dan akuntabilitas dalam sistem pemerintahan. Secara keseluruhan, artikel ini menekankan pentingnya partisipasi aktif seluruh warga negara dalam upaya bela negara untuk menjaga keutuhan dan keselamatan NKRI

Keywords

Bela Negara, Kontribusi, Peran Warga Negara

Introduction

Awareness of defending the country is an important part of the national strategy of the Indonesian nation and state to face various threats, disturbances, obstacles, and challenges. The history of the establishment of the Unitary State of the Republic of Indonesia (NKRI), which was obtained through a long and sacrificial struggle, cannot be separated from the role and contribution of all components of the nation. In the 1945 Constitution, Article 27 paragraph 3 states that "All citizens have the right and obligation to participate in efforts to defend the state". So that any problem in the state, the community must participate in the defense of the state with the policies that have been made.

The state and nation of Indonesia exert all their efforts in order to achieve national goals as stated in the preamble to the 1945 Constitution, namely protecting the entire nation and shedding the blood of Indonesia, advancing public welfare, educating the nation's life, and participating in carrying out the implementation of the world. The Indonesian people together strive to achieve the national goal, which is to realize the dream of the Indonesian nation as an independent, united, sovereign, just, and prosperous country. Contemporary issues are a subject of problems that occur today and are still hotly discussed. There are many contemporary issues that certainly need special attention to be handled, such as corruption, drugs, terrorism and radicalism.

Defending the country is not only the task of the TNI and the National Police, but it is the responsibility of all of us as part of the nation, including the young generation in the current digital era. So far, the concept of defending the country has often been understood only in a physical context. Many people think that defending the country is synonymous with "taking up arms" or equating defending the country with "conscription". A state defense program is often associated with ceremonies, marches, lectures, or field activities that give the impression that state defense is just semi-military training. Militaristic in nature, this approach has made many people, especially the younger generation, reluctant to participate in national defense programs.

Timbul Siahaan said that the national defense program is the response of the Indonesian Ministry of Defense in realizing the mental revolution program initiated by President Joko Widodo. Through this program, it is hoped that the public can be given awareness of the concept of defending the country which consists of the values of love for the homeland, willingness to sacrifice, and belief in the ideology of Pancasila.

Therefore, efforts to increase citizen awareness can also be considered as defending the country. Once this awareness emerges, there will be synergistic efforts to foster awareness throughout society and the nation. The purpose of this effort is to realize a sovereign, just, and prosperous state with gratitude for the independence and unity of the nation and state (Drafting Team of the Main Module of National Defense Development, 2018).

According to Purnomo Yusgiantoro (2010), the Development of National Defense Awareness (PKBN) can help build national and state defense because defending the country is an attitude of citizen behavior imbued with love for the Republic of Indonesia

based on Pancasila and the 1945 Constitution to ensure the survival of the nation and state. Regular training also increases the sense of defending his country.

In Law Number 3 of 2002 concerning State Defense, in Article 9 paragraph 1 letter a explains that "Efforts to Defend the State" is "the attitude and behavior of citizens who are imbued with their love for the State and the 1945 Constitution throughout the life of the nation and state". Efforts to defend the country, carried out by citizens, in addition to being the basic obligation of every citizen, are also an honor for citizens who defend the country with a sense of responsibility, awareness, and sincerity to serve their beloved country. (BKBPP Banten, 2020) Defending the States can be described in the following words: 1) Feelings of love for the Unitary State of the Republic of Indonesia which is based on the principles contained in Pancasila and the 1945 Constitution to ensure the survival of the nation and state; 2) Obligations of basic citizens; and 3) Honor to citizens who defend the country with a sense of responsibility, awareness, and sincerity in sacrificing to serve their beloved country. Their attitude and behavior show this soul, duty, and honor in the "Effort to Defend the Country".

Method

This study uses a qualitative approach with a literature study method. This method is implemented by reviewing a variety of relevant literature sources, including books, scientific journals, and official documents, that address the topic of state defense in the contemporary era. The data collected from previous research is described descriptively to show the role and contribution of Indonesian citizens in efforts to defend the country in facing the challenges of corruption, terrorism/radicalism and society 5.0 in the contemporary era.

Results and discussion

1. The Concept of National Defense

A. The Essence of National Defense

All citizens have the obligation to participate in defending the country, as affirmed in article 27 paragraph (3) of the 1945 Constitution of the Republic of Indonesia which reads "Every citizen has the right and obligation to participate in efforts to defend the country. This means that constitutionally defending the state binds the entire Indonesian nation as the rights and obligations of every citizen. ¹According to Sukardi (2020), defending the country is not only limited to the military aspect, but also includes contributions in the social, economic, and cultural fields. In line with that. Article 9 of Law Number 3 of 2002 concerning State Defense emphasizes that:

¹ Sukardi, E. (2020). Defending the Country: Concept and Implementation in Indonesia. *Journal of Defense and Security*, 9(1), 15-30

1. Every citizen has the right and obligation to participate in the effort to defend the country which is manifested in the implementation of state defense.
2. The participation of citizens in the effort to defend the country, as referred to in paragraph I is organized through:
 - a. Civic Education
 - b. Mandatory Basic Military Training
 - c. service as a TNI soldier voluntarily or compulsory, and
 - d. service according to the profession.
3. Provisions on civic education, basic military training, compulsory, and service in accordance with the profession is regulated by law.

Defending the country is an attitude and behavior that reflects love for the homeland, awareness of rights and obligations, as well as active participation in maintaining the sovereignty and integrity of the country. Law Number 3 of 2002 concerning State Defense has explicitly explained that one of the forms of national defense is to work dedicatedly to the nation with skills, skills and expertise for the progress of the nation.

Those who work as civil servants are also considered defenders of the state if they are able to effectively improve the public service sector, increase the accountability of public services, and be accountable when building projects for public services. On the contrary, they will become enemies of the state if they actually corrupt state money for state projects. Therefore, to increase the resilience of the nation, all professions and expertise must show the nature of an advanced, independent, and prosperous nation.

The purpose of defending the country is to build the character of citizens who value defending the country as part of the nation's strength. The goal is to address and deal with different types of Threats, Disruptions, Obstacles, and Challenges (AGHTs) that are constantly evolving and changing. Defending the country is also a way for all Indonesian people to actively participate in maintaining the resilience of a resilient, stable, and reliable nation, which represents the identity of the Indonesian nation.² Pancasila values and the 1945 Constitution: Pancasila as the basis of the Indonesian state contains noble values that must be internalized by every citizen. These values serve as a guideline in building collective awareness to face existing challenges (Prasetyo, 2019).

B. Legal Basis

Some legal and regulatory bases regarding the Mandatory State Defense:

1. Tap MPR No.VI 1973 on the concept of Nusantara Insight and National Security.
2. Law No.29 of 1954 concerning the Principles of People's Resistance.
3. Law No. 20 of 1982 concerning the Principal Provisions of the State Hankam of the Republic of Indonesia. Amended by Law Number 1 of 1988.

² Prasetyo, B. (2019). Pancasila as the Foundation of National Insight. *Journal of Pancasila and Citizenship*, 4(1), 45-58.

4. Tap MPR No.VI Year 2000 concerning the Separation of the TNI from the National Police. Tap MPR No.VII of 2000 concerning the Role of the TNI and POLRI.
5. Amendment of the '45 Constitution Article 30 paragraphs 1-5 and article 27 paragraph 3. Law No.3 of 2002 on National Defense.Law No.56 of 1999 on Trained Citizens

2. Challenges of the Contemporary Era

A. Radicalism and Terrorism

One of the main problems facing Indonesia is radicalization. ³Hidayat (2021) stated that radicalization can endanger the unity and unity of the nation and cause social conflicts. Therefore, citizens must have sufficient awareness and knowledge to counter destructive beliefs. Etymological and terminological concepts of theorists and radicalism ⁴ The word "radical" comes from the English language, and its meaning is "extreme" or "hard". ⁴On the other hand, the definition of radical is an ideology that wants rapid change (fundamental change) or drastically using violence (Agus SB, 2016:47).

Radicalism and terrorism, driven by certain ideologies, are a major threat to many countries around the world. Often, radical terrorist groups use religion as an excuse, believing that their understanding is the only truth, and feeling entitled to impose their opinions on others. In all religions, radicalism can occur and attack anyone who disagrees with the perpetrator. This violence occurs not only against those who do not adhere to the same religion, but also against those who adhere to the same religion. Differences in understanding or religious schools (Madhhab) that are not communicated well are often the cause. As a result, people become selfish and intolerant of people who have different opinions. Violence and terror that damage the image of religion are often triggered by radicalism.

B. Corruption

Corruption is a serious problem that must be addressed immediately so that economic growth can run well. Corruption is the act of abusing power and trust for personal gain. Typically, corruption occurs among public officials, such as politicians or civil servants, who use their positions and authority to enrich themselves or benefit those closest to them.

³ Hidayat, A. (2021). The Challenge of Defending the Country in the Era of Globalization. *Journal of Social Sciences and Humanities*, 5(2), 123-135.

⁴ SB, Agus, *Deradicalization of the Archipelago: A Universal War Based on Local Wisdom Against Radicalism and Terrorism* (Jakarta: Daulat Press 2016), 47

⁵The dynamics of corruption involve various changes and shifts in the patterns and practices of corruption that occur in the midst of modern society. Here are some aspects of the discussion on the dynamics of corruption in the context of contemporary social issues:

- a. Corruption has now turned into more than bribery or a regime of power. It currently includes new forms such as cyber corruption and in the IT sector, including through social media
- b. Globalization also affects the dynamics of corruption through international trade and foreign investment; This can increase vulnerability to corruption or encourage reform and transparency.
- c. Information technology opens up new opportunities for corrupt practices, but it also serves as a tool for eradication through online reporting systems and blockchain.
- d. Public participation in handling corruption, including social media and digital technology, allows
- e. Government Response and Institutional Reform. The government's reaction to domestic and international pressure affects the dynamics of corruption.

Corruption is a serious problem that disrupts public trust in the government. ⁶Sari (2020) emphasized that supervision of corrupt practices is essential to create a clean and accountable government, which in turn can strengthen the spirit of defending the country.

C. Technological Advancement of Society 5.0

Technological changes are inevitable, including in Indonesia. In the age of technology 3.0, communication access is still limited, twenty years ago people were still relying on telephone cables, public telephones, coins, and cards to communicate. Computerization and wireless technology brought the world to the 4.0 era, which was characterized by advances in information technology, such as mobile phones. Today we are in a 5.0 society, where advanced technology is used to improve the quality of human life.

⁷One of the characteristics of the 5.0 era of people's lives is that modern technology has become an inevitable (inherent) part of human life and where the main component remains human beings supported by technology. Another characteristic of the 5.0 era is that people use technology in an intelligent way in their daily activities. The use

⁵ Intan, N., Nangga, A. & et al. (2024). Corruption Dynamics Regarding Challenges and Solutions in Public Services. *Journal of Thought and Research in the Social Sciences, Law, and Teaching*. Pp. 223-224

⁶ Sari, D. (2020). Civic Education and Awareness of State Defense. *Journal of Education and Culture*, 6(1), 67-80.

⁷ The 5.0 Era State Defense Module Preparation Team. (2021). *Defending the Country in the 5.0 Era: Growing Nationalism in the Context of Strengthening National Security*. Jakarta: Wantannas RI.

of social media and other technological software will transmit information at high speed. Our people's data can be quickly disseminated on the internet, having an impact on the ideological resilience of self-identity (religious, social, cultural, and economic) and national security.

An increasingly connected world and the ease of obtaining information are signs of the development of the 5.0 society era. In addition, artificial intelligence has changed human lives. However, reliance on automated technology can lead to an increase in declines, especially in Indonesia, whose population continues to increase. People can also rely too much on technology to think of it as a very important thing in their lives. Therefore, in an effort to defend the country, strong religious, moral, and cultural values are needed.

⁸Some of the impacts that can be identified from this development include:

- a. Data Security
The abundance of information sources due to big data can pose a risk of leakage of personal data of the Indonesian people.
- b. Validity of Information
The ease of accessing technology can increase the spread of unverified information, making hoaxes more difficult to control.
- c. Increasing Competition
Competition does not only occur at the state level, but also between companies, community groups, and individuals.
- d. Automation and Unemployment
The replacement of human labor with robots equipped with artificial intelligence has the potential to cause unemployment, as well as weaken human control over advanced technology that can be a threat to individuals and countries.

3. The Role and Contribution of Indonesian Citizens

A. Efforts to Combat Radicalism and Terrorism

Pancasila consists of five precepts that are substantially universal values, such as: divine values, human values, unity values, people's values, and justice values. To drive the life of society, nation, and state, these five values are very important for the Indonesian nation.

⁹**The first precept**, "The One Godhead", contains two values, namely trust and piety. The first precept, divine values, has not been lived and practiced. The fact that

⁸ The 5.0 Era State Defense Module Preparation Team. (2021). Defending the Country in the 5.0 Era: Growing Nationalism in the Context of Strengthening National Security. Jakarta: Wantannas RI.

⁹ Kartika, M. and Mahendra, A. R. P. (2023). IMPLEMENTATION OF PANCASILA VALUES IN COUNTERING INTOLERANCE, RADICALISM AND TERRORISM.

there are still groups that want to restore the seven words of the Jakarta Charter shows this. Everyone in Indonesia agrees that Indonesia is not a religious country, on the contrary, the country bases itself on Pancasila. However, the desire to form a religious state still exists. are allergic to other religions and tend to have a narrow understanding of religious teachings, which can lead to conflicts within and between religions. Basically, all religions teach love and compassion on the basis of tolerance, mutual respect, and tolerance. According to the divine value of Pancasila, every citizen is obliged to adhere to any religion and belief they choose without hindering adherents of other religions. The deradicalization program must ensure that the divine values contained in Pancasila can be absorbed, understood, and applied by all parts of the nation to eliminate radicalism and terrorism. The perpetrators of terrorism must realize that the principle of God commanding the majority to protect the minority and the minority to respect the majority. The foundation of the state is based on the One Godhead with the freedom to profess any religion and belief, tolerance of various religions and beliefs, and the right to develop any religion and belief without infringing on the freedom of others.

The second precept of Pancasila, a Just and Civilized Humanity. So far, the facts have shown that the values of the second precept of Pancasila have not been fully embedded in the soul of every person in Indonesia. There are still some communities that do not respect their rights and obligations as citizens. The practice of the second precept of Pancasila will provide an example of how we as humans view humans as equal. Recognition and respect for human rights in every human being reinforces these values. A just and civilized humanity means: The recognition of the state that each state has the right to determine its own destiny; Treat everyone fairly, equally, and equally; State guarantees the law and government alike, with the responsibility to maintain law and government.

The third precept of Pancasila, the Unity of Indonesia. The precept of Indonesian unity describes the nature of monodualistic human nature, namely as individuals and social beings. Behavior that is in accordance with the values of the precept of "Indonesian Unity", such as cooperating, working together, and preserving Indonesian culture, such as traditional clothing, dancing, language, musical instruments, and others in daily life, shows the protection of the state for the nation and all its people.

The fourth precept of Pancasila, Democracy Led by Wisdom in Deliberation/Representation. The fourth precept defines wisdom as using common sense in all things, and deliberation means deliberation in making decisions to reach consensus. The fourth precept also emphasizes the importance of conducting and prioritizing deliberation in decision-making and respecting differences of opinion in daily life. The fourth precept of Pancasila is "Democracy Led by Wisdom in Representative Deliberation" which prioritizes deliberation in making decisions for the common good, respecting and upholding every decision reached as a result of deliberation and with good

determination and a sense of responsibility to accept and implement the results of deliberative decisions. Citizenship which is led by wisdom in deliberation/representation, means: Sovereignty in the hands of the people; Decisions based on consensus deliberation, with the exception of the most votes if no consensus is reached; The state is based on law (rechstaat), not mere power (machstaat); The Republic of Indonesia based on the constitution is not absolutism (unlimited power).

The fifth precept of Pancasila, Social Justice for All Indonesian People. In the fifth precept, social justice emphasizes how important the relationship between the individual and society is. Social justice for all Indonesian people means: an economy based on economic democracy; state control over the branch of production that is important for the state and the livelihood of the people; Indonesia's wealth for the welfare of the people; fair treatment for every Indonesian in all fields; and the right to education for every citizen of the principle of the precepts of the One Godhead. Pancasila as the basis of the Indonesian State contains values that are general and can also be special. The problem of the emergence of radicalism in Indonesia can also be caused by the Indonesian nation forgetting the noble values of Pancasila and Bhinneka Tunggal Ika, which have positive moral values as an effort to prevent acts of terrorism.

B. Efforts to Combat Corruption

Corruption is not a small crime. Corruption is an act committed by greedy professionals. Although it was enough, it didn't make sense. have a great desire to enrich oneself. Such perpetrators are corrupt because they are greedy and greedy.

When people are involved in corruption, they are less aware of it. Corruption must involve the community. The public is not aware of this. In fact, people are often used to being involved in corruption on a daily basis in an unconscious way. Not many people in society know that they can prevent and spread corruption by participating in the prevention and eradication agenda. The majority of people believe that it is the government that is responsible for the problem of corruption. It is not known to the public that corruption can only be eliminated with community participation.

Seriousness is needed in law enforcement in committing corruption crimes considering the terrible consequences caused by corruption to society. Law enforcement is upholding the values of truth and justice, which means that law enforcement is trusted by the community to uphold these values contained in the law. However, society plays an important role in enforcing that law, known as social control.

The participation of the community in the eradication of corruption is specifically mentioned in Law No. 31 of 1999 concerning the Eradication of Corruption as amended by Law No. 20 of 2001 in article 41. In this case, the community can play a role in helping efforts to prevent and eradicate corruption.¹⁰ In the implementation of this role, the

¹⁰ Epakartika, E., Murnawan, R. N., & Budiono, A. (2019). The role of civil society in the eradication of corruption: lessons learned from the national movement to save

community has rights and responsibilities. Answers are carried out by adhering to the principles and norms of laws and regulations. Community participation in the prevention and eradication of corruption can be present in the following forms:

- a. Seeking, obtaining, and providing information on suspected corruption crimes,
- b. Obtain services. in seeking and providing information on alleged corruption crimes to law enforcement;
- c. Convey suggestions and opinions. to law enforcement;
- d. Obtain answers to questions about the development of reports that have been submitted to law enforcement;
- e. Obtain legal protection for involvement.
- f. Submission of information, suggestions, and public opinions is carried out. in writing accompanied by the identity of the complainant and his organization as well as information about the allegations. Corruption and Evidence of Corruption. Regarding this information, it must be clarified with the title of the case by law enforcement;
- g. Law enforcement or the commission is obliged to keep the identity of the whistleblower and the content of the report confidential. If necessary, law enforcement or the commission can provide physical security for the complainant or his family;
- h. Everyone, community organizations, non-governmental organizations.

C. Defending the Community 5.0

Defending the country is a concept that is commonly embraced by a nation and state. The 1945 Constitution of the Republic of Indonesia, Article 27 paragraph (3) states that "Every citizen has the right and obligation to participate in efforts to defend the state". In the formation of the attitude, determination and character of society 5.0 whose characteristics have been mentioned above, there needs to be a foundation of values in the defense of the country that will be instilled". Pancasila is the nation's ideology that must be the spirit of every aspect of people's life and constitutional activities. Pancasila is considered a medium to acculturate various kinds of thoughts about religion, education, culture, politics, social, and even economics.

¹¹The realization of Pancasila can be done in two ways: static or dynamic. Statism in the sense of its essence, that is, values that are spiritual and universal, so that they are a characteristic, a fixed and unchanging nature. Dynamic in the sense that the actualization of Pancasila is always innovative and changes along with the development of society and its environmental context. The values outlined in the First Precept are

natural resources (GNPSDA). Integrity: Journal of Anti-Corruption, 5(2-2), 93-106.

¹¹ The 5.0 Era State Defense Module Preparation Team. (2021). Defending the Country in the 5.0 Era: Growing Nationalism in the Context of Strengthening National Security. Jakarta: Wantannas RI.

related to belief and piety in God Almighty. A 5.0 society that has evolved with technological advancement, must not abandon its spiritual values and its belief in God. The second precept lays the foundation that Indonesia is a human being who has the same dignity and degree as a creature of God Almighty. The third precept talks about trying to be united in all things, and the fourth precept affirms that nation-building can be achieved in a way that wisely is in the hands of the people. As stated in the fifth precept, every Indonesian has the same rights and obligations to realize social justice in his or her society.

The basic values of love for the homeland, knowledge of its history, knowledge of nature and geography must remain the basis of society 5.0. Moreover, the strong religious and cultural values that underlie their belief in Almighty God are the nation's main strengths. Intelligence that remains not to lose its identity as an Indonesian is part of the love of the homeland because the sustainability of the nation is on its shoulders. In the context of defending the country, the essence of society 5.0 is that this nation must not lose its identity as an Indonesian who believes in the power of God for all its achievements.

By understanding the existence of Indonesia in its entirety, it will foster the basic values of defending the country as a sense of pride as a warrior nation, a sense of belonging as the next generation, and a sense of responsibility as an expression of gratitude to God Almighty. With the growth of the love of the Motherland for every Indonesian citizen, a strong attitude of defending the country will be born as the basic capital of the strength of the nation and state that is ready to sacrifice to maintain, protect and build the nation and state towards the realization of national ideals.

Love for the homeland is characterized by various characters:

- a. Proud and using domestic products.
- b. Use good and correct Indonesian
- c. Preserving the nation's culture
- d. Participating in all activities when commemorating Independence Day
Indonesia.
- e. Preserving Indonesian culture
- f. Using the right to vote in general elections (Elections)
- g. Upholding law and government
- h. Seek knowledge and study diligently
- i. Making the Indonesian nation proud with achievements
- j. Living in harmony and mutual cooperation
- k. Creating a harmonious environment between religious communities

In addition, the Indonesian people must have an attitude of being willing to sacrifice for the nation and state. The attitude of willingness to sacrifice the nation and state arises because they have the determination that becoming an independent nation is the key to prosperity for the next generation, like us today, starting from the old, young to millennial generations.

¹²Society 5.0 has extraordinary potential, because this society or individuals who are part of society 5.0 are smart people. The potential for defending the country is also very large, for example in terms of maintaining virtual security (cyberspace) as part of a country's national security. The development of technology, which is the basis of society 5.0, can be encouraged as an initial capital to defend the country. Defending the country is not in a physical (tangible) or real sense, but a defense of the state that can be virtual. A 5.0 society that can be a creator (producer) who is capable of developing programs and mastering AI, IoT, DDoS, anti-hacking, and others is part of the initial ability to defend the country.

Conclusion

Defending the country is a constitutional obligation of all Indonesian citizens which is not only limited to the military aspect, but also includes contributions in the social, economic, cultural, and economic fields. In the contemporary era, Indonesia faces major challenges such as radicalism, terrorism, corruption and the impact of the social revolution 5.0. Facing these challenges, citizens must instill and practice the principles of Pancasila, maintain tolerance, fight radical ideologies, and participate in the supervision of corrupt practices. In society 5.0, defending the country also adheres to the country's cultural and religious values, ensures digital security, and uses technology wisely to maintain the integrity and security of the Republic of Indonesia and realize national ideals towards a just, prosperous, sovereign country, with the active participation of all people, especially the young generation who are proficient in technology important.

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