

## Pillars of Nationality as Insight of the Archipelago

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**Abstract** This article reviews the pillars of nationality as an insight into the archipelago, the pillars of nationality are a pillar so that a society can be firmly established and can feel comfortable, peaceful and also prosperous. In the pillars of nationality there are four pillars of Indonesian nationality contained in Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia and bhineka tunggal ika.

**Keywords:** Pillars, Nationality, Archipelago

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**Abstract** Artikel ini mengulas pilar-pilar kebangsaan sebagai wawasan nusantara, pilar-pilar kebangsaan merupakan sebuah tiang agar dapat berdirinya kokoh suatu masyarakat dan dapat merasa nyaman, tentram dan juga sejahtera. pilar-pilar kebangsaan ini harus dipahami dan juga dilaksanakan secara konsisten. Di dalam pilar-pilar kebangsaan ada empat Pilar-pilar kebangsaan Indonesia dimuat didalam pancasila, Undang-undang dasar 1945, Negara Kesatuan Republik Indonesia dan bhineka tunggal ika.

**Keywords** Pilar kebangsaan, negara nasionalisme, Indonesia

## Introduction

The state of Indonesia has pillars in the life of the nation and state, not only one but 4 pillars. This concept was initiated by the late Taufik Kiemas, he initiated this concept considering that these four pillars are absolute and inseparable in maintaining and building the integrity of the nation. Just like a building where to make the building sturdy and strong, pillars or supports are needed so that the building can stand firmly and strongly, as well as in the life of this nation and state.

The four pillars in the life of the nation and state are: 1. Pancasila is the basic ideology for the Indonesian state. 2. Constitution 1945. The 1945 Constitution is the written basic law, the current constitution of the government of the Republic of Indonesia. 3. Bhinneka Tunggal Ika. Bhinneka Tunggal Ika is an Indonesian motto or motto. This phrase comes from the Old Javanese language and is often translated with the sentence "Different but still one". 4. NKRI (Unitary State of the Republic of Indonesia). The Republic of Indonesia is a form of the state of Indonesia, where the state of Indonesia is

an archipelagic country, besides that the form of the state is a republic, why the Republic of Indonesia, because even though the state of Indonesia consists of many islands, it is still a unit in a country and nation called Indonesia.

Why, these 4 pillars are important for the life of the nation and state. If we only think that Pancasila is the basis and outlook of life of the Indonesian nation, as well as a tool to unite the nation, the 1945 Constitution is a constitution in the state. These two things alone have become something very fundamental for the Indonesian nation in organizing the state, but for the late Taufik Kiemas, these two pillars are not enough, he issued the idea of the Four Pillars of the Nation, namely, Pancasila, the 1945 Constitution, Bhineka Tunggal Ika and the Unitary State of the Republic of Indonesia (NKRI). In the thought of the deceased, these Four Pillars are absolute and inseparable in maintaining and building the integrity of the nation.

Then whether the implementation of these four pillars has been carried out properly, it feels like it is far from the fire. The two pillars of Pancasila and the 1945 Constitution alone are still not felt so that there are irregularities. Pancasila has just been included in the educational curriculum, while the mandate of the 1945 Constitution is still largely ignored. The spirit of unity and unity of the nation has now begun to be shaken, and it will ultimately threaten the Unitary State of the Republic of Indonesia (NKRI).

## **Method**

This research is a literature study that reviews and discusses previous research articles. These library resources are used to obtain research materials. The sources of literature research in this study are taken from various references that contain information about the problems raised in this study, namely the pillars of nationality and national insight This article will be more centered on discussing the results of research related to the pillars of nationality and national insights. The data collection technique from this research is by using online research media, namely by using google scholar and other online search sites.

## **Results and discussion**

The four national consensus constitute a solid foundation with the aim of ensuring that Indonesians can experience comfort, security, tranquility, and prosperity, as well as avoid various disturbances and disasters. An analogy can be made that these consensus are the main building blocks of a structure to ensure stability. When the supporting elements are weak, the stability of the structure can be easily disturbed. These four consensus can also be considered as critical foundations that determine the stability of a system. The four consensus of national and state life reflect a set of noble values that must be understood by all members of society, and serve as a guide in government affairs to achieve the goal of creating a just, prosperous, prosperous, and dignified country. The concept of the four consensus of the life of the nation and the state consists of: (1). Pancasila; (2). 1945 Constitution; (3). The Republic of Indonesia; and (4). Bhinneka is the only one.

Pancasila is the basic ideology and philosophy of the Indonesian state that has a central role in the construction of the identity and order of the Indonesian state. Pancasila was inaugurated as the basis of the Indonesian state through the Preamble to the Constitution of the Republic of Indonesia in 1945, which is the highest constitution of Indonesia. This philosophy includes five precepts or main principles that describe the basic values that must be upheld by Indonesian citizens (Nurgiansah, 2021). Although Pancasila is considered an important foothold in the construction of Indonesia's national identity, a deep understanding of these values is still limited among the public. Pancasila has a position as the basis and ideology of the Indonesian state, summarizing the way of life, the filosofische Grondslag as the foundation, philosophy, and unifier of the nation (Asshiddiqie, 2020). From the juridical perspective of the constitution, Pancasila shows its role as the basis of the State of the Republic of Indonesia that regulates the administration of the state and the lives of citizens. The reform process is directed at "reinventing and rebuilding" Indonesia with a legal foundation sourced from Pancasila (Francisco, 2018). Law Number 12 of 2011 concerning the Establishment of Laws and Regulations emphasizes that Pancasila is the main source of state law. Pancasila was established and agreed as the Basis of the State or State Ideology on August 18, 1945 by the founding fathers, namely the Indonesian Independence Preparatory Committee (PPKI) at the ratification session of the 1945 Constitution, at this session held at the Jakarta art building, the members of PPKI ratified the 1945 Constitution where there is a formulation of Pancasila as the basis of the state in the fourth paragraph of the preamble to the 1945 Constitution, Pancasila itself is the five precepts that are the basis of the life of the nation and state, which reads:

#### PANCASILA

1. The One Godhead
2. A Just and Civilized Humanity
3. The Unity of Indonesia
4. A Citizenry Led by Wisdom in Deliberations and Representations
5. Social Justice for All Indonesian People

The following is the meaning of the Pancasila Text and its Implementation:

1. The One Godhead, the Meaning and Implementation of the First Precept: The Meaning
  - The Indonesian nation expresses its belief and devotion to God Almighty
  - Indonesian people believe and fear God Almighty, in accordance with their respective religions and beliefs according to the basis of a just and civilized humanity
  - Develop an attitude of respect, respect and cooperation between religious believers and adherents of different beliefs towards God Almighty.

Implementation: believing in the existence of God Almighty, obeying commands and staying away from the prohibition of tolerance between religious people, meaning

not to commit coercion, respecting religious freedom and not degrading or mocking religions or followers of other religions, praying before doing something, caring for fellow living beings such as feeding abandoned animals or in difficulty.

Deviations: destruction of places of worship carried out by other religions, radical movements of certain groups in the name of religion, lack of tolerance towards others, murders such as Indonesian people shocked by the occurrence of suicide bombings) in Surabaya, East Java carried out by terrorists

(it is not known what religion they belong to) explosions occurred in three churches and a few days later another explosion occurred in the area of the police station which caused some of the victims of this case to have deviations in the first precept, namely (taking someone's life and provocative acts against religious harmony).

## 2. A Just and Civilized Humanity, the meaning and implementation of the second precept:

Meaning

- Recognizing and treating human beings according to their dignity and dignity as creatures of God Almighty.
- Recognizing the equality of degrees, equal rights and fundamental obligations of every human being without distinction of ethnicity, descent, religion, belief, gender, social position, skin color, and so on.
- Develop an attitude of mutual love for fellow humans.

Implementation: recognizing and respecting the dignity and rights of others among fellow humans, helping each other, and behaving as civilized human beings such as being polite and modest to others, especially those who are older, neat appearances Do not wear very open clothes when in public except when on the beach or playing in the water, entering a house or a building should greet first and others.

Deviation: deviation in the second precept, namely slavery, employing minors. A clear example of a deviation in the value of the second precept is the eviction of the houses of the poor in Surabaya, and the absence of follow-up from the government such as providing assistance or guarantees to the poor a few years ago. This includes the government's injustice to the poor who deviated from the value of the second precept.

## 3. The Unity of Indonesia,

Meaning and implementation of the third precept: The meaning of unity and unity of the Indonesian people to foster a sense of Nationalism and prioritize the unity of all Indonesia, respect religion, ethnicity, culture and race, and be willing to sacrifice for the state and nation.

Implementation: be tolerant (do not underestimate other indigenous tribes), at school, for example, participate in organizations in order to know the diversity between members of the organization and respect each other for the smooth running of the organization and uphold the values of Pancasila, helping families in doing homework, loving and preserving the cultural diversity of the Indonesian nation.

Deviations: wars between tribes, brawls between students, many heretical sects that have emerged and so on.

4. A people led by wisdom in Deliberations and Representations, Meaning and Implementation of the Fourth Precept: The fourth precept reads 'Democracy led by wisdom in representative deliberation' which contains the meaning of Prioritizing the interests of the state and society and respecting the decisions of the Deliberation.

The implementation: do not impose will on others, namely by prioritizing deliberation in making decisions for the common good, respecting and upholding every decision reached as a result of deliberation and as Indonesian citizens have the same position of rights and obligations.

Deviation: deviations from this fourth precept, namely legal injustice, shameful actions of people's representatives, corruption, and many more.

For example, there are people in this government who commit acts of corruption but are only sentenced to 4 months in prison even though the punishment for corruptors is in the 1945 Constitution No. 31 of 1999 concerning

"ERADICATION OF CORRUPTION" Chapter II "Corruption Crimes" article 2 paragraph (1) "Any person who unlawfully commits an act of enriching himself or another person or a corporation that can harm the state finances or the state economy, shall be sentenced to life imprisonment or imprisonment for a minimum of 4 (four) years and a maximum of 20 (twenty) years and a fine of at least Rp. 200,000,000.00 (two hundred million rupiah) and a maximum of Rp. 1,000. 000,000.00 (one billion rupiah)" and even article 2 paragraph (2) "In the event that the crime of corruption as referred to in paragraph (1) is committed under certain circumstances, the death penalty can be imposed". And there are people who take things that do not belong to them such as some firewood belonging to local residents for their needs and are caught and then sentenced to 1 year in prison even though if such a thing can be mediated between the two parties, namely by reconciliation or others (this includes violations of the application of the 4th precept of Pancasila).

5. Social Justice for All Indonesian People, the meaning and implementation of the Fifth Precept:

It means that all Indonesian people must be able to live justly and prosperously and respect the rights of others.

Implementation: developing a fair attitude towards others, respecting the rights of others, appreciating the work of others that are beneficial to progress and common welfare, carrying out activities in order to realize equitable and socially just progress (building mobile libraries to village or rural areas for children and residents to read, building free schools and clinics for children in village or rural areas.

Deviation: Differentiating the people based on rank and property, poverty occurs due to uneven development in society such as unemployed people due to the lack of available jobs, many bribes to a problem so that the oppressors of the right and the wrong win (discrimination or unfair treatment can be due to this). Another example is the deviation of the 5th precept, such as the number of school-age children who drop out of school and become street children or work just because of the cost of education which cannot be said to be cheap. Although there is currently assistance from the government

such as reducing and even waiving school fees, the reality is that the distribution is uneven throughout Indonesia and many are cut or even taken by irresponsible parties. In this case, the government should be more aggressive in providing assistance in the form of development (it can be such as empowerment, namely education about farming and how to take care of it so that the vegetables or fruits produced are good which can later become the income of the residents), services and facilities such as education, health, transportation to support the creation of productive economic activities for the underprivileged.

The 1945 Constitution of the Republic of Indonesia is the highest Basic Law, covering all state structures and institutions, as well as people's rights (Wirawan, 2022). This constitution was ratified on August 18, 1945 by the Indonesian Independence Preparatory Committee (PPKI) and has a history of revisions, including four amendments in 1999-2002 that strengthened the regulation of human rights. The Unitary State of the Republic of Indonesia (NKRI) is defined in Article 1 paragraph (1) of the 1945 Constitution as a unitary state in the form of a republic. Understanding and commitment to the Republic of Indonesia is needed in building the nation's character, developing a character that strengthens its commitment to the Republic of Indonesia, and not a character that can shake the country. Character development involves the development of democratic attitudes and defense of Human Rights, and covers all levels of society to strengthen the unity and unity of the nation in accordance with Article 25A of the 1945 Constitution and Law No. 43 of 2008 concerning State Territories.

Bhineka Tunggal Ika, as the motto of the Indonesian nation, appreciates differences and diversity with the aim of remaining united as an Indonesian nation. Bhinneka Tunggal Ika contains the value of a long history and the similarities of the experience of being colonized by other nations (the Dutch and Japanese) and facing domestic rebellions. The diversity of ethnicities, religions, races, and groups (SARA) in Indonesia must be considered as a natural and natural socio-cultural wealth. Bhinneka Tunggal Ika should be the driving force to achieve national unity and unity, with the awareness that differences do not have to result in division. This awareness brings the understanding that even though they are different, they can still unite and join, meaning "Even if they are not united in Faith but United in Humanity" (MPR RI, 2014).

The nation's motto of Nationalism Development in realizing the Nusantara Insight is a very important concept in building a sense of nationalism among Indonesian citizens. With a view that prioritizes unity and nationality based on the pillars of nationality, namely: Pancasila and the 1945 Constitution, Wawasan Nusantara helps instill a sense of love for the homeland and maintains the unity and integrity of the Republic of Indonesia. Literature studies show that the consistent application of this concept can strengthen a sense of nationality in the midst of the growing influence of globalization .

The challenges that must be faced by the Indonesian nation in this day and age must at least be faced with an understanding of the archipelago's vision so that a sense of nationalism can be realized properly. understanding of archipelago insight is one of the efforts that can be made to build a sense and attitude of nationalism among every

Indonesian citizen as a basis for maintaining the unity of Indonesia and the integrity of the Republic of Indonesia.

## **Conclusion**

The pillars of nationality as an insight must be well maintained and preserved so that this foundation can unite the Indonesian nation and the pillars of nationality consisting of four pillars must be implemented consistently because they are considered important for understanding and can also be implemented in daily life to create a strong national awareness and a high sense of unity. Teaching the importance of respecting differences, especially in respecting differences in ethnicity, religion, language, and also nation. The archipelago insight is not only a concept of how to view their own nation, but also makes the people aware that the diversity that cultural diversity among Indonesian people is in one culture that binds in a country that has the same direction, namely realizing the unity and ideals of the nation as written in the 1945 Constitution.

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