



## SEPARATIST MOVEMENT AND MAINTAINING THE INTEGRITY OF THE INDONESIAN PEOPLE'S STATE

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### Abstract

Ideology in life in a country can be interpreted as the majority agreement of citizens about the basic values that they want to realize through the formation of a country. In this case, it is often referred to as a philosophical background or worldview, namely the deepest thoughts and desires of citizens regarding the establishment of citizens. Pancasila is a state philosophy that was born as a shared ideal of the entire Indonesian nation. Ideology comes from the word Idea which means ideas, basic ideas or ideals and logos which means knowledge, science and understanding. Ideology is a system of thought or views that regulates the way humans understand and approach cultural, social, political, and economic issues. Ideology and the establishment of the Indonesian nation, as living beings who believe in God Almighty and are aware of their nature as personal and social beings. As stated in the opening of the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI) respects all efforts of the nation to describe and regulate human rights in accordance with their respective value systems and ideologies. In this case, Indonesia as a nation must uphold human rights based on Pancasila as the state ideology in order to exist as a unitary state of the Republic of Indonesia.

**Keywords :** Human rights, Ideology, Pancasila, State

### Introduction

Ideology is needed for everyone who wants to clearly understand where they want to go and continue. There, countries will examine the dishes that have been served and discuss how they are prepared. The basic concept then consists of ideas that contain the idea of the form the life that the nation desires. These ideas considered true only if they can drive the desire to achieve it. National ideology can be defined as the foundation of the state system for all Indonesian citizens, which is based on the noble values of the state. It is also often referred to as "basic philosophy" or "the deepest outlook on life". In this case, Pancasila functions as a guideline for life that is manifested in everyday life and becomes a guideline in all activities in all fields. Pancasila is a state philosophy that was born as a shared ideal of the entire Indonesian nation. Ideology comes from the word Idea which means ideas, basic ideas or ideals and logos which means knowledge, science and understanding. Ideology is a system of thought or views that regulates the way humans understand and approach cultural, social, political, and economic issues. Here are some definitions of ideology given by expert. Karl Marx saw ideology as a tool to maintain existing social structures. He argued that the ruling class often uses ideology to legitimize their power over the working class. Louis Althusser coined the term "state ideology", which refers to a set of principles and beliefs instilled by the state to maintain its power. Antonio Gramsci emphasized that ideology contributes to the formation of social hegemony, which occurs when a dominant group controls cultural norms and gains support from other groups. Serious and systematic thinking held by Indonesian society is expressed in the form of sentences containing thoughts that have a fixed meaning, which are used as a foundation, principle, guideline, or norm for living together and working together to build an independent system concept.

The name of the Indonesian state is Pancasila. At the first meeting of BPUPKI on June 1, 1945, Pancasila was proposed to be the basis of the independent Indonesian state. The foundation is very important which is a philosophy that combines the spirit and life of the independent Indonesian nation and state. The Unitary State of the Republic of Indonesia will be built on this foundation to achieve political, economic, social, and cultural independence. In order for the structure standing on it to remain vertical forever, the foundation or base must be strong and stable. In addition, this foundation is resistant to external and internal attacks. Pancasila was unanimously adopted as the basis of the Indonesian state in the BPUPKI Meeting. With the decision made by the PPKI meeting on August 18, 1945, Pancasila was officially recognized in the Preamble to the 1945 Constitution of the Republic of Indonesia. The constitution, which serves as the basis for organizing the state, must contain strong basic principles and serve as a foundation for the life of society as a whole. These basic rules apply both in the country and throughout the world. The laws and regulations of the Republic of Indonesia do not deviate from the principles of Pancasila. According to the decision made by the PPKI meeting on August 18, 1945, the 1945 Constitution was enacted on August 17, 1945. Because Pancasila is the basis of the state, it must be implemented and protected. Pancasila must also be coercive, meaning that all Indonesian citizens must submit and obey it. Indonesian law will punish anyone who violates Pancasila.

### Research Methodology

This research uses a literature review analysis method with grounded theory, which uses a number of systematic procedures to develop a theory that is structured inductively.

### Result & Discussion

This means that Pancasila is an ideology adopted by the state, government, and Indonesian nation as a whole, and is not owned or monopolized by one or more individuals. Pancasila must be implemented as the philosophical and spiritual foundation of the state, namely the ideals of the nation. Pancasila in the era of globalization is a current reality that shows that internal and external problems have emerged. Internal challenges include various separatist movements trying to leave the Republic of Indonesia. What is happening in Papua, Maluku, and Aceh? However, we witness that children in the modern era often imitate the language and clothing of foreigners.<sup>382</sup> The wrong and firm execution of these movements is a major threat to Pancasila and can even make Indonesia lose its name like Yugoslavia and the Soviet Union. These efforts are strategically important because they show that awareness of the existence of Pancasila as a national ideology has declined. Clearly prioritizing Pancasila and saying that it is an important part of the struggle of the Indonesian nation. They also say that Pancasila is basically the right and strategic answer to Indonesia's diversity in the past, present, and future. Second, in order for Pancasila to be a leader in thinking, behaving, and acting, the entire nation must be committed, especially among the country's leaders. Pancasila, which is the soul, personality, and ideology of the Indonesian nation based on history, is a source of strength that can be used to fight to unite the Indonesian people. As mentioned earlier, Pancasila has extraordinary symbolic power to unite this nation, and if we question the truth of Pancasila, this nation will be divided. As a result, tactical actions to understand the state ideology and human rights. Based on Pancasila, understanding of kinship and community as the basis of the outlook on life as a state and nation is only considered as a slogan and general expression by figures, religious leaders, officials, and experts who are embedded in the spirit.

The concept of some people (violation of the law, violation of human rights, looting, riots, and harassment of the government) In addition, it encourages people to act. Injustice and legal protection are increasingly invisible in the lives of the general public, causing distrust of the government and the government's inability to uncover new cases. causing conflict in society. In government. The opening of the 1945 Constitution which is the basic principle of the state and the source of law with the values of Pancasila has not been fully implemented in national legal life. The following is a weak legal culture in national life, as we call it Regulations are not allowed the value system at the national level has a direct influence on the weakness of law enforcement agencies. Justice can be realized in every aspect of national life if law enforcement becomes stronger and stronger. Moreover, if the legal culture is driven by the noble values of Pancasila which come from Indonesian culture itself. Legal culture will guarantee a sense of justice, which will reduce jealousy caused by injustice. It will also ensure that the internal authority of national management is safe from administrative weaknesses and free from corruption, collusion, and nepotism, increasing public trust in public officials. All citizens must be involved in this process and find a democratic solution to this problem. In a seminar held on Pancasila Day on October 1, it was stated that Pancasila cannot be separated from the 1945 Constitution. We encourage representatives of all countries in this country to participate

and help find a democratic solution to this problem. As explained in the Pancasila Commemoration Seminar on October 1, it was emphasized that Pancasila cannot be separated from the 1945 Constitution. The 1945 Constitution can be considered its content. Pancasila is its spirit. Therefore, the 1945 Constitution cannot be read separately or out of context on the other hand, Pancasila cannot be considered as an independent institution, but must be read and understood in the context of the constitutional norm system that is its body, namely the norm of the 1945 Constitution. Although there is no affirmation of the five principles in Paragraph IV. The Preamble to the 1945 Constitution is called Pancasila, but implicitly, Article 36A of the 1945 Constitution mentions the term Pancasila in order to emphasize the state symbol. Article 36A states: "The state symbol is the Garuda Pancasila with the motto *Bhinneka Tunggal Ika*."

However, the existence and nomenclature of Pancasila based on the arrangement of the five principles in paragraph IV of the Preamble to the 1945 Constitution is a historical product whose position is very strong based on constitutional conventions and does not require further legal affirmation. Furthermore, Article II of the Additional Provisions of the 1945 Constitution states that "With the enactment of this Constitution, the 1945 Constitution of the Republic of Indonesia consists of a preamble and articles". On the other hand, the provisions of Article 37 concerning amendments to the constitution state that only articles of the 1945 Constitution of the Republic of Indonesia can be changed according to the procedures stated in Article 37 of the 1945 Constitution, not the preamble. This means that the Pancasila contained in the Preamble to the 1945 Constitution is the last and cannot be changed. The values of Pancasila contained in the Preamble to the 1945 Constitution have been integrated. President Susilo Bambang Yudhoyono reiterated in his state speech at the Plenary Session of the DPR-RI on August 15, 2014 that "We must maintain our Indonesianness, our struggle in the 21st century is no longer to maintain independence but to maintain Indonesianness. There is no point in us becoming more prosperous and modern, but losing the most fundamental and best of our Indonesian nation, namely: Pancasila, diversity, the spirit of unity, tolerance, oneness, pluralism, and humanity." At the plenary session of the Indonesian House of Representatives on August 15, 2014, the 6th President of the Republic of Indonesia gave a state address). It cannot be denied that the opening of the 1945 Constitution must be maintained because it contains the goals, principles, and foundations of the state. In addition, it is impossible for the Unitary State of the Republic of Indonesia to maintain its sovereignty and its own integrity. Hidden number. Although there are many methods for law enforcement, the method of justice and welfare is the most popular. The motto "*Bhinneka Tunggal Ika*" must always be updated for the life of society, nation, and state consisting of various tribes, religions, languages, and cultures. This is justice for the diversity of our pluralistic nation. Throughout its history, the Indonesian nation has experienced difficulties due to colonialism.

Therefore, the opening of the 1945 Constitution states that independence is the right of all nations and colonialism must be abolished throughout the world because it is not in line with humanity and justice. the Indonesian nation is determined to follow the world order based on independence, eternal peace and social justice is the main task of every nation, therefore the Indonesian nation believes that human rights cannot be separated from its obligations. On that basis, the Indonesian nation has opinions and attitudes towards human rights that are derived from religious teachings, universal moral values, and noble values of national culture and are based on Pancasila and the 1945 Constitution. To determine the substance of human rights, normative, empirical, descriptive, and analytical approaches are used: a. Human rights, basic rights given by god almighty to all humans, function to guarantee the survival, freedom, and progress of society as a whole. These rights must not be ignored, taken, or prohibited by anyone. b. Basically, Indonesian society is a family society, from simple times to modern times. The social institutions that form a family society consist of religious institutions, which recognize that humans were created by God Almighty with all their rights and obligations; family institutions, which allow humans to live together to produce offspring and maintain their survival; and economic institutions, which are human efforts to improve economic welfare. In addition, family institutions include education and teaching about human rights and obligations. Therefore, human rights include the right to life, the right to have a family and continue their lineage, the right to justice, the right to freedom, the right to communicate, the right to security, and the right to welfare. The Indonesian people realize and acknowledge that everyone is part of society and that society consists of people who have human rights and live in an environment that is inadequate for them. Therefore, in addition to having basic rights, everyone also has the obligation and responsibility to respect the basic rights of others, maintain social order, maintain functions, improve structures, and improve the welfare of society. The definition of human rights is the right as a gift from god almighty that is inherent in humans, is natural, universal, and eternal, related to human dignity and honor.

Indonesia is aware of the fact that human rights have developed and changed throughout history in national and international society. Based on this explanation, Indonesian Human Rights are built on the customs, culture, and traditions that exist in the lives of every ethnic group in Indonesia. Pancasila unites all people in Indonesia, both in terms of ethnicity, religion, race and inter-group. Each principle contained contains Human Rights, namely:

1. The principle of belief in the one almighty god: This principle contains recognition of the one almighty God and guarantees everyone to worship according to their respective beliefs. The right to believe and have a religion according to the beliefs of each individual.
2. The principle of just and civilized humanity: This statement affirms the humanitarian values inherent in the principle of freedom and human dignity, which states that every action must be carried out with full consideration and no one may be ostracized or judged harshly. Humanity recognizes that all humans are equal in the eyes of god, and all nations are equally low, which means that the Indonesian nation has the freedom to oppose colonialism and imperialism.
3. The Principle of Indonesian Unity: The basic principle of human rights is that everyone, no matter where they come from, has the same rights and is entitled to equal treatment in terms of social, economic, and political rights. This principle prioritizes the interests of the nation over the interests of certain groups, which means that unity has the same place in the Republic of Indonesia, which means balance. Indonesian nationality comes from the desire to unite so that all Indonesians have the same basic rights. An important factor in maintaining human rights is national awareness, because without it there is no guarantee that basic rights will be protected.
4. The principle of democracy led by the wisdom of deliberation/representation (People's Sovereignty): wisdom. Democracy led by wisdom in representation and deliberation the state is built by the people, for the people, and in the name of the people. Pancasila democracy is a form of democracy of people's sovereignty.

Respecting and upholding all human rights granted to them is part of the people's recognition. In Indonesian human rights, people's sovereignty can be seen in the right to express opinions, the right to assemble and gather, the right to participate in government, the media, and others. This is clearly in accordance with the principles of Pancasila. In people's sovereignty, human rights are deliberation, consensus, and tolerance based on democracy led by the wisdom of deliberation and representation. Social Justice for All Indonesian People: Social Justice for All Indonesian People. Human rights are based on the principle that everyone has the right to receive protection and security from the state, as well as the right to access decent education, health, and employment opportunities. Social justice is the implementation of these human rights. general welfare and justice, where justice functions and property rights function socially. Social justice means that everyone has the opportunity to live a decent life with no social inequality between the rich and the poor. According to the social justice ideology, human rights include the right to a decent life, the right to property, the right to social security, the right to work with a wage system, and the right to health. These rights are recognized both in the 1945 Constitution/Pancasila and Universal Decree.

## Conclusion

Pancasila as the nation's philosophy and state ideology is linked to its function as the basis of the state, which is the ideal foundation of the nation and state of the Republic of Indonesia, also known as the national ideology or more precisely the state ideology. This means that Pancasila is an ideology adopted by the state, government and people of Indonesia as a whole, not owned by individuals, or 386a particular group of people. As a philosophical basis, which is the ideal of the nation, Pancasila must be implemented and carried out in the course of history. Indonesia has experienced many difficulties due to colonization throughout its history. Therefore, the Preamble to the 1945 Constitution states that independence is the right of every nation and that colonization throughout the world must be abolished because it is not in accordance with humanity and justice. Indonesia believes that human rights cannot be separated from its obligation to maintain world order based on independence, eternal peace, and social justice.

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