Sila Five Pancasila as A Tool for Strengthening the Union and Unity of the Indonesian Nation

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A. Introduction

Indonesia has Pancasila as the nation's view of life, it has the character that distinguishes it from the character possessed by the nations of the world. If Pancasila is used as an instrument in the life of various people and various human activities, of course, the unity and leadership of the nation will always be strong and far from conflict. Pancasila is here to unite all differences such as religion, ethnicity, race, language, and culture (Lebo et al., 2021). Living together above differences is a beautiful panorama in Indonesia, although accusations continue to flow for division, it is still stable, peaceful, and safe. Living in harmony and peace together and making the future better through understanding the principle of one nation, one land, and one language, namely Indonesian (Juneman et al., 2012; Sumardjoko & Musyiam, 2018) .

A shared commitment to implementing Pancasila values in life as an effort to make the future orientation brighter and inspire a high willingness to work, study and create. Because Pancasila is the basic value of social life, the nation and state will provide better footholds (Atmadja, 2022; Kusumastuti, 2018; Rogers et al., 2020). Thus, it is necessary to strengthen the ideological political mentality to be able to ward off various vulnerabilities or disturbances that threaten the existence of Pancasila as the ideology of the Indonesian nation (Silalahi & Yuwono, 2018).

The meaning of Pancasila as a way of life and the ideology of the Indonesian nation is as a guide to various activities or various life activities. The main mission is that all behavior and actions of every Indonesian human must be inspired and inspired by all the principles of Pancasila because Pancasila as a way of life is always a unity, cannot be separated, but separated from one another; all of the precepts in Pancasila are an organic unity (Juneman et al., 2012; Paramestri et al., 2021; Rogers et al., 2020; Siswoyo, 2013).

It is very if in the end it is conditioned that Pancasila as a way of life, Pancasila as an ideology, is formulated in a detailed and complex manner as knowledge and values, which as a whole becomes the basis for every human being or group to view the universe and the earth in it and determine the basic principles in management for the greatest prosperity of the people (Buchory et al., 2017; Jannah & Fahlevi, 2018). Thus the precepts in Pancasila should be the common foundation for every component that is part of the Indonesian nation to behave in everyday life, both personally and in groups. Naturally, Pancasila is an instrument to determine morals, which is a citizenship formula based on Pancasila. Pancasila is a strong framework for defining the concept of inclusive citizenship because it has a strong commitment to pluralism and tolerance (Atmadja, 2022; Fadli, 2021; Lebo et al., 2021; Luis & Moncayo, n.d.).

The strength of these Pancasila values is able to unite and maintain the nation's integrity from various ethnic, linguistic, ethnic, racial, and religious differences. Therefore, as an Indonesian citizen, he has a high commitment and responsibility to be able to realize it in real life. Increasing self-awareness as an Indonesian citizen strengthens the sense of unity and integrity with serious options and efforts. In terms of education, teachers or lecturers should be able to become role models for the generation of explorers of the nation (Agraria et al., 2021; Kusumastuti, 2018; Silalahi & Yuwono, 2018). The formation of noble character can be done through educating with a sense of love, sincerity, and sincerity (Suryaningsi, 2016a). The aspiration to make the nation's next generation with noble character, dedication, intelligence, skill, and brilliant achievements can be pursued through the cultivation of a deep spirit of Nationalism (Sari, 2021; Suryaningsi, 2016b).

Teachers and Lecturers as mandated in Law No. 14 of 2005 are required to explore and develop all the potentials of the nation's youth. Have a far-sighted vision, ready to collaborate, and have high scientific power (Suryaningsi, 2017). The embodiment of Pancasila values is currently faced with many challenges, namely the sudden emergence of young people who are happier and dare to show themselves by using or consuming food or drinks and or goods from abroad, proud to follow the habits, behavior, and ideology of the nations in the world. World (Hensy & Putri, 2021; Kadek & Suardianti, 2021; Yulia Erika, 2021). The style of dress saves from the habit in general, such as covering the body in certain parts.

Efforts to overcome the factors that cause the weak spirit of national unity and integrity are internal factors such as always being disappointed with the attitudes and actions of the nation's next generation (Hanif, 2021). External factors, namely the strong current of globalization can have a negative impact (Afriliani, 2021; Hanif, 2021; P, 2021). Until now, Pancasila is expected to be truly inspired in strengthening the spirit of national unity and integrity. namely, refusing to place unity and integrity, the interests and safety of the nation and the state above personal interests or group

interests; The principle that must be developed properly is the attitude of being willing to sacrifice for the interests of the nation and state; Proud as an Indonesian nation and an Indonesian homeland and not feeling inferior; Recognizing equality, equality of rights and obligations between fellow human beings and fellow nations; Cultivate an attitude of mutual love for fellow human beings; Develop an attitude of tolerance; Not arbitrarily towards others; Passionate about doing humanitarian activities; Always upholding human values; Dare to defend truth and justice; Feeling that the Indonesian nation is part of all mankind, and Recognizing the importance of mutual respect and cooperation with other nations (Afriliani, 2021; Yulia Erika, 2021).

A change in social life becomes a decoration in strengthening the unity and integrity of the nation. The embodiment of the fifth principle of Pancasila is social justice for all Indonesian people as an instrument to strengthen unity and integrity. Various causes of a change in society, including the existence of conflicts that take place in the lowest environment, namely society or between individuals. Social change can be triggered by individual conflicts or community conflicts, whether the changes that occur are positive or negative depending on the level and quality of conflict in society (Choirunnissa, 2022; Ester, 2021; Hensy & Putri, 2021; Lingkungan & Samarinda, 2021; Yasri & Adhim, 2021). Sooner or later the realization of social welfare for all Indonesian people is largely determined by the mental character of individuals and society in responding to power politics.

One thing that can be seen is, that each person or group, has some similarities and differences. But on the other hand, it proves that there are a series of differences that can be accepted because it has become God's decree. Such as differences in gender, education level, occupation, cultural background, ideology, perspective, ideas, and interests. Such differences are a social reality that cannot be avoided. Compatibility and difference in certain situations may experience collisions or friction which results in conflict. The existence of equality of desire for compliance is because there is the same potential that is contested so t(Kadek & Suardianti, 2021; Represif et al., 2021)hat they have to compete to get it as a result, it is easy for friction to occur which has an impact on conflict. Meanwhile, when ideological differences occur between groups, on the other hand, some want to exert their influence on other groups, then conflicts or disputes will be triggered.

Conflict theory, according to Karl Marx's view, is that social relations in power are group relations that explore all existing potentials and target the emergence of divisions. Conflict will occur more easily due to the increasing need for mutual symbiosis. When the interaction takes place, an inevitability of friction easily occurs which has the opportunity to cause incompatibility both individually and in groups. Social justice is a positive idea as well as an ideal for the Indonesian people that must be implemented in real life in everyday life. Social justice as one of the values that animate and inspires each other becomes a very important thing to strive for and fight for considering that social justice for all levels of society is a national goal. In addition, social justice is important to be realized in a real and complex manner, because the precepts of social justice are the trigger for the bond of brotherhood to support the principle of Bhinneka Tunggal Ika (Hensy & Putri, 2021; Widzar Alghifary Ramadhan, 2021; Yasri & Adhim, 2021).

On the other hand, it will become a utopian ideology and ideal without the support of all components of the Indonesian nation. The problem of social injustice can only be overcome if all components of the nation can habituate the values of unity and justice in everyday life. This is because social injustice requires affirmative policies by the government and concrete implementation by the principle of a firm role of law.

B. System of Unity and Unity of the Indonesian Nation

Some historical notes of the Indonesian from period to period shows that the struggle of the nation is quite long and serious. It has been proven that since independence took place on August 17, 1945, the new government has not yet shown perfect conditions but it still requires struggle because new tests come one after another, especially the issue of the constitution which certain parties have repeatedly wanted to overthrow. Until then there was a multi-faceted government system.

The period of the Indonesian Independence Revolution was marked from August 18, 1945-December 27, 1949.

The Indonesian nation in this period was still dealing with the Dutch Colonial, which was always eager to re-colonize. Finally, in this revolution, there was a war between the newly independent Indonesian state and the Dutch Kingdom. Friction continued to occur which was marked by the independence revolution from August 17, 1945, to December 27, 1949. At that time, the Japanese prisoners who had lost the war were withdrawn, to simultaneously face various rebellions.

Then the Dutch made a serious threat by saying that Indonesia's independence was not legal. Dutch anxiety was getting hotter without caring that in reality, Indonesia had declared independence openly to the whole world on August 17, 1945. Not satisfied with what was happening in the former Dutch colony, the Dutch came back to try to deny independence with the arrival of foreign invasions.

the country through Military Aggression, so there was another war between Indonesia and the Netherlands.

Judging from the Indonesian point of view, the occurrence of a war aimed at maintaining independence was later held as a war of independence. The war of independence took place from 1945 to 1949. At the end of 1949, the Netherlands officially recognized the sovereignty of the Republic of Indonesia based on the results of the Round Table Conference which took place with the transfer of sovereignty. The war for independence was finally defeated by the Dutch-based on the Round Table Conference agreement. This period, the period 1945-1949 is known as the War of Independence period. At the same time as the independence revolution, there were also rebellions to secede from Indonesia, namely the Madiun Indonesian Communist Party (PKI) rebellion in 1948 and Darul Islam or Indonesian Islamic Army (DI/TII).

Indonesian Liberal Democracy lasted from 17 August 1950 to 5 July 1959. Implementation of the Provisional Constitution of the Republic of Indonesia 1950 (UUDS 1950) which took effect on 17 August 1950. This 1950 Constitution was a form of an amendment to the Constitution of the United States of Indonesia which was held by the Charter of Agreement between the government of the United States of Indonesia and the Government of the Republic of Indonesia on 19 May 1950 as the Unitary State of the Republic of Indonesia.

When the Provisional Constitution was implemented, a body was also formed to formulate the Basic Law. At that time, Indonesia also experienced a very formidable political challenge, namely the existence of urgent and coercive interest in the Constitution which was the cause of the complexity over a very long period. Thus President Soekarno at that time declared himself president for life which strengthened the condition that power was in a state of discontinuation. Finally, it was agreed to issue a Presidential Decree on July 5, 1959, with the following contents:

- The Constituent Assembly was dissolved
- Orders returned to use the 1945 Constitution and declared that the 1950 Constitution was no longer valid.
- Formed a temporary Supreme Advisory Council and People's Consultative Assembly.

At this time, various rebellions occurred, such as the Darul Movement Islam/Indonesian Islamic Army (DI/TII) in Sulawesi, Aceh, South Kalimantan, and the PRRI/Permesta Rebellion.

C. **During the period of the United States of Indonesia**

from December 27, 1949, to August 17, 1950, Indonesia adhered to a federalism system or a union which was defined by 15 states. At the same time, Indonesia is still implementing a quasi-parliamentary parliamentary system, with the following characteristics:

1. Having dual positions, namely as head of state and head of government President of the United States of Indonesia (RIS)
2. The President appoints the Prime Minister, not by parliament as Generally
3. , the President forms a Cabinet, not a parliament
4. . The President greatly interferes with the Power of the Prime Minister
5. . The House of Representatives (DPR) controls the Cabinet, although it must be through a government decision.

In the end, the situation did not turn out as expected, instead a separatist movement emerged. A movement that wanted to split the Unitary State of the Republic of Indonesia, which dared to oppose the current system of power in a quasi-cabinet parliamentary system. :

1. (APRA) Ratu Adil Armed Forces
2. (RMS) South Maluku Republican Movement
3. Rebellion in Makassar by Andi Azis

Period (27 December 1949 to 17 August 1950) the situation of the State and Government in the era of the United States of Indonesia. There are several characteristics of national unity and integrity, namely:

a. Using the Constitution of the Republic of the United States of Indonesia 1949
b. There are 15 states as the name implies in the form of a Federation or union with
c. Republic is a form of government.
d. Parliamentary quasi-parliamentary (quasi-parliamentary) is a system of government with the following characteristics:
    1. The President appoints the Prime Minister who should be appointed by Parliament.
    2. The President has a high power of attorney over the power of the Prime Minister. The president should be the head of state and the prime minister as the head of government
    3. The president should form a cabinet should be Parliament

4. The House of Representatives controls the Cabinet, so it must go through government decisions
5. The conditions in the Parliament are not harmonious with the government as well as the House of Representatives is also not harmonious with the government
6. There is an unconstitutional situation where the President is the head of state as well as the executor of the government.

e. The President is a state institution, the vice president, the Cabinet, the Senate, the House of Representatives, the Supreme Court, the Supreme Audit Agency.
f. The Senate and the House of Representatives are part of the Parliament of the United States of Indonesia
g. Members of the senate are State Representatives who are part of the senate with 2 representatives each.

Rebellions:

1) APRA

Captain Raymond Westerling as leader of the Ratu Adil Army. It means that a just queen will come to bring peace and security and rule fairly and wisely. The intention is to maintain the form of a federal state in Indonesia and have its army in the state of the United States of Indonesia.

2) The Revolt in Makassar by Andi Azis

Andi Azis was the leader at the same time as the chaos that occurred in South Sulawesi in April 1950. The chaos occurred because of the immediate joining forces through demonstrations from anti-federal community groups who urged the State of East Indonesia (NIT) I.

3) Republic of South Maluku (RMS)

There was a rejection of the desire to establish the Unitary State of the Republic of Indonesia and the proclamation of the RMS state in 1950 by Mr. Dr. Christian Robert Steven Soumokil as Leader in Maluku. Maluku's main capital was that the leader was very confident in his abilities at that time, namely the strength in the fields of geography, politics, and economics to establish his own country. This condition is triggered by injustice and the government's inability to act fairly in infrastructure that is only prioritized in the Java region.

1949 was the foundation for the formation of the 15 states which were the pillars of the Constitution of the Republic of Indonesia. Acting as the President of the United States of Indonesia were Soekarno and Drs. Moh. Hatta as well as Prime Minister. It is at this time that the ministers are led to report to the Prime Minister. As the head of state, the president is also the head of state who is not accompanied by a vice president based on the RIS constitution. If the president is unable to attend, his position will be replaced by the prime minister whose responsibility for government rests entirely with the prime minister and the cabinet ministers. At the same time, Indonesia is still using a parliamentary system of government, in which the cabinet will be responsible to parliament and if the accountability of the cabinet is not accepted by parliament, the cabinet must be dissolved or resigned.

Six state institutions that were in effect during the RIS Constitution period, namely the presidential institution, the council of ministers, the senate, the House of Representatives (DPR), the Supreme Court (MA), and the Financial Supervisory Board (DPK). Causing the parliamentary system of government not to last long, only about eight months. Along with the disbandment of RIS and finally Indonesia returned to using the system as the unitary Republic of Indonesia. The rebellions that occurred during this period were the Ratu Adil Armed Forces (APRA) rebellion, the Andi Azis Rebellion, and the South Maluku Republic Rebellion (RMS).

The Round Table Conference with the Netherlands resulted in negotiations which became the basis for Indonesia to change from a unitary state to a union state. During the United States of Indonesia, the dynamics of national unity and integrity occurred which were marked by various rebellions, such as the Ratu Adil Armed Forces Movement (APRA) in Bandung, the Andi Azis rebellion in Makassar and the South Maluku Republican Movement (RMS) rebellion.

Liberal Democracy

Period 1950-1959, Indonesia implemented the Provisional Constitution of the Republic of Indonesia 1950 (UUDS 1950) which took effect on August 17, 1950. At that time, Indonesia was still implementing a parliamentary government system using a parliamentary cabinet led by the Prime Minister. However, the current system of government was also unable to bring about a significant change for the Indonesian people towards prosperity and political stabilization. This was evident from the seven cabinet changes in 1950-1959, until there were endless debates that threatened the unity and integrity of the nation. As a result, several separatist movements were formed, such as the Darul Islam Movement/Indonesian Islamic Army (DI/TII) and the PRRI/Permesta Rebellion (Revolutionary Government of the Republic of Indonesia/Struggle for the People of the Universe).

The situation forced President Ir. Soekarno to take action to implement the Presidential Decree dated July 5, 1959, which stipulates the following items:

1. Constituent Assembly is disbanded
2. Affirms that the 1945 Constitution will immediately return to the 1945 Constitution and stops the implementation of the 1950 Constitution
3. to form a temporary MPR and DPA

The Old Orde Era

Instructs President on July 5, 1959, Indonesia finally returned to using the 1945 Constitution as the state constitution which also serves as the principle of state administration. Malka, there was a change in the system of the President who returned to his position as head of state and head of government to form a Working Cabinet which took place on July 9, 1959, which consisted of 10 ministers for the core cabinet, ex officio ministers, and 60 junior ministers. At this time, the President and other leaders of the Indonesian nation viewed that the implementation of liberal democracy in the previous period was not profitable and even led to disappointment. Finally, President Soekarno decided to create a concept of guided democracy with the idea of democracy led by wisdom in deliberation/representation. Then it became the cause, this democracy turned into being led by the President.

The New Orde Era

Order period The old order ended and was replaced by a new order led by President Suharto after President Soekarno's leadership fell in 1966. Currently, President Soeharto's government implements a presidential system of government. Finally, the New Order succeeded in perpetuating its power by developing Indonesia's per capita income and fighting illiteracy. However, many deviations occur. Some deviations that occurred during the new order:

1. Centralized in nature especially economic development, so that the regions are left far from the city center
2. The legislative body is under pressure from the President as the executor of the law.
3. Article 33 of the 1945 Constitution becomes weak in economic studies because it does not become a guideline in realia
4. Individual interests are very dominant in economic development
5. Indonesian law has weakened due to the intervention of the rulers and conglomerates so that some are immune from the law
6. Power holders dare to practice Corruption Collusion and Nepotism

Several irregularities that have occurred have opened up space for a reform movement where people unite to overthrow authoritarian regimes in the new order. The involvement of students and activists who were supported by the people compactly finally succeeded in making President Suharto stepped down from the throne of power, namely on May 21, 1998.

The Reformation Period was

A breath of fresh air and a special space at that time because the Indonesian people were finally able to create a democratic government system by embracing Pancasila democracy. and formulate a constitutional government as follows:

1. The executive body is given limitations on powers
2. Every individual is guaranteed human rights

Previously it was very sacred so that it could form a system of government that was better than before. Some of the changes that have occurred are as follows:

1. Does not change the form of the Unitary State of
2. the Constitution as a guide that sovereignty is in the hands of the people
3. Removed the explanation contained in the 1945 Constitution The
4. people are directly elected by the President and Vice President
5. Although the term of office of the President is only 5 years but can be re-elected for 1 term of office
6. The MPR stands alone and not as a mandate to the President
7. There is no longer a GBHN
8. MPR consists of members of the DPR and members of the DPD because it is no longer a bicameral
9. Eliminate the role of the DPA as the highest state institution
10. Prioritizing human rights

Entering the reformation period occurred four amendments to the 1945 Constitution became a constitutional constitution. This amendment is expected to form a system of government that is better and more stable than in previous times. The amendments to the 1945 Constitution have been carried out by the MPR four times, namely in 1999, 2000, 2001, and 2002. The characteristic of a constitutional government is that the state constitution contains limitations on government and executive powers and guarantees human rights and the rights of citizens. other. After President Suharto declared his resignation as the leader of the country, he began to enter a period of reform. In 1999, policies related to political freedom emerged, namely the freedom of the press, the freedom to form political parties, the implementation of democratic elections, and regional autonomy.

The amendments to the 1945 Constitution of the Republic of Indonesia during the reformation period emphasized aspects of state administration. The main mission is so that the presidential power is not abused so that a more stable state condition can be realized. During the reformation period, Indonesia underwent five presidential changes, namely BJ Habibie (in the 1998-1999 period), Abdurrahman Wahid (the 1999-2001 leadership period), Megawati Soekarno Putri (the 2001-2004 leadership period), Susilo Bambang Yudhoyono (2004-2004 leadership period). 2014) and Joko Widodo (term in charge 2004-present).

Judging from the dynamics of national unity and integrity above, sometimes the unity and integrity of the Indonesian nation is very strong, but there are also times when the dynamics of national unity and integrity are tested when faced with various kinds of rebellion movements that want to separate themselves from the Unitary State of the Republic of Indonesia. Various forms of terror that can have an impact on the emergence of divisions among Indonesian people have occurred in Indonesia's history to date. However, as a generation of the nation, we should be grateful that threats or disturbances have not made the Unitary State of the Republic of Indonesia weak, but have grown stronger and stronger until now.

D. Conflict in Indonesia

Historically, the Indonesian nation is not a social-conflict free nation. Indonesia is developing its identity and has always experienced ups and downs, this can be found in history when the expansion of the power of the Hindu kingdoms (such as Majapahit) and Islam (Mataram) in the archipelago was very thick with social conflict strategies and even became their mode of struggle. The history of the modern national movement initiated by Budi Utomo is also full of the scent of opposition, struggle, and class awareness between the colonized and the colonial nation (the Netherlands).

The year 1945 was the highest peak of conflictual processes that culminated with the birth of the Unitary State of the Republic of Indonesia with a spirit of struggle and a very tiring journey of conflict resulting in casualties. It is undeniable that social conflicts keep happening over and over again and continuously replicating themselves from one place to another with different faces throughout Indonesia. Social conflicts, as if now have become part of the routine and daily life of Indonesian people.

Along with technological advances marked by the era of globalization, the intensity and distribution of social conflict incidents increases along with the emergence of various applications of social conflict events that are exhaled and reported through the news about social conflicts in the mass media and social media. The appearance of news about social conflicts in newspapers, television, Whatsaap, Facebook, Instagram, and various other social media has made the socialization process without realizing it has formed opinions about differences to community members in other places to imitate and imitate the processes of solving problems through violence and violence for similar problems encountered in their respective localities.

Seeing the processes of social conflict that have been embedded in history and continuously refreshed in the memory of every person through the media of information and education, social conflict in Indonesia is not something new and strange. However, it is camouflaged in form and spirit, which in general tends to cause social conflict to follow the urgency of what is happening in Indonesia. Meanwhile, the pattern of conflict (form, background, or root cause of conflict, depth, and scale of conflict) is not much different. It is necessary to take lessons from the social conflicts that took place in Indonesia during the 1990-2003 period by mapping the trends of conflict occurrences.

Various vulnerabilities that are in principle contrary to the values of Pancasila that need to be watched out for include:

1. Communism, the main pioneer who taught communism was Karl Marx (1818-1883), a radical socialist thinker who wrote many texts in the social and economic fields. Marx's teachings called Marxism were developed by Lenin into Marxism-Leninism, which Stalin later became the basis for the ideology of the communist state. Thus, Marxism-Leninism is Communism. The main teachings of Communism that are contrary to Pancasila, among others, can be stated as follows:

    a. Communism is atheist. The teachings of communism do not believe in the existence of God but are based on material things. In fact, society has considered that religion is poison. Pancasila is considered to have wrong teachings because it is contrary to the One Godhead. Meanwhile, the Indonesian people expressed their belief and devotion to God Almighty. This shows that the Indonesian nation is very compatible with its personality which is in line with Pancasila.

    b. Communism Internationalism. This condition indoctrinates the birth of a principle that the Global Communists are communist citizens of the earth who are not limited by national understanding. This condition can be seen from Marx's very popular cry of 'employees all

over the world, unite'! Communism also wants citizens without patriotism, as a result it is very contrary to Pancasila.

2. Extremism, is an understanding that has a very strong character inclination to a thought, religion that crosses the boundaries of routine, especially in matters of politics, for example there is extremism on the left and the right. The opposite (antonym) of this term is a balanced view, the middle line. This term refers to religion, resulting in the emergence of the term extreme thinking, extreme religion and extreme descriptions.

3. Extreme, people or groups who cite a stage outside the norm of ordinary practice, especially in the political aspect. Extreme means people who hold and carry out extremism.

4. Radicalism, derived from Latin, radix which means origin, is a term used at the end of the 18th century in the West to refer to the ideas, inspiration, and ideas of supporters of action that demanded a major change;

5. Radicalization is the way in which a person or group starts based on extreme political, social, or religious hopes and dreams. Radicalization can also be referred to as a way of connecting from extremism, namely the change from balanced thinking or ordinary thinking to extreme thinking. When someone takes radicalization, he wants to cause radical actions and actions. So radical action refers to a pattern of description and action that requires a major change with an extreme method, which denies norms that are already legal;

6. The radical group of ideas, this group firmly expresses ideas, inspiration, and thoughts that are radical and extreme, whether related to political, economic, or faith rumors that are different from the majority's opinion. Although this group does not directly participate in violent behavior, this group is also at risk because of its radical and extreme ideas, such as wanting to change the Pancasila State with a different view of life, which is well informed through notes or words in the arena that strongly criticizes knowledge. social, national, and state life.

7. Non-terrorist violent radical group, this group is radical by way of action in the form of violent behavior or violent groups in the name of religion by carrying out threats, physical violence, and or destroying the body. This group is very risky because it is very disturbing to the discipline and security of citizens. They aim to disrupt the bonds of openness and safety with people of different religions;

8. Conscription of radical groups are actions in the form of military service that take part in communal clashes, such as jihadist forces, mujahideen troops, and others. like the army, they are equipped with weapons with alibis to help solve problems, while disturbing the atmosphere in the area of clashes;

9. Separatist radical group, this group is a separatist action that is organized and promotes separatist goals or division of self from the State. Examples of this action are the radical groups NII, GAM, OPM, and RMS. although this action is risky for the unity and integrity of the nation.

The forms of the vulnerability described above can facilitate conflict in a country. Social clashes have very big consequences and can last for a long time if all steps are well organized (organized social conflict) like the experience that had occurred between the Republic of Indonesia and the Free Aceh Action (GAM) several years ago. Meanwhile, the impact of clashes can be quickly suppressed if the characters are not well organized (unorganized social conflict).

Social clashes don't happen suddenly but there are factors. Although the type of social clashes that are spontaneous conflicts are always present (for example, brawls of supporters of football rivalry who are competing), the type of clashes that are interpreted are easier to control and can be quickly suppressed than those that are constructive and organized. Various cases of social clashes are often found and are of the type of constructive social conflict, several prerequisites allow social clashes to take place, including:

(1) Critical issues that are of common concern (commonly problematized) from parties with different needs,

(2) Incompatibility of dreams or needs related to an object of concern of the conflicting parties,

(3) Gossip in the form of incitement and accusations is a step towards the coronation of social clashes which ensures the direction of progress of social clashes towards real forms on earth is clear,

(4) The competition and psycho-social tensions which are then maintained by different groups of needs eventually lead to further social clashes. At a very deep level, all the prerequisites for a clash to form will lead to an era of maturity for a rift that ends in a clash that can be accompanied by violence (destruction and chaos).

In addition to the prerequisites for the occurrence of conflict, there are also several forms of conflict due to the less than optimal handling of the prerequisites as follows:

1. Peaceful collective action that takes the form of antipathetic behavior, which can take various forms, such as corrective behavior, traffic jams, food jams, and silent auctions. If there are

no statements of relief from clashes, it is possible that harmonious behavior can develop into ordinary disturbance behavior (strikes and civil disorders) in the form of demonstrations or noise.

2. Demonstrations or collective complaints (protest gatherings) are activities that express disagreements shown by a group over a specific issue. The height of the center of gravity of the clash was more or less similar to that of a strike. This kind of gang behavior is usually obtained as a reactionary complaint that is attempted in a team or mass manner over the disagreements shown by a particular party to the other party dealing with a particular issue. Generally, the ratio is local, and sporadic (although not closed, it may spread).

3. Chaos and noise (riots) are an increase in the degree of violence from just demonstrations. Chaos runs as a mass response to something ordinary anxiety. Because it is accompanied by mass panic, so the noise can often not be controlled giddily without eating the injured (let alone death).

4. Rebellions are ongoing social clashes that are generally spearheaded and planned to be more constructive and well organized. Makar can involve fighting over something independent or protecting an area where there is a special way of life. Makar does not have to be carried out manifestly but can be tried on a ground basis so that it appears to be latent.

5. The behavior of revolutionary-radicalism (revolutions) is an act of resistance that requires a social change in an instant way over a special condition.

6. War is a form of clash with the country which is very unwanted by the citizens of the earth because of its enormous consequences for humanity.

Clashes can sometimes occur when the conditions of the clash are not dispersed properly. Therefore, the real danger that must be experienced and always be wary of at this age is a group of terrorism, because this group can be referred to as an act or danger of violence with specific political objectives by generating unrest and concern among the people with targets and targets. at anyone and anywhere located by a well-organized group, has a militant candidate with great obedience and a strong network of state routes.

E. The driving and inhibiting factors

Diversity in society can be one of the sources of conflict, the outbreak of national unity and integrity. For example, disputes that are motivated by race, ethnicity, religion, and so on. If not handled properly, the diversity of society will have an impact on the emergence of national divisions. Efforts to defend the Unitary State of the Republic of Indonesia need to be carried out at all times. Because the potential for threats, both from within and outside the country, must exist. As citizens, we need to commit to understand the challenges in maintaining the integrity of the Unitary State of the Republic of Indonesia so that we are always vigilant.

Internal challenges are all forms of obstacles from within the country that can destabilize the unity and alliance of the Unitary State of the Republic of Indonesia. These disturbances can limit national development and criticize the perfection of the country. Furthermore, these are some of the challenges faced by the Indonesian people, namely: the peace of the Indonesian nation; Social and economic inequality; Separatism; and radicalism.

External challenges are all forms of obstacles from outside the country that can destabilize alliances and national unity. Furthermore, these are some illustrations of the external challenges experienced by Indonesia: universality, foreign interference, and international narcotics networks. Besides the challenges faced by the Indonesian people, there must be efforts as advocates so that the Indonesian people will always be popular forever. There are 3 aspects of advocates in the spirit of alliance and the unity of the Indonesian nation:

1. Pancasila
The Indonesian nation has Pancasila as the basis of the state with the nation's view of life, unifying the nation, the personality of the nation, and the noble agreement of the nation. The application of Pancasila values in the daily life of the Indonesian people can be a driving factor for national unity and integrity. The values of Pancasila are not only intended for ethnic groups or adherents of a certain religion, but apply and become a way of life for the Indonesian people regardless of ethnicity, religion, culture, and language differences.

2. Youth Pledge
Coinciding with October 28, 1928, Indonesian youths have affirmed the Youth Pledge which is a pledge to prove the intention of all Indonesian young people who are working for the nation against colonialists to gather all Indonesians. Conclusion Pledge Young people have an important number, namely one homeland, one nation, and one language, namely Indonesia. The Pledge of Youth after that was the main instrument in dispelling various shocks, either directly or through assistance in the form of rumors, and hoaxes that could divide the alliance and the unity of the Indonesian nation.

3. Bhinneka Tunggal Ika
The symbol of Unity in Diversity is the principle of an alliance that is very meaningful for the country of Indonesia, which has a diverse personality of people, nations, customs, languages, and religions.

Bhinneka Tunggal Ika means, although different, it is always one. Even though Indonesia is a diverse and multicultural country, it is always undivided, that is, it always strives for the perfection of the Unitary State of the Republic of Indonesia.

Aspects that can limit the alliance and unity of the Indonesian nation, such as the following (Jannah & Fahlevi, 2018):

1. Diversity or Diversity in Indonesian Citizens is not accompanied by acts of mutual respect, exaltation, and openness that have become the distinctive personalities of Indonesian citizens. In this matter, there can be comparisons of opinions that are free of control, there are ethnic feelings that are too much, and as a result, it can lead to the formation of clashes between regions or between ethnic
2. groups. The illustrations are areas that are very far from the capital city, or areas with great influence from neighboring countries or suburbs. Not only that, it is an area that has a large outline, such as a tourism area or an area that has very abundant natural resources.
3. There is a sign of ethnocentrism which is an act of attaching importance to the superiority of one's culture and ignoring the customs of other nations.
4. The weakening of the traditional values of the Nation, in turn, strengthens them due to foreign customs that are not compatible with the character of the nation, either beyond direct contact or indirect contact.

The dynamics that exist in the origins of the Indonesian nation are a memo about the origin of the Indonesian nation which ensures that to become a great country, of course, it will be faced with many problems as a form of dynamics. As young people, we need to understand and master the origins of the passion for the alliance and the unity of the Indonesian nation to better understand the origins of this nationality.

F. The principle of a sense of social justice for all Indonesian people

Social equality is legal equality among citizens in all aspects of life, both physically and spiritually, on the other hand, all Indonesians mean every person who becomes an Indonesian, whether entrenched in the area of authority of the Republic of Indonesia or the people of the Indonesian state who located outside the country. So social equality for all Indonesians means that every Indonesian in power gets equal treatment in legal, political, social, economic, and cultural aspects. (Agraria et al., 2021; Paramestri et al., 2021) This principle of social equality is the goal of the 4 precepts that preceded it and is the goal of the Indonesian nation in the state, the realization of which is a balanced and capable citizen rule based on Pancasila.

Menurut Ghai, (2008). Equality over rights is an equality that is calculated based on the right to be obtained by a person. Equality over and under services is an equality that is calculated based on how much service someone has shared. On the other hand, equality over and under wants is an equality that is calculated based on what a person needs.

The concretization of the principle of social equality, the format that appears is a systemic format or the gap between groups who get a lot and there are few. In this regard, income equity efforts are often associated with reducing inequality. If so, the reality in Indonesia that proves the wide valley of social inequality that mediates the upper class and the marginalized groups has brought the address the problem of social injustice in Indonesia. One of the actual illustrations is the problem of injustice that exists in Papua.

In 2008, several studies conducted by LIPI regarding development articles from the Papuan perspective were interpreted as the state's efforts to marginalize Papuans and introduce a capitalist system that leads to the use of natural resources in Papua. Not only that, those who are relatively more benefited from development in Tanah Papua are migrant communities. Papuans demand unfair treatment by the authorities, especially in development. The comparisons that exist give rise to demands for freedom by the Papuan people. A study reports that Papuans feel they are being treated unequally by authorities and security officers who are thought to be more protective of investors or capital owners than indigenous Papuans. The tools of creation are also understood by immigrants, as a result, local communities are under the emphasis of outsiders. Market infrastructure as a means of buying and selling local communities faces difficulties in accessing the conclusion that there is a separation between the development of agricultural products and the production of natural products.

Based on the mapping of injustices obtained by the Papuans, coupled with the crackdown in Papua which leads to being ignored or only resolved unilaterally, the conclusion is that it raises doubts, indecision, and apathy among the Papuan people. The fact that social, economic, and political inequalities exist in Papua has resulted in the appearance of violent clashes and resulted in the formation of local self-identified groups, through armed teams and insulting views of life. One illustration of the local self-identification group is the Free Papuan Agency (OPM), which

often acts anti-ruler and voices the desire of the Papuan people to separate themselves from the Unitary State of the Republic of Indonesia (Hanif, 2021).

If this injustice continues, it can be predicted that in the next few years Indonesia will run out of Papua as well as Timor Leste as a part of the Unitary State of the Republic of Indonesia. Through the problems in the Land of Papua, it can be said that the problem of social injustice has now become one of the important problems of the Indonesian nation that can criticize the togetherness and integration of the nation (Bhakti & Pigay, 2016; Mambraku, 2015).

Problems rooted in social inequality as a result of the imperfect implementation of social justice will result in the emergence of jealousy for those who feel oppressed and have an impact on the loss of feelings of shared destiny and shared determination to unite as one nation, namely the Indonesian nation (Dewanti, 2019; Kaisupy & Maing, 2021). If identity groups that show the existence of a separatist movement begin to emerge, the integration of the nation, which is more of a moral bond, will be threatened. Threats to national integration like this should not be allowed to continue.

The application of the principle of equality prioritizes citizens who are located in economic backwardness. Encouraging should fit the target to provide the maximum benefit for people's lives. Increasing attention and non-discrimination is a path leading to the creation of a sense of alliance and national unity. The overall redistribution of safe energy sources by the state as a public agency needs to be observed and implemented more fully.

Empowerment of all energy sources owned by Indonesia in a maximum way, including the human energy base, is also one of the actual solutions to cases of social injustice that ended in the destruction of the nation. Empowerment or development of people's energy base can be interpreted can be in the form of nursery training, continuing learning, guidance, and workshops. If all sections of the population, including people who are very mentally retarded, are involved in the development and can provide clear presentations, the sense of national unity will be more intensely visible in every nation.

G. Conclusion

The unity and integrity of the nation will forever exist on the earth of Indonesia if all the precepts of Pancasila are always engraved in the nation's personality. The implementation of power politics and all Indonesian people must uphold the values of Pancasila. The placement of social justice for all Indonesian people in the last precept is interpreted as the hope of the nation in realizing the ideals of justice and prosperity. Social equality is applied in various aspects of politics, law, economics, learning, health, and social customs. Social equality has the aim of achieving equality in community life, both physically and spiritually. The meaning of the fifth Pancasila means increasing honorable actions with the family method and carrying out cooperation, always acting in balance. Not only that, residents feel a balance between rights and roles and respect the rights of others. The example of the upper class and or superiors is very important for the creation of citizens who live side by side in harmony. As a result, we can focus our energy and energy base as a nation on development for the safety of people. This situation will lead to an alliance and the unity of the Indonesian nation.

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