

Papua, Pancasila & NKRI

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Abstract

Pancasila is the ideology of the Indonesian state, which allows us to integrate the diversity that exists in Indonesia into a unified Indonesian state. Five important values are included as guidelines for the state of Indonesia. The revival of the values of Pancasila for state administrators has many implications. Start with being tough and sensitive to the surrounding issues, including national issues. Second, of course, if the state administrators have Pancasila values, the interests of the Papuan people will take precedence over the interests of individuals or groups. Furthermore, discipline in carrying out obligation. Besides that, they able to control himself, including his own family. The method for collecting data from articles uses a literature review from several literatures such as: magazines, books and also articles. The gap is still visible, because the results of the study show that the activation of the Pancasila values carried out in Papua has not been fully implemented. The most important key for revitalizing these values is the application of principles by three elements of state government: local government local (Pemda), DPR Papua (DPRP), as well as Papuan People's Parliament (MRP). And hope that we all can absorb, apply, and operate values in Pancasila in life in a country Unitary Republic of Indonesia.

Keywords

Revitalization; Pancasila Values; NKRI



I. Introduction

Indonesian citizens have various backgrounds and kebehigh variety from a cultural point of view, economy, social class, etc., so that especially in Indonesia, they are enthusiastic for the unity and integrity of the nation. You have to fight for it. Indonesian social groups must be able to realize the integralist ideals of the Indonesian state, whether based on place of residence, ethnicity, interests, etc. These integralist ideals are contained in Pancasila, especially in the third precept, "Indonesian Unity". But the current reality shows that there are elements of the state that we really want to separate from The Unitary State of the Republic of Indonesia. Thing it aired on various mass media headlines reporting the emergence of a separatist movement that has become increasingly widespread in recent years. The separatist (anti-government) movements formed by social groups are very important and we believe that the communities they defend are being persecuted by the government. They claim that their defenders are "denied" (centrally) by the Government of Indonesia also did not get good treatment as part of the Republic of Indonesia.

The goals and ideals of the Unitary State of the Republic of Indonesia by giving birth to a just, prosperous and prosperous Indonesian society in accordance with Pancasila and the 1945 Constitution. Papua has become West Irian since it merged with the Unitary State of the Republic of Indonesia, formerly Irian Jaya, now known as Papua. It was turbulent, political, social, economic and human rights violations, and although it had been granted special autonomy, it was never resolved. The general description of Papua's Special Autonomy is

explained in the 2001 State Gazette Number 135, Supplement to the State Gazette Number 21 of the Unitary State of the Republic of Indonesia.

II. Review of Literature

2.1 The Rationale for the National Idealism of Pancasila

Understanding idealism, the full picture of the purpose of values, as well as beliefs which will achieved someone on the reality of life real (Soerjanto Poespowardojo, 1991: 44). Therefore, ideology must be positive spirit and direction for public in fight disease-disease, improve welfare, combat poverty, and educate the nation. Deepening of understanding about idealism can tell you what to do and what not to do or what is wrong or not. For example, on Pancasila idealism, kinship or unity values are prioritized, and those who have a good understanding of kinship values do not accept individualism value, because the value comes from capitalism, liberalism, colonialism, imperialism, monopoly, authoritarianism, and totalitarianism. according to Bung Hatta is "Towards an Independent Indonesia" where "Western sovereignty" based on JJ Rousseau's opinion, individualism, and Indonesian sovereignty is "common sense". He said it was a principle. Understanding the idealism of Pancasila, for example, understand appropriate honesty on score-score humanity, also otherwise to badan-ugliness that incompatible with humanity. You can also decide to cheat.

National ideology is the development of national ideology. Abdurrahman Wahid (Gus Dur) (1991: 163) explain that Pancasila Becomes national ideology means that all citizens of the Republic of Indonesia must comply very basic rules contained in the five commandments. From time to time, the two terms are combined to form Pancasila has become idealism of the Indonesian nation-state (Kaelan 2010: 3031). Pancasila as the state of Indonesia and the ideology of the state is essentially not the result of reflection or thought of individuals or groups of people as other ideologies in the world, but Pancasila is a traditional cultural value. Value is when it means that it is a line. Religious values included on Indonesian lifestyle in the pre-existing nation. Or in other words The nation is the material cause of Pancasila, because the elements that make up the substance of Pancasila are none other than the views of the Indonesian nation itself. Element Pancasila after that adopted and formulated by the founding fathers of the country. So therefore, Pancasila is at home as the basis of the Indonesian nation and the nation and idealism. In the preamble of the 1945 Constitution, it is stated that Pancasila is the basis of the state, therefore Pancasila is the basic normative value in the government of the Republic of Indonesia. It can be said that Pancasila is the basis of national philosophy or national idealism. That way, it includes basic norms in measuring and validating the form of administration in government and important guidelines for government process (Soerjanto Poespowardojo, 1991: 44). Pancasila which become the ideals of the state are teachings, theories, doctrines, and teachings about Indonesia's ideals (ideas) that Pancasila is considered true, designed systematically, and made instruction in clear implementation. Or means knowledge. Abdurrahman Wahid (1991:163) explain that Pancasila which become framework of thinking for used in the preparation of laws and other legal products, the formulation of government policies, and regulations as a national philosophy. Formal relations between people and institutions operating in society must follow the territory of the state. this. Pancasila as the basis of the Indonesian state (Kaelan, 2010: 4041) means that all laws and regulations is and makes Pancasila values as a basic reference. It could also be said that Pancasila is the source of basic law in Indonesia, so that all positive legal regulations in Indonesia are derived and translated from the values of contained in Pancasila.

To be basic life in nation and state, Pancasila is the identity of the Indonesian nation (Kaelan, 2010: 39). It means, beginning the origin of Pancasila values (materialistic) is Indonesian nation itself. As a result, the character and character of the Indonesian nation is reflected in the philosophical values of Pancasila. As value system, the composition of Pancasila is (1) hierarchical and pyramidal, (2) complementary and mutually meet the requirements (Kaelan, 2010:1012). The hierarchical arrangement of the pyramid is basically a sequence of five commands that represent a series of levels of width and fill, the special features of the commands displayed. In a pyramidal hierarchical structure, Belief in One God is the basis of humanity, Indonesian unity, democracy, and social justice. On the other hand, God Almighty is a human God who create, guard and develop Indonesian unity, democracy, social justice, etc. Each command in it contains a different command. Me. Second, the placement of Pancasila in the pyramid hierarchy can be formulated in a complementary and mutually fulfilling relationship. Each command contains four other commands

2.2 Defense Resistance

National resilience is the dynamics of the state of the Indonesian nation. That is, they face sustainability, resilience, development of national skills, strengths, challenges, threats, barriers, internal and external turmoil, and potentially dangerous, well direct nor indirect. The survival of the state and the state of Pancasila and Indonesia under the 1945 Constitution. One way to create conditions that support the resilience of a country is to filter information in the community. Community resilience will be strong if you have good information about information literacy the good one about national security because it is not easily triggered by invitations or messages that can divide unity. (Subarjo, Abdul Haris. 2017). Examples of ethnic nuances, religion, race, and hoaxes between groups can be seen in Papua and West Papua news. It is very easy to twist the news about a case for the benefit of certain parties, thereby threatening unity and integrity and even greater impact on national security. The concept of national resilience is a strategic concept of a country. National security has two functions: protection of natural aspects (geography, population, natural resources) and social aspects (ideology, politics, economy, socio-culture, defense/security, or often abbreviated Ipoleksosbudhankam). There is a cultural framework. The concept of national security is a strategic concept of the nation. National security has two functions: protection of natural aspects (geography, population, natural resources) and social aspects (ideology, politics, economy, socio-culture, defense/security, or often abbreviated as Ipoleksosbudhankam). There is a cultural framework. The concept of national security is a strategic concept of the nation. National security has two functions: protection of natural aspects (geography, population, natural resources) and social aspects (ideology, politics, economy, socio-culture, defense/security, or often abbreviated Ipoleksosbudhankam). There is a cultural framework. Population, natural resources) and social aspects (ideology, politics, economy, socio-culture, defense/security, or often abbreviated as Ipoleksosbudhankam). There is a cultural framework. Population, natural resources) and social aspects (ideology, politics, economy, socio-culture, defense/security, or often abbreviated as Ipoleksosbudhankam). There is a cultural framework.

State resilience can be described as a survival concept to survive as a sovereign state (Suradinata in Adi S., 2018). Specifically looking at resilience in the socio-cultural field, the problem revolves around the ability of the community to promote a harmonious and prosperous life and maintain the individuality of the Indonesian nation in a multidimensional society as the embodiment of Bhineka Tunggal Ika. Do. The foundation is very strong in the socio-cultural aspect, as evidenced by the recognition of the importance of national unity and integrity embedded in society (Anwar S., 2019). The level of community literacy is part of the issue of socio-cultural resilience. Literacy is the ability to use knowledge sources to cover

all thinking skills, which are then processed and implemented (Rinjani in Puryanti YAT, 2019). Anyone with good information skills can react positively to the information they receive and increase their resilience in socio-cultural life. Efforts to realize national resilience can be done through the TNI.

Article 27 Paragraph 3 of the 1945 Constitution of the Republic of Indonesia explain the formulation of the concept of national defense. In Article 27 (3) explain that "every citizen has the right and obligation to participate in efforts to protect the country." .. In addition, all citizens can participate in every effort to protect the nation, depending on their skills and profession. Article 3 Paragraph 9 Paragraph 1 of the Defense Law of 2002 states that "every citizen has the right and obligation to participate in efforts to protect the state in the administration of defense". TNI can distinguish between physical and non-physical. Physically, it was the same as protecting the country in a military sense. On the other hand, non-material state defense protects the unitary state of the Republic of Indonesia through increasing awareness of the nation and state, by instilling a sense of love for the homeland, as well as actively advancing it. Can be defined as any effort. A condition that includes overcoming threats. The defense power of the state can be equated with the defense power of a non-military state (Wijianto, 2019). Take an active role in the development of the nation and state, including fostering a sense of love for the homeland and overcome threats. The defense power of the state can be equated with the defense power of a non-military state (Wijianto, 2019). Take an active role in the development of the nation and state, including fostering a sense of love for the homeland and overcoming threats. The defense power of the state can be equated with the defense power of a non-military state (Wijianto, 2019).

2.3 Social Justice

Surip, Ngadino et al (2016:324) stated if the value of social justice is the basis and goal of all of Indonesia, with the realization Indonesian society with fair and prosperous physically and mentally. Explain that it makes sense to people. The just enforcement of the law is the physical and mental health of the people. Human physical and spiritual health guarantees clothing, food, shelter, safety, justice, and freedom to practice one's religion. In the fifth precept in Pancasila, "Social Justice for All Indonesian People" state that all Indonesian people must be fair in in law, economy, politics, and culture to build a just and prosperous society. It means you deserve it. The government has made efforts to overcome threats from outside and from within by involving various stakeholders (Aldhila, 2021). Developing safeness, namely by maintaining village security and order. As well as developing Comfort, namely by making the environment comfortable (Tambunan, 2021). Within the scope of the law, if someone commits a crime, then that person must comply with the positive legal procedures (Tumanggor, 2019). Social problems are plaguing our society. It is undesirable and it disrupts and damages the growth of communities (Phillips, 2020).

Through people's daily activities, affirmation of the order of social justice for all Indonesian people. All citizens should cultivate love, cooperation, perseverance, concern for others and fair treatment of each other. This attitude of helping others must be taught from an early age so that they can be independent, the attitude of abusing their own property, dominating others, being extravagant and others that are not contrary to the values of Pancasila. The values of Pancasila are grown through the values inherited by the ancestors of the Indonesian nation, as well as the values of social justice in Indonesia as a whole.

When the embodiment of justice is entrusted to the rulers of the state by Theo Huijbers 5. Elements of justice are based on law, especially the soul of the highest kind, logistics, epithumetikon, and the soul of good and evil. Determined by (thumoedes).). Meanwhile, Frans Magnis Suseno argues that the important things for the realization of justice and social

justice are: rights, obligations, contracts, fairness, reciprocity, power structure and autonomy. All actions which tend to produce and maintain social happiness and well-being are just. Upholding social justice means creating a structure in which social justice can be implemented.

At the same time, according to Frans Magnis Suseno (Frans Magnis Suseno). Several important things are related to the realization of justice and social justice, such as rights, obligations, contracts, fairness, reciprocity, power structure and autonomy. All behavior activities that contribute to the creation and maintenance of social welfare and well-being are fair. The realization of social justice is the establishment of a structure that can realize social justice. The issue of social justice creates a power structure that seems to cause injustice. NS. At the same time, he ensures that there are poor groups in society, but there are also groups who can live as they please, because they are part of society. Employment and rights of the poor. In the process of developing the concept of justice and social justice, it will be accompanied by the development of the situation in people's lives as well as the structure of power and autonomy. Therefore, in realizing Justice as well as in social justice in Indonesian law country not easy to implement, because often carried out with political by competitive dominance.

2.4 Human Rights

Human rights already an everyday issues and is used by bureaucrats, the military and the general public. Understanding rights is important for understanding the debate about the concept of human rights. Rights act as guidelines for action, normative elements that protect freedom, exceptions and guarantee opportunities for people to maintain dignity. As is known, rights are always closely related to obligations. Obligations are essential for certain things that are required through law or required by law, for example with the understanding of Article 30 paragraph 1 of the 1945 Constitution, namely regarding the rights and obligations as citizens who participate in defending the country. In Article 1 Paragraph 2 of Law Number 39 of 1999 concerning human rights, it is explained that. "Basic human obligations are obligations which if not carried out, will not allow the enforcement and protection of human rights." To protect human rights, the state must be built under the rule of law. There are ways to monitor and prosecute human rights violations and use people Becomes determinant of national life.

The political system built is a democratic system such as the right to vote, the right to vote and the right to freedom of expression. Before delving into Indonesian human rights, we first discuss the evolution of human rights in the world (HAM). Human rights develop slowly and in various ways, including: 1.2. Human Rights Violations Another element of human rights is the violation of human rights and the courts. Human rights violations are acts of human rights violations committed by individuals or state institutions or other institutions against the human rights of others without legal reasons or reasons. 1.3 The definition of human rights violations by state and non-state actors according to Law no. 26 of 2000 concerning the Human Rights Court. Violation of human rights is a deliberate act, unintentional, or negligence of individuals or groups of individuals, and state institutions that legally reduce the human rights of individuals or groups of individuals or groups of individuals cannot be reached by law. Restrict and/or suspend those who fear they will not get a fair and just legal solution on the basis. Applicable legal mechanisms. Both state actors and non-state actors can commit human rights violations. We are concerned that we will limit and/or revoke the rights of individuals or groups of individuals that are protected by law and cannot be realized, or that we will not be able to find a fair and correct legal solution in accordance with the applicable legal mechanisms.

Human rights violations can be committed by any party, either by state actors or by non-state actors. We are afraid of violating the human rights of individuals or groups of individuals that should be protected by law and cannot be realized in seeking law enforcement solutions that are in accordance with legal mechanisms. Both state actors and non-state actors can commit human rights violations. State administrators or state agencies or state administrators are either individuals or entities acting in state positions or as representatives of the state (legislative, executive, judicial). Human rights violations that arise because the rights of citizens are respected, protected and not fulfilled in fulfilling their obligations on behalf of the state. Meanwhile, non-state actors or non-civil servants or non-state actors are non-state actors or groups who can commit human rights violations in certain actions. They usually have power, influence, and capital.

2.5 Democracy Concept

Democracy as a system has been used in several countries as an alternative to various social and state activities. Affirmed by Mo Mahfud MD, there is two reasons make democracy as a social and national system. First, almost every country in the world has democracy as its basic principle. Second, democracy as a principle of the state basically makes the position of citizens in carrying out their highest organization. Therefore, it takes knowledge and the correct description of the community about democracy. The description of democracy can be seen by studying the language (epistemological) and terminology (designation). Epidemiologically, "democracy" consists of 2 Greek words: "demo" which means the people or inhabitants of the place, and "kretine" or "kratos" which means power or sovereignty. Therefore, for Demoskratin or Demoskratos, in a system of government sovereignty lies in the hands of the people, the highest power lies in joint decisions of the people, the people rule, government by the people and the people.

Democracy is also stated by experts such as from Joseph A. Planner, democracy is an institutional plan in compiling political decisions that give individuals the power to decide how to compete for the popular vote. B. Sydney Hook Democracy is a form of government in which the decision to mean government is directly or indirectly based on the free, mostly consent of the aged population. C. Philip C. Schmitter and Terry Lynn Karl Democracy is a system of government in which the government is responsible for public action by the public and plays an indirect role through competition and cooperation with elected representatives. D.

The concept of Democracy a democratic government certainly refers to the evolutionary and dynamic concept of democracy in accordance with the social and historical context and its dynamism. Democratization (democratization) is defined as democratization, or the act or process of democratization (explaining a series of movements or development processes to achieve democracy). Democracy, which the people regard as the government, provides space and opportunity for dynasties. The emergence of dynasties from a democratic perspective is due to the concept of democracy, which provides equal opportunities and opportunities for everyone to be elected and elected.

That is, if people have decided on family members, this is consistent with the original democracy of the general election mechanism. Elections in a democracy are a prerequisite for creating opportunities and possibilities for the circulation of power, chosen by the majority, in this case the people as the controlled party, becoming part of the minority. in the election competition. (Elite) As ruler. On the other hand, this is much more important because there is what is called intrinsic democracy, where sovereignty is in the hands of the people, and procedural democracy can be enforced by monetary policy or abuse of power. Advances in democratization research have brought about a change in perspective in three ways. First,

increasing opportunities for the community to participate in decision-making. Second, broaden the scope of issues being discussed by the government. Third, real community control over the administration of government by involving autonomous and competent stakeholders.

2.6 Papua at a Glance

Papua is a state on the island of New Guinea or the western part of New Guinea in Indonesia. Papua is also called West Papua because it can refer to all the island of New Guinea, including neighboring East New Guinea or the eastern part of Papua New Guinea. West Papua is the name of choice for nationalists who want to establish their own state away from Indonesia. Which country is known as West Irian from 1969 to 1973 and then changed its name from Suharto to Irian Jaya when it opened perminean copper also Freeport gold used until 2002 rice fields. The name of this state was changed to Papua by UU 21/Otsus Papua in 2001. During the Dutch colonial period, the area was called Dutch New Guinea.

The word Irian comes from participating in the Anti-Dutch Republic of Indonesia. P nameapua comes from the Malay language which has meaning curly hair, an image related to the appearance of indigenous peoples. In 2004, Papua officially made become two part by the Indonesian government, with various protests. In section East stick with the name of Papua, and the western part named West Papua, now West Papua.

Geography

1. Area
2. Big 420.540km
3. Climate
4. Rainfall 1,8003,000 mm
5. temperature 1928C
6. Humidity 80%

Papuan Indigenous People

Indigenous Papuans consist of 255 tribes, each in a different language. These tribes are:

- Ansa
- Ammunme
- Asmat
- Ayamaru, Solon
- Baudi
- Racing
- Dani
- Emp, Kebar and Amber Baken
- Hatam, Lansiki and Regional Oransbari
- Iha
- Comoros
- Mee, in the mountains of the Paniai
- Inhabits the city of Meyakh, Manokwari
- Inhabits Mokona, Merdei. Area
- Nafuri
- Inhabits Lake Sentani, Lake Sentani
- Inhabits souq, angi and seminal bow. Area
- Waropen
- Wamesa inhabits the southern region of the Wandawa Bay (Wandamen)
- Muyu
- Penance
- English

- Korowai
- Fuyu

2.7 Unitary State of the Republic of Indonesia (NKRI)

The events of the Proclamation of August 17, 1945 became the background for the birth of the Unitary State of the Republic of Indonesia. The founders of the Indonesian nation declared the provinces of Indonesia as a unitary state. Regions in the archipelago that have different customs, ethnicities and beliefs as well as a variety of different cultures. On that basis, it becomes an independent, united, sovereign, just and prosperous country. The Republic of Indonesia has the form of a unitary state with a government regulated in Article 1 Paragraph 1 of the 1945 Constitution. "The Province of Indonesia is a unitary state in the form of a republic." The Unitary State of the Republic of Indonesia is the unitary state consist of regions, states, and districts/cities. This matter in accordance with the Article 18 Paragraph 1 of the 1945 Constitution. "The unitary state of the Republic of Indonesia is divided into state regions, regions are divided" Becomes counties and cities, and every state, county, and city has local governments governed by law." The form of government of the Republic of Indonesia is a republic. Therefore, the state is organized according to the principle of democratic popular sovereignty which is formed through general elections (Election). This is included in Article 1 Paragraph 2 of the 1945 Constitution. "Sovereignty is in the hands of the people and is carried out in accordance with the constitution." Sovereignty is in the hands of the people. Can also be said that, Indonesia adheres to a democratic system under the government. In a democracy, the ultimate power is in the hands of the people. Values of unity and unity is soul of the birth of the Unitary State of the Republic of Indonesia.

Understanding of the value of unity and integrity in the life of the Indonesian nation is clearly in Pancasila and the 1945 Constitution. The importance of the Unitary State of the Republic of Indonesia, which is one form of the Proclamation of Independence, relates to the multidimensional state of the Indonesian state. Indonesia, which has a variety of rich culture, customs, arts, and tribes in the entire territory of the Unitary State of the Republic of Indonesia. As well as natural resources (SDA) in the form of mining, flora and fauna and added human resources (HR).

The general objective of the Unitary State of the Republic of Indonesia is to improve people's lives. Because the purpose of the state is to guide the editing and management of state equipment and the regulation of people's lives. The goals of each country are influenced by the location, production history, and influence of each country's power. Knowing the purpose of the state will help you discover the essence of state organization and state legitimacy. The goals of the Indonesian state are stated in the introductory paragraph of the 1945 Constitution. "Then, we will form and educate an Indonesian national government that protects the entire Indonesian nation and the entire homeland of Indonesia and advances the public interest. Live and participate in realizing world order based on the independence of the nation.

III. Research Methods

This survey use qualitative survey method that provides descriptive data. As explained by Bogdan and Biklen (1982), in qualitative research to interpret and understand will the meaning of human opinion and action on particular situation from the author's point of view. According to Kutha (2010), to analyze the development of professional thinking using descriptive methods, descriptive research methods is analysis that implemented by describing

the facts and after that describe it. Followed by the analysis given without. Proper explanation and understanding.

Technic data collection implemented through library research by Writer with collect sources from magazines, books and article. Explained by Sugishirono (2016), the study of literature on values, norms, and culture in the surveyed social situations is also related to theoretical studies. Literary research is very important to be researched because it can not be separated from the scientific literature.

IV. Discussion

4.1 Pancasila, Social Justice, Indonesian Unity

Pancasila is also said to be the way of life or the ideology of the Indonesian nation. Darmodiharjo (1979) explain that as a way of life, Pancasila is used as a guide for all activities or life and life activities in all regions. This means that all actions and actions of all Indonesian people must be stimulated and the charisma of all Pancasila, social justice, and the mandate of Pancasila. Another; All Pancasila rules Becomes an organic unit (Darmodihardjo, 1979). Pancasila as a way of life is not much different from Pancasila as idealism. This matterspelled out as a complex of knowledge and values. It is overallis base for a person (or society) in studying the universe and the earth in its contents and to determine basic attitudes towards their care (Poespawardojo, 1996). Based on two Pancasila ideas Becomes view of life and ideology of the people, Pancasila is intended to ensure that every component that is part of the Indonesian state can act individually and collectively in everyday life. It can be said that it is a common foundation.

4.2 The Unity of Indonesia

One of the ideals inside Pancasila is the ideals of integralism that are specifically formulated on The Third Precept "Indonesian Unity". According to Darmodihardjo (1979), unification means combining different styles into a single unit. On the other hand, Indonesia as meant by the Third Mandate includes the notion of nation in a political sense, namely a nation domiciled in this region. Therefore, the "unification of Indonesia" is the unification of countries living in the territory of Indonesia. Countries living in the territory of Indonesia are united because they are encouraged to realize a free national life in an independent sovereign state (Darmodihardjo, 1979). Judging from historybirth Pancasila is actually a talk country-based or political agreement that done in maintain the unity of the state called the Republic of Indonesia (Kaisiepo, 2006). Unity is a necessary thing because the structure and composition of the Indonesian people are so multidimensional of side religion, ethnicity, culture, and economy. To Therefore, it is the common identity of the group that unites the Indonesian people, but in the end it is the common sense of fate that give birth to the determination of the Indonesian nation as a nation that unite.

4.3 Social Justice for all the People of Indonesia

Declared by Darmodihardjo (1979), that "social justice" means justice that is applied materially and spiritually to the community in the field of life, "all Indonesian people". Are Indonesians, whether living in the territory of the Unitary State of the Republic of Indonesiaor as a citizen of the Republic of Indonesia, Indonesians abroad. What is meant by "social justice for all Indonesian people" is that all Indonesian people are entitled to fair treatmentin law, politics, society, economy and culture. This principle of social justice is the goal of the previous four commandments, the goal of the Indonesian state, and the realization of a just and prosperous society based on Pancasila (Darmodihardjo 1979). The social justicedeclared by Suryawasita (1989) has three principles: rights-based justice, service-based

justice, and needs-based justice. Rights-based justice is justice that is calculated based on the rights you receive from someone. Benefit-based justice is justice that is calculated based on the services provided. Necessary justice is justice that is calculated based on what one needs.

4.4 Implementation of Pancasila Values and Case Analysis in Papua

In terms of social justice, the structural aspect, “the gap between the gainers and the losers” stands out. In this context, efforts to achieve justice are often associated with reducing inequality (Sujatmiko, 2006). With Nevertheless, Indonesia's reality of the large social gap between elites and marginalized people has exposed the issue of Indonesia's social injustice. A concrete example is the case of injustice in Papua. Based on the results of the 2008 LIPI study, the discourse of development is interpreted from the Papuan perspective as an effort by the state to alienate Papuans and introduce a capitalist system that leads to the development of natural resources. .. in the country of Papua. In addition, Tanapapua migrants have benefited relatively much from development (Widjojo et al., 2009).

This social injustice felt by indigenous Papuans was expressed by Ellyas Parindey, former chairman of the Papuan DPRD (1974-1977) and deputy governor (1977-1982). According to him, growing dissatisfaction and injustice against Papuans, especially with increasing welfare, demands Papuan independence (Maniagasi, 2001). It is also stated with results of research by the Indonesian Civil Society Partnership, Initiative and the Foundation for Increasing Participation (YAPPIKA). The Foundation stated that they felt that Papuans were being persecuted by the government and security forces. Supported by owners of capital. Immigrants are compared to indigenous Papuans. Likewise with a production tools which controlled by immigrants. Therefore, the local population relies heavily on them. In addition, the community also has difficulty accessing markets, limiting the development of agricultural products and processing other agricultural products (Raweyai, 2002).

A few notes injustice received by Papuan people confuse the Papuan people, because it is exacerbated by solution the dispute in Papua look neglected or resolved unilaterally. There is no distrust or indifference (Widjojo, et al., 2009). The fact will social, economic, and political inequality in Papua also causes conflict sharp that triggers the birth regional identity groups, either in the form of groups, armed groups or ideological groups (Widjojo et. al., 2009). For example, with the appearance of Free Papua Movement (OPM). This is often rebellious and represents the desire of some Papuans to separate themselves from the Unitary State of the Republic of Indonesia.

From the Case of Tanah Papua, can be stated that the current issue of social injustice is one of the main issues facing the Indonesian state, threatening its unity and integration. The problem that start of social inequality because imperfect implementation of social justice as well as feel oppressed and impacted will loss of sense of commonality of fate and absence determination to unite as one nation, that is Indonesian nation. Causing jealousy in people. The emergence of identity groups that indicate the existence of a separatist movement increasingly threatens the moral bonds of national unity. Threaten this national integration is not can be left continuously. Based on Suryawasita (1989) that Thing The main principle of the principle of social justice is the fate of the underdeveloped members of society, therefore, the backward members of the community must feel social justice as a part of it. More attention should be given to the Indonesian state (Suryawasita, 1989). Indonesia's justice and unity must be related to a balanced and compassionate attitude that does not only focus on Pancasila, Social Justice, (Kristen Sileger) 111, or regional divisions. A fair redistribution of welfare resources by the state as a public institution needs to be considered and implemented better (bagir et al., 2011).

Maximum improvement of all Indonesian resources, including human resources. This is also a concrete solution to the problem of social injustice that can cause on the collapse of the state. Pdevelopment or empowerment related talents can in the form of education or training, as done by Professor Johannes Surya who is ready to train many talented Papuan students. The sense of community unity of each country becomes more visible when all elements of society can be involved in development and make a real contribution, even to the most backward people. Yohanes Surya is ready to train many top Papuan students. The sense of community unity of each country becomes more visible when all elements of society can be involved in development and make a real contribution, even to the most backward people. Yohanes Surya is ready to train many top Papuan students.

As a country that uses Pancasila as an ideology in realize a just and prosperous Indonesian society, let's look further at reality and by testing it on the values contained in Pancasila. In fact, what happened to the Papuan people seemed to be 180 degrees, contrary to Pancasila five. Is it worth the suffering of the Papuans in the midst of a country that believes in one god? Is it worth the suffering of the Papuan people in the midst of a just and civilized humanity? Is it worth the suffering of the Papuan people in the midst of a united Indonesian nation? Papuans deserve to suffer in the midst of deliberations/representatives of the people who are guided by wisdom, but are reluctant to accept suggestions and opinions that differ from Papuan figures and victims. Which do you think? In a country that claims that all Indonesians are fighting for social justice, is the suffering of the Papuan people worth it? In Pancasila's view, the urgent question that must be raised by our leaders is: When can the Papuan conflict be resolved in a dignified and humane manner, through wisdom that is thought out/expressed? Or does Papua no longer have a leader who is willing to negotiate with its own people because it prioritizes excessive security measures to suppress Papuans who are different from us?

Under these circumstances, we need to reflect on the words of the late DR. In his book "The Study of Strategy-Logic of Resilience and National Development", Daud Jusuf wrote that the conflict and war against him that occurred in Aceh, East Timor, and is still ongoing in Papua, is a fake war. Said to have started. With "wrong place, wrong time, wrong enemy, wrong reason". Such resistance is lowered by the power of weapons, and war wounds can be healed, but those wounds never heal. It will be a collective memory full of bitterness. If the conflict in Papua is allowed to continue without a solid, peaceful, dignified solution, and conflicts with the security forces and the community continue, the end result will be more suffering and distrust of the Papuan government. This also confirms the authenticity of the collective memory of the Papuan people that living in Indonesia for 57 years is synonymous with violence and suffering. If the conflict in Papua is allowed to continue without a solid, peaceful and dignified solution, and continues to clash with the security forces and the community, the end result will be increased pain and prolonged distrust of the Papuan government. If the conflict in Papua is allowed to continue without a solid, peaceful and dignified solution, and continues to clash with the security forces and the community, the end result will be increased pain and prolonged distrust of the Papuan government. This also confirms the authenticity of the collective memory of the Papuan people that living in Indonesia for 57 years is synonymous with violence and suffering. If the conflict in Papua is postponed without a solid peaceful and dignified solution and continues to clash with the security forces and the public, the end result will be increased and prolonged pain and mistrust of the Papuan government. This also confirms the authenticity of the collective memory of the Papuan people that living in Indonesia for 57 years is synonymous with violence and suffering.

The practice and appreciation of the values of Pancasila should be used as a basis in development and creation peace in Papua. The three elements of state administrators, the

local government (Pemda), the Papuan DPR (DPRP) and the Papuan People's Assembly (MRP), should practice the precepts and values of Pancasila. According to the author, millennials actually have many skills, first intelligence, then capacity and connectivity. Paul said Indonesia has a state foundation, Pancasila, and needs the heart to understand that echoing its implementation and recognition is not an easy task, but an extraordinary task. "Of course, there is hope for an autonomous state that gave birth to the three elements of the Pancasila executive. We know that the first is the bureaucrats, then the legislators, then the DPR.

According to him, the revival of Pancasila values for state administrators has many implications: first, to be tough and sensitive to the issues that surround them, including national issues. Second and of course if the state administrators have Pancasila values, the interests of the Papuan people take precedence over the interests of individuals or groups. Next, discipline in carrying out tasks. Besides, they and have ability in control themselves, including their respective families.

V. Conclusion

Social justice is a concept and ideals that must be applied by the Indonesian people in real life. Social justice being one of the values in Pancasila is an important thing to fight for, because social justice is the national goal of all Indonesian people. Not only that, it is also important to implement social justice seriously and seriously in its entirety, because social justice can stimulate the spirit of unity and encourage the realization and maintenance of the unity and integrity of the Indonesian state. However, Pancasila can survive as an ideal ideology and utopia only if it does not get support from all elements of the Indonesian state. The problem of social injustice can be solved if all state elements can carry out the values of unity and justice on life nation daily. Permasalahan social injustice can be solved especially through aggressive government policies and concrete implementation through strict laws and regulations. This will support efforts to foster all Indonesian people who uphold social justice and human values, and hope that national unity and integrity will not only become the nation's ideals, but will also appear in the daily lives of the nation's children people hope.

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