

Implementation of State Defense Policies as an Effort to Strengthen Pancasila Values in the Millennial Generation

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Abstract

Revolution 4.0 is marked by the development of information technology that is so fast and advanced that it significantly impacts people's lives, especially among millennials. Pancasila, as an ancestral heritage product that is extracted from the nation's cultural values, is significant in maintaining the existence of the Indonesian nation's personality, which at any time can be easily disturbed by various transnational ideologies that enter the community, especially among Millennials. Therefore, this study aims to determine the impact of implementing state defense policies to instill Pancasila values among the millennial generation. They have feelings of love for the homeland and awareness of the nation and state amid the massive development of information technology. This study uses a qualitative method with descriptive analysis. The study results show that the understanding of Pancasila values among the millennial generation is still shallow. Therefore it is necessary to strengthen Pancasila values through the State Defense policy. The State Defense policy itself for millennials is more directed at overcoming the notions, ideologies, and cultures that conflict with the personality values of the Indonesian people. The state defense policy as a reinforcement of Pancasila values among millennials can be carried out, among others, by maintaining security and order, such as being wise in using social media, complying with applicable laws and norms, serving the homeland following their respective fields, creating harmony, developing science and technology that is useful for the community, actively participates in positive activities, preserves the nation's culture and maintains the integrity of the nation's dignity.

Keywords

policy; state defense; pancasila values; millennial generation



I. Introduction

Technological progress is currently proliferating; everyone is competing to innovate to find something new to produce something better than previous inventions to facilitate human activities in everyday life. This is a positive impact of globalization (Asmaroini, 2016). As living beings who have a reason, humans sometimes forget about other things. Advances in Information Technology make bonds or relationships between individuals with one less familiar or familiar with one. This is very influential in our lives, especially the people of Indonesia (Safitri, 2021). Where the hallmark of our nation, namely cooperation, has begun to fade over time, making humans individualistic, a sense of Nationalism and Patriotism is lacking because the millennial generation tends to imitate the lifestyle of idols where their idols are foreign artists (Hartono, 2020).

The massive number of transnational ideologies that every community can easily access that ride the flow of globalization has become a severe threat. It endangers the ideology of the Indonesian state. Pancasila which has become a common consensus by the

founding fathers at the time of establishing the Republic of Indonesia as the basis and demands of the state through efforts to extract, absorb, contextualize, rationalize, actualize it in order to support the sustainability of the nation's glory and is listed in the preamble to the 1945 Constitution, has been proven to be able to unite the Indonesian nation (Budiyo, 2017). Pancasila is the philosophical basis of the Republic of Indonesia's State, officially listed in the fourth paragraph of the preamble to the 1945 Constitution, which PPKI stipulated on August 18, 1945. Pancasila was ratified as the basis of the state, which is understood as the nation's philosophical system originating from the nation's cultural values (Muttaqin & Wahyun, 2019). As an ideology, the values of Pancasila have become a culture in the life of society, nation, and state in Indonesia. Pancasila can become a unifying tool for the Indonesian nation and a source of value in the life of society, nation, and state. Not only that, but Pancasila can also be the basis of morals or norms and benchmarks about good and evil, right and wrong attitudes, actions, and behavior of the Indonesian nation (Shofa, 2016).

The millennial generation is one of the main elements of the nation's successor and regeneration. Youth or adolescence is the process of transitioning from childhood to adulthood, which is the period that most determines the development of the younger generation of adolescents emotionally, morally, spiritually, and physically (Handitya, 2019). As the nation's next-generation, the millennial generation must have lofty ideals for creating a better nation's development. These ideals cannot be separated from a millennial generation must have good morals; if the morals of the youth of a nation are good, then the development of the nation will be better, and vice versa if the morals of the youth of a nation are not good or deviate from the values of Pancasila and the ideals of national development, then the development of the nation will not be achieved, so that what are the goals and ideals of national development may not be adequately achieved (Anggraini et al., 2020).

Social media is an example of a relatively recent development of information technology (Marbun *et al*, 2020). According to Lestari (2019), the younger generation of Indonesia is slowly starting to leave the character of their nation. He assessed that the character of the younger generation today is very dependent on trends circulating through digital, including social media. There are many cases of violence, pornography, poverty, lack of family resilience, corruption, and even drugs. Furthermore, the terrible thing is that, nowadays, pornography is easily accessible in the digital era. This is a real threat that is even as dangerous as the drugs themselves. The more advanced technology makes the younger generation cognitively intelligent but affectively weak (Rusmiati, 2021). Without realizing it, gadgets and social media have turned generations of users into manipulative humans, as if they do not match reality. This can be seen in everyday life, where bullying, openly insulting on social media, violent behavior, and bizarre sexual characteristics are no longer taboo or even embarrassed. (Hasanah, 2021).

With the rising infiltration of foreign influences into Indonesia, such as technology advancements, increasingly modern times, and globalization, understanding of the importance of defending the country is dwindling, particularly among the millennial age (Azzaria, 2021). Thus, it is vital to instill a sense of state defense in the millennial generation in the current period of globalization, which is greatly impacted by other cultures, one of which is the daily practice of Pancasila ideals (Hariansyah, 2018).

Defending the country requires a spirit of self-sacrifice, both in terms of money and even life, even if they are willing to be sacrificed for the integrity of the Unitary State of the Republic of Indonesia (Widodo, 2011). State defense is the citizens' decision, attitude, and activity in a systematic, comprehensive, integrated, and sustainable manner, motivated

by their love for their homeland and a knowledge of life as a nation and state (Kaelan & Zubaidi, 2007). The State Defense Policy is a beneficial policy that aims to instill a sense of duty to defend the state in every citizen who has the right and obligation to defend his country by fortifying his identity as an independent nation based on the Pancasila way of life (Wijayanto & Marzuki, 2020).

It is the people's passion for the Republic of Indonesia based on Pancasila and the Unitary State of the Republic of Indonesia's 1945 Constitution that inspires citizens to defend the nation and the state. The millennial generation, as the next generation, should advance the Indonesian state by showing the spirit and attitude of defending the country, which is not only carried out through war that can produce independence but can be demonstrated by displaying behaviors that follow the ideology of the Indonesian nation in filling Indonesia's independence. (Rahayu, 2021).

However, the reality is that the situation has flipped; the new generation of today's digital era is devoid of patriotism. The spirit of nationalism, the attitude of patriotism, and patriotism are all fading. What is the millennial generation experiencing in the contemporary digital era? Who is to blame? Is this a sign of the country's dwindling spirit of defense? What should we do to instill a greater sense of patriotism? As a result of the foregoing, the author is interested in doing research on the execution of state defense programs aimed at strengthening Pancasila values among the millennial age.

II. Research Method

This study uses a qualitative approach. Qualitative research describes the complex social realities that exist in society. Researchers use this type of qualitative research because this research can provide a comprehensive and clear picture of one situation with another situation, find patterns of relationships between specific aspects and other aspects, and find hypotheses and theories (Subadi, 2010). The data analysis technique used in this study is descriptive qualitative analysis, which means processing and presenting data and analyzing qualitative data by combining data obtained from various sources, both the results of interviews, legislation, books, journals, and internet sources related to the implementation of state defense policies as an effort to strengthen Pancasila values in the millennial generation.

III. Results and Discussion

3.1 National Defense Policy

Along with the development of globalization that has swept the world, it has also resulted in the mindset and attitudes of some people that have the potential as ideological threats, including terrorism, radicalism, drug trafficking, abuse, and other forms of unlawful activities. A concerted effort must be made to resolve this issue in order to strengthen the national security system, which is a dynamic condition of the nation and the Unitary State of the Republic of Indonesia, and which ensures the safety, peace, and welfare of citizens, society, and the nation, as well as the state's sovereignty and territorial integrity, as well as the sustainability of national development. (Soepandji, 2018).

The Indonesian people's national objectives, as stated in the preamble to the 1945 Constitution, are to defend the entire nation and its homeland, to advance public welfare, to educate the populace, and to assist in the maintenance of international order. To accomplish these national objectives, a process is required, one of which is the development of efforts to establish a state defense system on both a physical and non-

physical level, including the formation and promotion of awareness about the importance of defending the country (Indrawan & Aji, 2018).

The legal basis for Indonesia's state defense policy is the 1945 Constitution, specifically Article 27 paragraph (3), which states that every citizen has the right and obligation to participate in State Defense efforts, and Article 30 paragraph (1), which states that every citizen has the right and obligation to participate in national defense and security efforts as well. From these two provisions, it is clear that protecting the country is a fundamental right and obligation of Indonesian citizens. This definition of State Defense is based on five values: love for the homeland, awareness of the country and state, belief in Pancasila as the state ideology, willingness to make sacrifices for the nation and state, and the initial ability to defend the state (Supriyono et al., 2021).

These constitutional rights and obligations are expanded upon in Human Rights Law No. 39 of 1999 and National Defense Law No. 3 of 2002. According to Article 68 of the Law on Human Rights, every citizen is obligated to assist in efforts to defend the state in accordance with existing legislation. According to Article 9 paragraph 1 of the Law on National Defense, every person has the right and obligation to engage in efforts to defend the country, which are manifested through national defense administration. Additionally, Article 9 paragraph (2) establishes that citizens' participation in the country's defense operations, as defined in paragraph (1), is accomplished through citizenship education, basic military training, voluntary or mandatory service as TNI troops, and professional service.

In 2015, the President issued Presidential Regulation No. 97 of 2015 on the General National Defense Policy for 2015–2019, which regulates the development of the nation's character through fostering awareness and ability to defend the country among Indonesian citizens, as well as strengthening national identity through personality and culture based on Pancasila and the 1945 Constitution of the Republic of Indonesia. Additionally, in 2016, the Minister of Defense released Ministerial Regulation No. 32 of 2016 on Guidelines for Promoting State Defense Awareness. Article 2 establishes standards for promoting state defense awareness as recommendations for Ministries/Agencies, Regional Governments, and other components of the nation in promoting state defense awareness and assisting the national defense system.

Every citizen has the right and obligation to participate in efforts to defend the country, such as the mandate of the 1945 Constitution. This means that every citizen has the right and obligation to defend the country regardless of man/woman, occupation or profession, young or old, ulama and umaro, officials and criminals, politicians and police, civilian and military. Thus, defending the state is not a monopoly on one group of professions, occupations, groups, races, and ethnicities. So that the definition of defending the state is comprehensive so that it can accommodate all groups and interest groups (Rahman & Ryacudu, 2015).

To be able to defend the state, one must possess the necessary knowledge, attitudes, and abilities, which can be developed through formal, non-formal, and informal education. From elementary to secondary through tertiary education levels, citizenship education is provided in schools for non-formal education in the community, institutions, social and political groups, and mass organizations. Meanwhile, informal teaching takes place at the home level through parents' examples in domestic life (Andrianto, 2015).

State defense can occur at any time, in any location, in the morning, afternoon, or evening, in the home, community, agency/workplace, school, or place of worship, both domestically and internationally. State defense actions range from the most subtle support

for the Unitary State of the Republic of Indonesia to the most violent confrontations with adversaries that threaten the nation's and state's independence and sovereignty.

Increasing public understanding of the importance of state defense where the defense ministry implements state defense education and training for organizations operating within Indonesian territory, such as youth organizations, community organizations, and traditional leaders. Then, residents are educated on state defense awareness through prominent and influential figures in their environment in schools, professions, occupations, and residential regions. Extremely critical, given that the world of technology no longer respects space or time. Distance is no longer an impediment; internet technology enables the rapid flow of positive and negative information. Everyone, at any time and from any location, has access to bad information (hoax). Thus, technology use must be prudent in this era of globalization. The objective of developing a sense of duty to defend the country is to instill a sense of duty to defend the country in each citizen toward the nation and state through socialization, providing incentive for citizens to love their own country and not forget to be willing to make personal sacrifices. Additionally, nation and state can approach. These tactics operate successfully when citizens have a feeling of patriotism, demonstrate an interest in defending the country, and comprehend what constitutes proper state defense.

3.2 Pancasila Values among the Millennial Generation

Pancasila serves as the state's foundation, as all legal sources in Indonesia refer to Pancasila. Pancasila as a state ideology refers to the practice and application of Pancasila values as a basis for society, nation, and state norms and rules. Pancasila, as the state philosophy, adds value to the administration of state life. Pancasila as a national identity is a distinguishing element of the Indonesian nation.

However, many people, particularly the younger generation, have ignored Pancasila values in recent years. Pancasila's ideals, which should be a way of life, the state's philosophy, the foundation of the state, and the unification of a pluralistic state, have been meaninglessly abandoned. Many people who do not value Pancasila even ignore it, and as a result, the nation's standards and morals have begun to erode. This can be seen in the rise of events that are antithetical to Pancasila's beliefs in Indonesia. For instance, murder, rape, brawl, and theft. (2021, Hadita).

Many of these things are done by teenagers or millennials in Indonesia. Millennials, who are candidates for the backbone and successor of the nation, actually do things that are contrary to Pancasila. If this continues, the generation will lose its function as the nation's successor. It is feared that the younger generation will not be the pioneers of nation-building but will become a development virus, an obstacle to development, and even a destroyer of development.

Of course, it is essential to instill Pancasila values from an early age so that when they grow up, they will understand whether their actions are contrary to Pancasila values. Cultivate a sense of nationalism and patriotism from an early age so that the younger generation knows the importance of the role of the younger generation in continuing the relay of the nation's struggle. Young people must be able to hold fast to their personality and identity as Indonesian citizens. Do not be easily influenced by new things that are not necessarily following our culture (Nurmalisa, 2017). Furthermore, after the values of Pancasila have been embedded in the younger generation, then the role of the second party is, for example, by organizing the coaching and development of the younger generation. With the motivation of the principle of fostering and developing the younger generation, it is hoped that the younger generation will be able to practice the values of Pancasila in

everyday life. Having a sense of responsibility to defend the nation by making Pancasila a guide and unifying the nation (Widiyaningrum, 2019).

When students demonstrate that they want to change the wrong order or disagree with a policy put forward by the government, which is considered incompatible with the people, justice, and others, they want to defend the people because they love their nation. If the love is expressed correctly, there will be no riots that will create unrest in the community, thus fostering the value of Pancasila awareness among the younger generation; love for the homeland must also be expressed correctly, following applicable rules or norms. In society, especially Pancasila norms. Our nationalism must follow Pancasila as the view of life and the basis of the state and the ideology of the state so that our form of nationalism is not narrow nationalism but broad nationalism. Love for one's nation but still respect other nations. We do not reject foreign cultures and do not blindly accept foreign cultures. All cultures that enter our country must be filtered using the values of Pancasila.

This is where the role of the younger generation in cultivating the values of Pancasila, amid the flames of hatred and strife that can burn the national house, must remain with a cool head. Pancasila should be used as the axis of identity to face threats and various identities offered from outside. It is miserable if the value of Pancasila lately, especially in the younger generation, has decreased. Given the various potentials stored in it, the value of Pancasila awareness among the younger generation needs to be re-emerged, revived, and continuously explored for its values so that they continue to have dialectics in an era that continues to roll.

3.3 Implementation of State Defense Policy as an Effort to Strengthen Pancasila Values Among Millennials

Internet technology makes it easy for anyone to obtain information, including information related to exploitation methods of information systems. This condition can increase the chances of an attack against a country not only coming from Nation-State Actors but also from Companies, Groups, and even Individuals (All Spectrum) with the same potential level of risk. One of the most vulnerable forms of cyber threats or the digital era in defense of the nation and state is against targets that target the psychology of individuals/groups/societies/nations to change Emotions, Attitudes, Behavior, Opinions, Motivations, and even ideology as expected—the aggressor. An example is the Radicalism network's use of IoT to spread Hoaxes and misinformation so that it changes behavior and even ideology, leading to changes in acts of terrorism. This target is very dangerous for the unity and integrity of the nation. To avoid this attack, every citizen must uphold the values of Pancasila and State Defense.

The context of defending the state for millennial youth today is no longer about how to take up arms but can be done through attitudes and behavior. A strong country is a country that has people who unite, fight, protect and defend their country from all military and non-military threats (Sinaga, 2017). The millennial era, which is attached to technological sophistication, has changed the trends in the roles and challenges of the younger generation. Indonesian youth in this millennial era have a role as filler for the independence of the Republic of Indonesia by becoming agents of change, innovators, and promoters of the nation. Challenges that used to be colonialism have now evolved into global competition. The enemy of Indonesia's young generation that must be fought today is no longer armed invaders but the inability to keep up with the fast currents of development.

The form of the realization of state defense as a strengthening of Pancasila values that can be carried out by the Indonesian millennial generation, among others, is as follows:

a. Maintaining Security & Order

By developing oneself and capabilities by following regulations and legal awareness not to carry out activities or things that violate the law, such as being the perpetrators of spreading Hoaxes and Hate Speech that can provoke security and order.

b. Complying with Applicable Rules/Norms

The millennial generation can provide examples of disciplined community behavior, have high awareness, want to protect others, and values, norms, law, social and religion to avoid criminal acts that are rampant due to technological developments such as murder, robbery, fraud.

c. Serving the Homeland According to Expertise

Taking advantage of each other's knowledge is like opening a new startup that can solve the problems around us and open up new job opportunities for the community. The example is carried out by Nadiem Makarim, the founder of Gojek, and Giovani, the founder of Ruang Guru.

d. Creating Harmony

Campaigning for positive activities and multiculturalism, such as socializing Pancasila not to be exposed to radicalism.

e. Developing science and technology

Developing new technology like what Leonika Sari did, who succeeded in becoming a programmer and making the Red Blood application, is a mobile application-based movement where the application invites many people to donate blood and pay more attention to health.

f. Actively Participate In Positive Activities

The Millennial generation and their enthusiasm are needed as agents of change in various sectors, with ability and integrity, to below for someone to occupy a strategic position in state institutions. For example, the Founder of Drone Emprit, Ismail Fahmi, initiated the challenge of 100 million masks through Twitter social media. According to him, the #100 Million Mask Challenge movement wants to invite people to use artificial masks with two layers of cotton cloth instead of buying surgical masks or N95 masks.

g. Preserving the Nation's Culture

Preserving the nation's cultural values, such as with the "I Love Indonesian Products" program, which targets the millennial generation where Indonesia is still faced with a big problem in the form of high foreign cultural infiltration, the invasion of imported goods so that it slowly erodes the nation's cultural values.

h. Maintaining the Integrity of the Nation's Dignity & Dignity

Realizing the integrity of the nation's dignity in the era of a new life order that has entered the era of digitalization also opens up new challenges and threats that can change the nation's order, such as Radicalism and Terrorism. So that innovation and the active role of the Millennial Generation are needed to build and maintain the integrity of the nation and make the country proud with achievements in the international arena with the Spirit of Unity in Diversity.

From the points above, most the millennial teenagers have been able to implement the policy of defending the country as an effort to strengthen the values of Pancasila, except for the value of being willing to sacrifice for the sake of the nation and state where millennial youth have not been able to respond appropriately because of the lack of a sense

of protecting and belonging to this country (Suwarno, 2019). State defense for the millennial generation is considered a struggle that is quite heavy and full of challenges because they do not understand and understand defending the country. However, for the initial ability to implement national defense, it is often necessary to continuously improve and provide materials and methods of defending the country in order to have common ground in understanding defending the country and reach an understanding that defending the country is not a burden but the rights and obligations for all elements of the nation in defending our beloved Indonesia.

IV. Conclusion

Pancasila as the basis of the state implies that the values contained in Pancasila are the basis or guidelines for Indonesian society. The millennial generation especially must understand, interpret and practice the overall values contained in Pancasila. As the nation's next generation, the millennial generation is significant in determining the nation's future; the fate of the nation's survival is determined and is in the hands of this generation. In order to strengthen the values of Pancasila, which are increasingly fading and fragile, the millennial generation must be equipped, supported, nurtured, and grown with awareness of defending the country. The state defense policy has experienced a paradigm shift from its predecessors to today's youth or millennial generation. However, it has in common to maintain and maintain the integrity of the Unitary State of the Republic of Indonesia and act the best for their country. In naming the value of the element of defending the state in millennial youth, responsibility and trust must be given to millennial youth so that they can continue the heroes' struggle with ways and actions following current developments but still on the path of defending the country. In the implementation of the State Defense Policy for the millennial generation in Indonesia, it can be done, among others, by maintaining security and order, such as being wise in using social media, complying with applicable laws and norms, serving the homeland by following their respective fields, creating harmony, developing science and technology. Valid for the community, actively participate in positive activities, preserve the nation's culture and maintain the integrity of the nation's dignity.

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