

# Civilizing Model Tests of Four Pillars of Nationality To Build Nationalism for Students Towards Indonesian Generation 2025

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**Abstract**—Nationalism is an absolute thing that needs to be instilled in the young generation to become a strong, authentic and competitive generation. Schools as a means to build nationalism to the younger generation. This study aims to describe the results of the four-pillar Nationalism culture test model to build student nationalism towards the Indonesian generation 2025. The sample in this study were five principals in a junior high school education unit in Sidoarjo. Data analysis techniques used are descriptive statistics with percentage techniques. The results of the study mention the importance of developing a civilizing model of the four pillars of nationality (Pancasila, UUD 1945, NKRI, Bhinneka Tunggal Ika) to build student nationalism towards Indonesia's 2025 generation. The civilization model can be used as a reference for principals to determine student nationalism policies through intracurricular activities, activities extracurricular, school culture and community participation.

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## I. INTRODUCTION

The effect of globalization demands Indonesian citizens to get a more ideal format and be easily digested about national and state ideology [1]. Globalization has brought changes to the thinking patterns and actions of the Indonesian people and nation, especially the people of the younger generation [2]. Recent developments in the condition of the life of the Indonesian nation and state are of concern, frequent occurrence of chaos, riots between religious groups, community groups, among students, demonstrations of anarchism and even crime [3]. Community groups are easy to move, instigated for division because of differences in plural life in Indonesia [4]. The phenomenon of national disintegration occurs due to the inconsistency between the interests of society as a party that is regulated by the government that has power control [5]. The multicultural society must be well managed under the auspices of Unity in Diversity in the form of a solid relationship to Indonesia's unity as brothers and sisters of the country and nation, maintaining the philosophy of Pancasila, based on the Basic Laws (UUD 1945) under the familiar Republic of Indonesia (NKRI) four national pillar.

Some citizens think that the four pillars are just meaningless slogans in the face of the era of globalization. This condition is dangerous in the life of the nation and state in Indonesia [6]. Therefore, a real and concrete foundation is needed, to adequately understand the meaning of the four pillars of nationality. The phenomenon of disintegration, disputes between students and residents, SARA conflict in Indonesia must be terminated by evoking the spirit of nationalism have a foundation ideologi a strong national, understand the meaning, vigilant in attitudes and actions based on the four pillars of the nation and state [7].

Disorientation and not yet lived the ideological philosophy of the nation caused the decline of nationalism. Basically Pancasila as a view of life implies the essence of living in a society, nation and state imbued with moral and ethical manifestations in proportional behavior and human personality of Indonesia [8]. But in the life of the community the principle seems to have not been implemented well. Violence (domestic and public) and the blow of globalization, the pride of 'westernized' style (imitating foreign culture) to corruption, collusion, and nepotism (KKN) are still insurmountable [9].

The waning understanding of Indonesian citizenship insight is due to the limitations of integrated policy tools in realizing the values of the essence of state philosophy. Various policies and legal products still cannot fully accommodate the need to realize the essence of the nation's ideological values as a foundation in the life of society, nation and state [10]. Planting the values of Pancasila is very urgent to be carried out as a vehicle and means to build the character of the nation, increase commitment to the Unitary State of the Republic of Indonesia (NKRI) and develop national life ethics for all Indonesian people [11]. Realization, revitalization, re-actualization and transformation of values contained in the four pillars of the life of the nation and state become important to receive special attention to accompany, fill in the independence and maintain the Republic of Indonesia. Actualizing the values contained in the four pillars of urgent nationality is synergized in the life of the nation and state.

Various studies on the cultivation of national ideology and civilization of national insights have attracted the

attention of many researchers in various countries, including: Ideological studies of nationalism complete the anomie impact of social, cultural and moral disturbances. The existence of a majority and ethnic minorities control radical nationalism. The conceptualization of nationalism reduces disputes to reduce the rebellion of the Papua and Aceh regions demanding secession in Indonesia [12]. In line with this, it happened in Ukraine. In this country have gone through major changes, including the 1991 Declaration of Independence and the 2004 Orange revolution. However, the education system is still dominated authoritarian and ethnocentric. Ethnic tolerance as a component of national identity in Ukraine and recommends the need for multicultural education policies and is seen as important in promoting intercultural dialogue for civil society and democratic Ukrainian citizenship [13].

The study builds community and reconstruction budaya youth citizenship. This article explores the role of youth and the post-war reconstruction culture of France rising from the war. Integrating youth in the life culture of the nation to unite the French government. Government initiatives, emphasizing the culture of developing young people in an inclusive, pluralist, secular, and democratic environment are based on the idea that by fashioning French culture young people will participate more fully and more effectively in the national community of citizens. However, another element of the movement of homogenizing the national community, to produce a standard of cultural normality that will create bonds of Frenchness [14]. In line with the nationalism cultural studies of 1880-1920 Irish Americans from Philadelphia. This article explains the rise of the culture of nationalism across the Atlantic in Ireland, built with the consolidation of their own cultural community, nationalism and ethnic pride. Public awakening expression is seen in literature, language, theater, and in sports [15].

The study of civilizing nationalism through education for cosmopolitanism. This article affirms the civilizing pattern of nationalism through cosmopolitanism as a cultural identity. The cosmopolitanism model is taken from the conceptual part of the author's research into 'the relationship between multi-language and cosmopolitanism'. Cosmopolitan cultural identity was introduced as a medium for global and local mastery, covering questions of cultural, meta-cultural, mobility and travel, tourism, home and nation-state attachments. Cosmopolitanism, which contains but also promotes the idea of internationalism, can be an alternative to 'international education' in theory and practice, especially through cosmopolitanism for the development of cultured individuals [16].

Spanish study of ethnic civilian nationalism. This article melaporkan the last few years there were complaints among scholars acknowledge the lack of research on Spanish nationalism. This article discusses the gap by giving an overview of the 'ethnic' and 'civil' history of Spanish nationalist culture over the past two centuries. The results of the study stated that Spanish nationalism was not a unified ideology but 'liberal' and 'conservative-traditionalist' nationalism was formulated to compete with each other to hijack Spanish nationalist ideology. 'Liberals' and 'conservatives-traditionalists' continue to compete to become the backbone of different political regimes. However, after the rise of the Basque and Catalan nationalist movements,

Spanish nationalists united as a counter-force for sources of regional identity. In fact, one can see 20th century Spanish nationalism as a dialectical struggle between center and periphery [17].

The study of Berlin's nationalist culture as one of the sources of contemporary liberal nationalism. This article reports that the attitude of the Berlin people to nationalism, and its relationship to liberalism has not been fully explored. The results showed Berlin gave a definition of different practices, in some places in Berlin's most explicit account, nationalist doctrine was presented as political, unified, limited and particular moral, but these four dimensions were separate, and in each alternative alternative nationalist positions were available. Berlin's account of the source of nationalism was also ambiguous: an analysis of Jewish conditions in European society and its support for Zionism contrasted with its diagnosis of the origin of German nationalism. Comparing Berlin with later liberal nationalists, it appears that liberalism prevents presenting normative political theories in which liberal and nationalist commitments are successfully combined. Such a theory can indeed be developed, but the challenge that arises from Berlin's writing is to explain how real world nationalism can be kept within the liberal boundaries [18].

Civilization of Nationalism in Mtv India. This article examines how the introduction of satellite television to India starting in 1990 has led to the emergence of a new form of nationalism based on the participation of indigenous people and self-aware of the global media. Using MTV India as an ethnographic case study, this process is shown through a historical narrative of the natives of programming on MTV India, the program is aimed at a more abstract global audience with a nuance of local cultural nationalism [19]. In line with the study of building a culture of nationalism with an organized movement challenging the government must build a strong foundation of nationalism. This article reports on the pattern of development mobilizing the culture of nationalism to replace dominant political authority. This pattern can be an alternative to civilizing nationalism to encourage the growth of patriotism in British society organizations from 1791 to 1798 to build a new vision of Irish nationalism [20].

The multi nation federalism study is a reflection of nationality and nationalism in Canada. This article discusses the problem of managing nationalism in multi-nation countries by evaluating the influence of the federal multi-nation model. as stated by a group of Canadian scholars. John Hutchinson's approach, behind the background of the conflict of nationalism, offers a better lens as a source of multi-nation unity. The findings of this article that the federal multi-nation model marginalizes Quebecers in favor of pan-Canadian nationalism and can reduce the centrifugal impact of nationalism and avoid privileging one type of nationalism over another [21]. In line with the study of liberal nationalists and cultural rights. This article discusses liberal nationalists such as Yael Tamir and Will Kymlicka various cultural rights based on respect for individual autonomy as an alternative medium to cultivate moral autonomy for minority cultural minority status. This article examines an important part of Tamir's argument for cultural rights in each case, failing to prioritize the value of individual autonomy. Whereas Kymlicka has difficulty showing some of the basic

ontological and moral characteristics of cultural rights-based defense of autonomy [22].

Study of non-liberal nationalism defense. This article reports that non-liberal nationalism has played an important role in previously and colonized countries. This theory believes that non-liberal nationalism will definitely oppress, because non-liberal culture aims to protect and maintain without recognizing the fundamental value of individual rights. In this article, defending non-liberal nationalism is called non-liberal polycentric nationalism the reason that it is morally justifiable, provided that it implements democracy, this argument is supported by communitarian construction of moral and cultural institutions [23]. In line with the willingness of globalization, nationalism and post-socialist education media in the United States. This article discusses contemporary efforts in education for peace with global media effects and the waning authority of nation-states. Research focus on the role of electronic media in the post-socialist education of Eastern Europe. The desired accession to the European Union, accelerated technological changes and entered into the global economy to encourage comprehensive reforms in the structure and content of national education. Mobilizing intensive negotiations on how electronic media forms the values and identity of young generation nationalism [24].

The study group learning and cultural nationalism is seen as an important phenomenon to help students interact in accordance kanationalal rakter. This article confirms that the culture of nationalism has a strong influence on the dynamics pattern of groups participating in the development of national insight. The group learning model can be used as a starting point to examine and build the behaviors, processes and conditions associated with learning groups from various cultural contexts of nationalism [25].

The various studies above have not been able to thoroughly explore the civilization of the four pillars of Indonesian nationality. This article focuses on the discussion regarding the meaning of the four pillars of Indonesian nationality and the strategy of maintaining them in accompanying and filling in independence is prioritized among the young generation of Indonesia.

It should be included in the background that Education has an important role in the socialization of the civilization of the four pillars of nationality in building nationalism. This socialization effort required a civilizing model that was used by the Principal in conducting socialization to build young generation's nationalism. The focus of this paper is to test the civilization model of the four pillars of nationality in building the young generation's nationalism, which has been compiled.

**II. RESEARCH METHOD**

The research method uses qualitative descriptions. The indicator of research is the civilizing model trial of the Four Pillars of Nationality in Building Young Generation Nationalism Towards Indonesian Generation 2025. This indicator is translated into a questionnaire with the following scale. 5 = very good, 4 = good, 3 = enough, 2 = less and 1 = very less. The sample in this study were 5 principals in Sidoarjo. Data collection techniques used are through questionnaires and interviews. Data analysis techniques used

in this study are descriptive statistics with percentage techniques.

**III. RESULT AND DISCUSSION**

The Concept of the Civilization Model The Four Pillars of Nationality are a book compiled to embed the four pillars of nationality (Pancasila, the 1945 Constitution, NKRI and Bhineka Tunggal Ika) in building young generation nationalism. This book consists of seven chapters and 64 pages. The book was tested on five Principals in Sidoarjo. Detailed results can be observed as follows:

**TABLE 1.**  
**RESULTS OF TRYING THE CULTURE MODEL FOUR NATIONAL PILAR FOR BUILDING YOUNG GENERATION NATIONALISM IN SIDOARJO**

No	Aspect	Sidoarjo Region					%	K
		T	B	S	U	P		
1.	Argument of Modeling (Purpose of Writing & Grand Model Design )	16	15	16	16	16	99	A
2.	Values developed							
	a. Value of Pancasila	13	13	15	15	15	89	A
	b. Value of UUD 1945	13	14	14	15	15	89	A
	c. Value of NKRI	13	14	14	14	14	91	A
	d. Value of Bhinneka Tunggal Ika	13	13	14	15	15	86	A
3.	Theoretical Basis and Model Description							
	a. Basic Theory	13	14	15	16	16	93	A
	b. Civilizing model in intracurricular activities	15	15	15	15	15	94	A
	c. Civilizing model in extracurricular activities	15	15	15	14	15	93	A
	d. Civilizing model in school cultural activities	15	15	15	14	14	92	A
	e. Civilizing model in community participation	13	14	15	13	14	86	A
<b>Total Skor Penilaian</b>		<b>139</b>	<b>142</b>	<b>148</b>	<b>147</b>	<b>149</b>	<b>91</b>	<b>A</b>

Description : n=16, T=East, B=West, S=South, U=North, P=Center  
K = category, A=Very good (76-100%); B=good (51-75%); C=enough (26-50%); D=less ((0-25%))

Based on the recapitulation table from the four pillar civilization model test results for five principals in Sidoarjo, it can be concluded: *first*, the civilizing model of the four pillars of nationality to build young generation nationalism towards Indonesia's 2025 generation is very important and can provide direction for schools to build student nationalism. This is indicated by the percentage argumentation of modeling the model that is equal to 99%, which means that the grand design of the civilizing model of the four pillars of nationality can be applied clearly in schools and can be used as a direction for principals to develop policies for nationalism students.

*Second*, values are developed in the model of acculturation of the four pillars of nationality can be understood by the school principal. Core value pillars of Pancasila (89%), 1945 (89%), the Republic of Indonesia



(91%), and Unity (86%) can be easily understood by teachers and students, and can be integrated into extracurricular activities, intra-curricular, school culture and community participation.

*Third*, Platform Teoritis used in the model of the four pillars of national civilizing received amount to 93%. This shows that the integration and comprehensive approach in the civilization of the four pillars of nationality can be understood easily and can be integrated in intracurricular, extracurricular, school culture and community participation activities.

*Fourth*, the model of culture in intracurricular activities receives 94%. This shows that the substance of the values of the four pillars of kebnagsaan can be integrated in the Graduates Competency Standards (SKL). The core value of the four pillars of nationality can be integrated in the syllabus and RPP in the learning model that exists in each subject, not just Civics. In addition, the core values of the four pillars of nationality can also be integrated into teaching materials, media and learning resources from each subject in the school.

*Fifth*, the culture model in extracurricular activities gets 93%. This shows that the substance of the values of the four pillars of nationality can be integrated in all extracurricular activities, namely on the Scouting equipment and extracurricular activities.

*Sixth*, the model of culture in school cultural activities is 92%, meaning that the substance of the values of the four national pillars can be integrated in the overall activities to build the school culture. Core values of the four pillars of nationality do not conflict with school values so that they can be integrated not only in religious and social activities in schools, but also in activities inside and outside the classroom.

*Seventh*, the civilization model in community participation gets 86%. This shows that the substance of the values of the four pillars of nationality can be integrated in all activities involving community participation. The core value of the four pillars of nationality can be used to build networks with the business world and the industrial world, so that schools will get help from the community. This means that the core value of the national pillar does not function as a school icon in building the image of the community..

#### IV. CONCLUSION

From the results of the civilization model test for the five principals in Sidoarjo, it can be concluded that the book on the Civilization Model of the Four Pillars of Nationality is indispensable for school principals as a guide for determining policies on how to build young generation nationalism towards Indonesia's 2025 generation. The developed civilization model has integrated the core value of the Pancasila pillar, the 1945 Constitution, NKRI and Bhinneka Tunggal Ika into intra-curricular, extracurricular activities, school culture and community participation. The model is very easy to apply and understood to teachers and students because it uses an integrative and comprehensive approach.

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