

# Pancasila as the Foundation of the Defense of the State in the Face of the Threat of Distegration of the Indonesian Nation

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| Umar Farouq<sup>1,\*</sup> | IDK Kertawidana<sup>2</sup> | Haposan Simatupang<sup>3</sup> |

<sup>1,2,3</sup>Military Campaign Study,  
Republic Indonesia Defense  
University, Kawasan IPSC  
Sentul, Sukahati, Kec.  
Citeureup, Kabupaten Bogor,  
Jawa Barat

\*umar36farouq@gmail.com

## ABSTRACT

Various threats are faced by Indonesia from outside and within the country. A strategy is needed to deal with all possible threats that endanger the nation and state. The values contained in Pancasila, especially the third principle of Indonesian Unity, are the soul and identity of the Indonesian nation. The realization of the values of Indonesian Unity in life as a nation and state requires a strategy from the government. This study aims to realize the values of the Pancasila Unity of Indonesia in overcoming conflicts in the life of the nation and state from the perspective of the Universal War Strategy, using the descriptive argumentative method through the study of literature. The results of the study indicate that there is a strategy to realize the values of Indonesian Unity through efforts to explore, and cultivate the points of the values of Indonesian Unity and avoid actions that result in the erosion of the values of Indonesian Unity.

## KEYWORDS

threat; state defense; strategy; Pancasila; Indonesia.

## INTRODUCTION

Social conflict is a process to gain power in society. Factors causing social conflict include individual differences, culture, interests, and social changes that are too fast (Putri, 2021). The occurrence of community group conflicts with other community groups who want interests that need to take precedence or community groups who are more concerned with their groups, on behalf of the interests of the people at large. And some others also said that it is their interests that are more priority. This led to various conflicts that occurred which ended in riots and anarchic actions. This is of course very inconsistent with the values that we have learned through the P4 program education (Guidelines for Practicing Pancasila). (Prabowo, 2019) Therefore, there needs to be an effort to re-instill or remind the next generation of the nation about the values of the nation that contained in the values of the third Pancasila Precept. (Prabowo, 2019)

Social conflict occurs when there are conflicting individuals or groups in the interaction. Wingarta (Wingarta, 2012) explained that the emergence of horizontal conflicts characterized by SARA as happened in Ambon, Poso, Sampit is a reflection of the low understanding of the meaning of Bhineka Tunggal Ika. The founding fathers at that time were well aware that Indonesia's independence was built on a variety of ethnic groups, religions, customs, socio-cultures, languages and very multicultural habits. (Taniredja et al., 2010)

SARA nuanced conflicts have recently occurred in several regions in Indonesia. Most cases that occur are triggered by the actions of an intolerant individual or group which is then brought to a wider group on behalf of racial, ethnic, religious and cultural backgrounds. Haris in Lestari (Lestari, 2015) says that further consequences of horizontal

conflicts are triggered by social jealousy, regional ego, ethnic ego, religious ego, and others. The awareness to live together peacefully according to the meaning of Bhineka Tunggal Ika is starting to fade

Teenage fights, which are rife in various regions, are not only high school students, (Sari, 2015) but also junior high school students and even elementary school students also use sharp weapons. (Tribunnews, 2020) Fights are generally caused by misunderstandings and things other trivial things, which can have more fatal consequences in the future. This conflict between community groups is also exemplified by the Indonesian political elite, both during meetings and power struggles, such as what happened recently with the Democratic Party. (Pratiwi & Faisol, 2021)

Then there is also distrust of the power holders and the power holders do not give satisfaction to some of the community groups they lead. This happens and we can see it in the many activities that contain efforts to convey a motion of no confidence to the holders of power. In this case, it is the government in power (Dipua, 2020). This is certainly the seed of division which, if not resolved immediately, can become a big problem for the nation and state. This means that the government has other burdens apart from the welfare of its people besides having to stay focused on the conflicts and conflicts that occur in everyday life.

## **RESEARCH METHODS**

In writing this manuscript, the method used is a literature study which is presented descriptively and argumentatively, through a comprehensive analysis, it is found that various problems are being faced to be used as discussion and steps to solve the problems are sought. This writing also presents the reasons related to the effort to implement the values of the Unity of Indonesia.

## **RESULTS AND DISCUSSION**

It is very clear that since the reforms in our country, there have been some concerns about the meaning of Pancasila for the Indonesian nation and state. One of them is Pancasila as the ideology of society, nation and state being marginalized. (Aziz & Rana, 2020) In official speeches. officials became phobic and embarrassed to pronounce Pancasila. School children no longer recognize the sound and order of Pancasila, let alone the values of Pancasila. Even the campuses which incidentally are full of scholars have developed a tendency to deny Pancasila. Of course, we cannot allow such conditions to drag on. (Tanirejo & Abduh, 2018)

As stated by Prabowo (Prabowo, 2019) about the view of the fourth generation of war (4GW), where war is more asymmetrical and nonlinear. War is also more unconventional with more use of non-military elements to achieve victory. The living conditions of the Indonesian people can be classified as a threat that must be faced in totality through the Universal War strategy.

The precepts of Pancasila cannot be separated from one precept to another. The precepts of Pancasila support each other and are extracted from the values and soul of the Indonesian nation. Differences in ethnicity, race, nation, and religion underlie the birth of Pancasila. Pancasila was born and is present to unify the existing differences (Prakoso, 2021). The differences that exist are a source of high value pluralism for the Indonesian people. Efforts to explore the values of Indonesian Unity, foster the values of Indonesian unity and avoid efforts to diminish the values of Pancasila need to be carried out in a total, directed, integrated and continuous manner for all citizens, throughout the archipelago by utilizing all existing National Resources, so that the maximum effort is carried out.

As a unifying ideology of the nation, it is appropriate that in realizing the values of Indonesian Unity, a new instrument is held to actualize its points in the life of the nation and state. (Hanafi, 2018) Through this instrument, the Indonesian nation can maintain and defend the unity of Indonesia, Pancasila as deterrence, serves as a guide in the utilization of all national forces to save the country from the threats it faces. (Prabowo, 2019).

### ***Exploring the Values of Indonesian Unity***

The plurality of Indonesia is glued together with the motto *Bhinneka Tunggal Ika*. This motto has become the motto of the State of Indonesia, which was lifted from a fragment of the book *Sutasoma*, the great work of Mpu Tantular during the Majapahit Kingdom (14th century). It literally means that although they are different, they are still one, namely Indonesia. (Salim, 2017) This motto illustrates to all citizens who are spread from Sabang to Merauke with all the differences that exist to always develop a sense of brotherhood as an Indonesian nation. The identity of the Indonesian nation which naturally and socio-culturally becomes a strong brotherhood embodies strength as the nation and state of Indonesia.

*Bhinneka Tunggal Ika* (Unity in Diversity) is the national motto that is listed and is part of the symbol of the Indonesian state, namely Garuda Pancasila. As the nation's motto, *Bhinneka Tunggal Ika* is the shaper of national character and identity. *Bhinneka Tunggal Ika* as the shaper of character and identity becomes a pluralistic binder of the thoughts of the founders of the nation who really understand that Indonesia needs a binding element and a common identity. (Salim, 2017) Pride as a great nation with a strong identity makes all Indonesian citizens, spread throughout the archipelago to always fight and defend the existence of Indonesia. The strength that comes from this pride becomes the strength for the defense of the state and nation.

*Bhinneka Tunggal Ika* is basically a picture of geopolitical and geocultural unity in Indonesia, which means that there is diversity in religion, customs, ideology, ethnicity and language. last drop of blood. this is not just rhetoric that has been proven by the nation's predecessors. As the nation's successor, this value must always be guarded wholeheartedly so that the entire territory and the resources contained therein can be utilized as widely as possible to enhance national defense (Pramono, 2021).

Indonesia's diversity is a reality that is in front of our eyes that we always face together. Unity and unity is not without effort, it even requires a strategy to make it happen. A strategy that has universal, regional and populist values. contained in Indonesia's grand strategy, the strategy of the Universal War.

The mindset and culture of each region in the archipelago is also different. The mindset and culture of the Makassar people is different from that of the Minang, Papuan, Dayak, Sundanese and others. The traditional leaders in each region also have the nature and ego to prioritize their customs and ignore any customs in other areas. This shows that there are different perspectives on Indonesia. Without the will to accept and appreciate diversity, it is difficult to realize national unity and integrity. What the predecessors of this nation did by building awareness of nationalism or nationalism is an effort to maintain loyalty and devotion to the nation. (Salim, 2017)

Unity, according to Hatta (Swasono, 2018) is a "unity of heart" that makes us "stand in line". The birth of Pancasila on June 1, 1945 as the basis for "unity of hearts", became the spirit of the ideology of togetherness and the principle of kinship which was always fought for. (Tanirejo & Abduh, 2018) According to Notonegoro in Kaelan (Kaelan, 2007) The principles of Indonesian Unity are arranged in a single plural unit. (Hanafi, 2018) namely:

Historical unity, namely the Indonesian nation which grew and developed in a historical process, since prehistoric times, Sriwijaya, Majapahit, Youth Pledge October 28, 1928 and until the Proclamation of 1945 and later formed the Republic of Indonesia. The long historical journey has provided a rich historical value for the Indonesian people, thus creating a sense of pride in realizing the nation's ideals as a great nation (Prihantoro, 2020).

Unity of fate, which is being in a long process in colonial history that evokes a sense of fate and shared responsibility. The unity of fate has ignited the spirit of self-sacrifice of all citizens, throughout the archipelago with the resources they have to unite in the fight against colonialism. The unity of fate is able to realize the fighting spirit of the Indonesian nation, as a whole, to rise from oppression.

Cultural unity, namely cultural diversity grows into a form of national culture. As a large nation, Indonesia has high and noble cultural values. culture that evokes a sense of brotherhood and unity in Indonesia, from Sabang to Merauke, with various cultures and traditions being the capital of Indonesia's universality in realizing national ideals. Territorial unity, whose existence cannot be separated from the territory of Indonesia's bloodshed.

### ***Fostering the Value of Indonesian Unity***

Indeed, in the concept of diversity, the values of Indonesian Unity have succeeded in uniting various tribes spread across the archipelago (Anwar, 2018). In a pluralistic Indonesian society, there are two terms that are important to understand, namely plurality (plurality) and diversity (heterogeneity). Plurality as a contraposition to singularity indicates the existence of a situation consisting of plurality, and not singularity (Kusumohamidjojo, 2004). This means that in "Indonesian society" there can be various subgroups of society that cannot be united between one group and another. the existence of +/- 500 ethnic groups in Indonesia confirms this fact. Likewise with culture. Meanwhile, heterogeneity which is the opposite of homogeneity indicates a quality of a situation that holds dissimilarity in its elements (Kusumohamidjojo, 2004). That is, each group can be very different from other groups (Arif & Zuliyah, 2013)

An understanding of the values of *Bhinneka Tunggal Ika* is a necessity that must be owned by the Indonesian people. Because it is on these values that the lives of diverse people can coexist peacefully. Building an understanding of *Bhinneka Tunggal Ika* is not enough to just be taught conceptually in formal classrooms, but more than that, in practice an attitude of mutual respect, mutual acceptance and mutual respect in the midst of diversity must become a habit that is practiced by the community in society. daily life. (Arif & Zuliyah, 2013)

Efforts to increase the understanding of *Bhinneka Tunggal Ika* are a form of love for the homeland of all citizens for a great nation. ways that can be done to the next generation of the nation. The principle of Indonesian Unity is contextually implemented through the values of Indonesian Unity in realizing the Universal War Strategy which can also be pursued through several patterns of behavior as follows:

Placing unity, unity, interests and safety of the nation and state over personal or group interests. This content requires Indonesian citizens to place the interests of the state above personal and group interests. Therefore, conflicts between tribes and religions no longer need to occur, we must respect each other and unite for the sake of Indonesia. Political and economic players must not sacrifice the interests of the state for the sake of their groups, such as the sale of state assets and the community is harmed. Therefore, every citizen must carry out active supervision of saving the interests of the state. (Hanafi, 2018)

Willing to sacrifice for the sake of the nation and state. This charge requires every citizen to be willing to give something as a form of loyalty to the state. Sacrifice to this country can be done by becoming a voluntary military, maintaining environmental security, enforcing discipline, and most citizens are done by working hard and obeying paying taxes as a citizen's obligation. (Hanafi, 2018)

Love the homeland and nation. This content requires every citizen to love or the desire of every citizen to have a sense of Indonesianness. Love for Indonesia can be done by glorifying Indonesia's name in various activities such as sports and science Olympics, increasing human resource capabilities, and preserving Indonesia's natural and cultural wealth. (Hanafi, 2018)

Proud to be the Indonesian nation, the homeland of Indonesia. This content requires an attitude that is manifest and visible from every Indonesian citizen to respect the Indonesian homeland, inherit the nation's culture, works, and things that belong to the Indonesian nation. This proud attitude is shown by boldly and confidently showing identity as an Indonesian citizen both through culture, behavior, and technology that develops in Indonesia, loving Indonesian products is a form of pride in being an Indonesian homeland. (Hanafi, 2018)

Promote association for the sake of unity and national unity with Bhineka Tunggal Ika. This content requires association, and good economic, political, and cultural relations between tribes, islands and religions, so that a harmonious, peaceful, and prosperous society can be established. Prosperity occurs because basically every tribe, religion, and island has a specialty that is of high value, and this is also beneficial for others, so this exchange will increase the value of welfare for humans. (Hanafi, 2018)

The practice of learning the values of Pancasila should prioritize the development of the affective domain. (Tanirejo & Abduh, 2018) is applied to daily activities that are in accordance with the character of the Indonesian nation in the school environment. Diversity education as the philosophy of the Republic of Indonesia was also emphasized in the Nawacita of the 7th President of the Republic of Indonesia for the 2014-2019 Period, Joko Widodo; namely carrying out a national character revolution through civic education that places professional aspects of education, such as historical education, values of patriotism, love for the homeland, the spirit of defending the country and character in the national education curriculum, as well as strengthening diversity and strengthening Indonesia's social restoration through educational policies. diversity and create spaces for dialogue between citizens. (Sugiyadi & Putro, 2017)

### ***Avoiding the diminution of the value of Indonesian Unity.***

The weakening of the values of Indonesian Unity can be caused by several problems, including (1) the quality of human resources is still low; (2) the nation's militancy is approaching a critical point; (3) the identity of the Indonesian nation has faded. (Tanirejo & Abduh, 2018) Facing these various problems, if there is no serious effort, it is possible that the disintegration of the nation can become an actual threat that affects the integrity and sovereignty of the Republic of Indonesia. (Hartono, 2011) Therefore, the disintegration of values Unity must be avoided by ensuring good and superior quality of human resources, fostering the spirit of nationalism and nationalism, and restoring national identity. Therefore, the government must involve all citizens, territories, and other national resources, and be prepared early and carried out in a total, integrated, directed, and continuous manner to uphold state sovereignty, territorial integrity, and the safety of the entire nation from all threats. (Law of the Republic of Indonesia Number 3 of 2002 concerning National Defense, 2002)

It is undeniable that the plurality aspect also has a negative side that needs to be watched out for, especially in terms of religious diversity. The understanding of the teachings of each religion is clearly very different, being very sensitive for adherents of other religions. So if there is one religious adherents offend another religion, then the effect that occurs is the emergence of the assumption of religious blasphemy. (Christianto, 2013) Efforts to prevent the Abuse and/or Blasphemy of Religion, carried out by always developing relationships between fellow Indonesian citizens so that there are no disputes, have become values that must be carried out by the Indonesian people (Suhirwan, 2020). The values that exist in every Indonesian citizen need to be continuously fostered in realizing universality in order to improve national defense.

Ernest Renan, in his book *Qu'est ce qu'une Nation* sees that the essence of the precepts of the Indonesian Unity is *le desir vivre ensemble* (the desire to live together) or *le desir d'etre ensemble* (the desire to exist together). The principle of Indonesian Unity rests on the awareness of the existence of a soul and spiritual principles, which are rooted in past heroism, and grow because of shared suffering, and shared pleasure. The historical similarity of the past has formed historical awareness to remain together in the political entity in the future. This is according to Tjokrowinoto in Taniredja et al. (Taniredja et al., 2010) demands the appreciation of the ethos of pluralism on the one hand, respecting the existence and rights of the nation's elements to *vivre ensemble* and *d'etre ensemble*, the desire to exist together and the desire to live together.

The principle of nationality contains the principle of the unity of the Indonesian Nation which is not narrow, because this principle contains an acknowledgment that every nation is free to determine its own destiny without interfering with one another. dwarfing the values of unity, thereby destroying the universal value of Indonesia.

The number of cases of radicalism with religious backgrounds seems identical to intolerant behavior towards differences, extreme in responding to problems, then using violence as a way to solve problems. (Ratnasari, 2017) Until now, there are still some groups of people who have not been able to accept the meaning of difference, which is the result. differences are forced to merge into one understanding that is built by certain groups. (Anwar, 2018) The values of Indonesian Unity that have been built by these nationalist religious figures need to get serious attention for all citizens throughout the archipelago by using all sources existing resources, to eliminate misinterpretations of the existence of Indonesia, in a total, directed and integrated manner.

The tragedy of violence by radical groups, whether in the name of religion, or other groups, has given the impression and message that their understanding is the most correct, (Anwar, 2018) must be rectified wisely so as not to cause other problems in the future. Differences should be a dynamic of life that can be dialogued, not an excuse for coercing different groups, let alone ending up with violence as a solution.

## **CONCLUSION**

From the description and discussion above, the following conclusions can be drawn: In the life of the nation and state in Indonesia, there has been a decline in the understanding of the values of Unity in Indonesia, in various circles, children, youth, adults and even in party groups.

In order to realize the values of Indonesian unity in the life of the nation and state in a total, directed, integrated and continuous manner, it can be done starting with a strategy of exploring the values of Indonesian Unity, then cultivating the values of Indonesian unity, and then avoiding the values of Indonesian Unity towards all citizens throughout the archipelago by utilizing all available national resources.

The embodiment of the values of Indonesian unity contained in the third principle of Pancasila must pay attention to the universal values of Indonesia, including populist and regionalism in the form of a universal war strategy.

### **Recommendation**

The ideas and ideas in this paper can be used as a guide in restoring the pattern of life of the Indonesian people into an expected order based on the values of the third precept of Pancasila, Indonesian Unity, so that peace, security and prosperity can be realized.

Efforts that have been carried out previously through planned programs can be reviewed so that they can be developed in the future, such as the Pancasila Guidance and Practice (P4) program, and the Revitalization of Pancasila values through a mental revolution program.

In-depth research is needed to continue to explore the Pancasila values contained in the Pancasila points so that their implementation can always be improved in the life of the nation and state which continues to experience changes, so that the values of Pancasila which have begun to be forgotten by the nation's young generation, can be understood again. correctly.

The importance of planned Pancasila education encourages and fosters a national spirit, strengthens tolerance values, fosters appreciation for socio-cultural diversity, strengthens understanding of civil and civic rights, and responsibilities as good citizens.

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