

Role of National Leadership with Pancasila Character in Optimizing the State Defend Awareness

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ABSTRACT

The multidimensional crisis faced by the Indonesian today requires a national leadership with Pancasila character. The weakness of national leadership is realized to have implications on the weakening of state defend awareness. State defend awareness is one of the important capitals in national development and also in solving various problems of the nation. State defend awareness will be influenced by one of the national leadership qualities. Pancasila as the foundation of state and state philosophy should be a guide and a referral in the conduct of every national leadership practice. This research aims to explain the role of national leadership that has the Pancasila character in optimizing state defend awareness. This study uses a qualitative descriptive approach. The results showed that the role of national leadership that has Pancasila character in building a state defend awareness is as a guide for the community in achieving the objectives of the country. Secondly, as the builder of the moral force of society in implementing state defend in national's life. Meanwhile, the third role is as an inspirational role model for society.

Keywords: role, national leadership, Pancasila character, state defend awareness

INTRODUCTION

Indonesia is the largest archipelago in the world, consisting of a variety of ethnic groups. As a country born from a variety of religions, cultures and customs, the challenge of caring for diversity is something that is not easy to do. It takes a strong leadership character to be able to lead and to keep the grace of the heterogeneity that God almighty has given to the Indonesian nation.

In the history of Indonesia's journey, there have been several changes of national leadership since the founding of the Republic. However, at least the national integration till this date still remain intact. This doesn't mean that waves of Threats, Challenges, Obstacles and Distractions (TCOD) will disappear just like that. A variety of threats and subsequent disruptions will likely never cease to come to test the sense of unity of the nation. As a large nation with abundant natural resources, there are certain parties that have an interest in the natural resources of Indonesia.

The magnitude of the challenge faced by the Indonesian nation clearly requires ideological power as the basis of thinking and acting every Indonesian citizen. For that reasons the basic concept of the philosophy of Pancasila based on historical values, ideals and ideology, present as a guide to reach the country's objectives [1]. The philosophy of Pancasila guides the people of Indonesia to view the dynamics of life and to determine the direction of economic, political, socio-cultural, security and environmental defense to an advanced, independent, fair and prosperous society.

The development of today's strategic environment increasingly makes the threat appear more complex. The phenomenon of globalization is very influential in the shift or transformation of values, attitudes and behaviors on all aspects of community life, nation and state. Positive changes can solidify the values of Pancasila as the philosophy of the nation's life and develop a more quality national life. While the negative changes must be detected and watched out early and perform preventive actions of various forms and the potential of threats against the country [2].

The decreasing sense of nationalism in the community characterized by increased regional fanaticism, the strengthening of individualism that eliminates togetherness, prioritizes personal interests, mutual cooperation and sense of self-sacrifice already fading and decreasing a sense of pride as an Indonesian nation, is one sign of weak awareness of the current state defense.

The defense of the state is in essence a reflection of the love of citizens for their country based on their awareness and responsibility as citizens to protect the entire nation and the whole of Indonesia's blood from various threats both coming from within and outside the country. State problems that exist today such as the rise of radicalism, intolerance, terrorism, social conflict, individualism, increasingly sharp economic gaps, endless political upheaval, and so on, when viewed from the perspective of national state defense, it is a sign that there is a spirit of love to the country that seems to be lost in the community. The public became permissive to various violations of the law including corruption, [2], the current number one state enemy. In essence, the multidimensional crisis that struck the country is based on one major problem, more and more eroded awareness of the defense of the Indonesian people's current state.

One of the causes of weakening the state defense is the crisis of leadership presence without implementation of Pancasila as a source of inspiration and guidelines to achieve the national objectives as mandated in the opening of the 1945 Constitution of the Republic of Indonesia (hereinafter referred to as UUD 1945), that is, protecting all Indonesians and all Indonesia's blood, advancing the general welfare, educate the nation's life, conduct world discipline, and social justice. Pancasila is the most fundamental national consensus for the nation of Indonesia and also as a key to maintain the unity of the nation by constitutional [4]. Because of this as the basis of the country, Pancasila has functions and roles as a guideline and a grip in attitudes, behavior, and acts in the daily life, in a society, nation, and state for the nation of Indonesia.

National leadership plays an important role in developing society's attitudes and optimism in developing the awareness of state defense. Ignorance of the leader in implementing the values of Pancasila in the state implementation will cause distrust of society to the existing leadership. The most extreme impact that arises is the attitude of people distrust (unbelief) to the government due to various policies taken that tend not to be oriented to the interests of the people.

One example is when the Covid-19 pandemic began to spread in early January of 2020 then. Some officials made statements that seemed to "underestimate" the virus originating from Wuhan, China. seemed not responded with careful preparation in facing the threat of the Covid-19 pandemic. Even according to Chairil [3], the Government seems to be doing desecuritization, which is an attempt to lead out the issue of Covid-19 of security discourse, so that the issue is not considered a threat that does not require security handling. In fact, at that time, some parties have been reminded of the possibility of the presence of Corona viruses in Indonesia.

Not to mention the problem regarding the dualism of government policy in the face of the Covid-19 is considered inconsistent [5], that is when the question of whether or not an online motorcycle taxi (ojek online) can transport passengers when the Large-Scale Social Restrictions (PSBB) is applied. Likewise with the problem of distribution of social assistance funds that seem messy due to inaccurate data on the poor people in the field, so, many misguided aid and it can aggravate the burden on the state budget (APBN) [6]. This can indicate that there is a missed management at the leadership level that could lead to decreasing the governmental prestige. On the other hand, this phenomenon can lead to an increasingly stronger community apathy and have implications for the decline in state defend awareness with weak leadership aspects.

Therefore, at this point the role and the existence of leaders are very important. The leader is the mobilizer and motivator of all the nation's components to run national life in order to achieve national objectives. For the Indonesian nation, it is needed to be a national leader system that can run the vision of national development based on the philosophical values of Pancasila [7]. The role of national leadership is very influential about citizen's awareness of defending the country. Thus, how the role of national leadership that has a Pancasila character can provide an optimization impact on public's state defense awareness. The author attempts to analyze the relationship between the national leadership of Pancasila character and the optimization of state defend awareness.

RESEARCH METHODS

This research uses a qualitative approach with the design of phenomenology, which is an observation of various phenomena that emerge as a form of reality that appears in the field. The method of research conducted in this study is by library research method or often also referred to as literature research with descriptive analysis. This method of study relates to theoretical studies and other references relating to the value, culture and norms that develop in the social situation under research [8]. The method of collecting data is used in literature studies by collecting information from multiple books, journals and some resources from the Internet. The data obtained is then processed to be analyzed and presented in a descriptive narrative.

The research was conducted in March until June of year 2020. Implementation of this research conducted in Jakarta and Bogor area. This research is done by the library research method without

interviewing with the informant/speaker. All data collected is obtained from books, journals and also information available on the Internet/related electronic media. The data collected in this research are sourced from secondary data on the Internet, electronic mass media, journals, etc. In addition, researchers also undertake a phenomenological approach to collecting data, that is by observing the reality of facts on the field of research objects. The data that has been collected is then analyzed using a qualitative descriptive analysis based on some of the literature used for the later conclusions.

RESULTS AND DISCUSSION

The independence of the Indonesian people from the shackles of the colonialists on August 17, 1945 is not a gift or gifts from the colonial, but is the result of the struggle of all Indonesian people based on a sense of unity and high unity to realize the common ideals of independence. This sense of togetherness is not built on the basis of origin, ethnicity, religion and geography, but rather a feeling of shared destiny and continuity as a colonized nation. The proclamation of independence is the accumulation and spirit of nationalism of Indonesian people accompanied by a feeling of sacrifice willingly for the realization of an independent homeland from the invaders. In this era, every citizen should emulate every struggle of the nation's predecessors in sacrifice willingly and the spirit of nationalism in the form defending the country.

Implementation of the spirit and the vigor of nationalism that is willing to sacrifice for the country and the nation is expected not only discourse and debate opinions, but must be a real positive contribution in the development of nations and countries. As part of the nation's components, there needs to be a gesture of caring and reminding the spirit of nationalism that has been demonstrated by the predecessors of this country that continues to be intriguing for the Indonesian generation now and later. The spirit of sacrifice for the nation and country must accompany each step of all successor generations of the Republic of Indonesia which implemented in the implementation of daily tasks according to their respective profession. The affirmation of the need to preserve the spirit of nationalism in all components of the Indonesian nation, means that it covers all levels of society from the rural and suburbs, to the educated and leaders who sit in power.

Leadership Concept

Some leadership experts try to define the sense of leadership being reviewed from various aspects. The theories of leadership expressed by experts, generally trying to explain the factors that allow the appearance of a leader, both from the character of which is owned or due to the environment / situation. Based on character theory, leadership is the character or behavior of a leader. This is understandable because research on leadership initially focuses on aspects of physical, intellectual, and personality traits that can be distinguished between the leader and those led. The leadership-based approach, assumes that the leader always has the advantage compared to the person he led.

According to Hersey and Blanchard [9] defines a leader as someone who can influence another person or group to perform a maximum performance that has been set in accordance with organizational objectives. Meanwhile, according to Kartono [10], the leader is a member of the group who is most influential in the activities of his group and who plays an important role in formulating or achieving the objectives of the group. A leader is a distributor of thoughts, actions and activities that affect and carry out work. This means that the leader always covers a large number of power problems.

Furthermore, Wahjosumidjo [11] states that leadership is an ability inherent to a leader in certain traits such as personality, ability and capability. Leadership is also a series of leader activities that cannot be separated with the position and style or behavior of the leader itself. Leadership is the process between relationships or interactions between leaders, followers, and situations.

According to Adair [12], a leader is a type of person (with leadership qualities) who has the right knowledge and skills to lead a group to reach its objective with voluntarily. Personality and character cannot be separated from leadership. Adair believes that there are certain traits of general leadership that a leader must have and seven of them are important:

1. Enthusiasm
2. Integrity
3. Toughness
4. Fairness
5. Warmth
6. Humility
7. Confidence

It is generally concluded that the leader is a person who has the ability, proficiency, and confidence to direct the group members to the desired destination. Moreover, leadership can be defined as a based activity to influence people to achieve their desired goals. Leadership is a reflection of relationship interactions and influences between leaders and people led.

National leadership

A country is at least built on four main foundations, which are sovereign governments, people, legitimate territories and binding constitutions. As a democratic country, Indonesia places the people as the highest sovereignty, which is run through the concept of representation in legislative institutions. The government system adopted by Indonesia is *Trias Politica*, where the state distributes power into three institutions that is executives, legislative and judicial. Legislative institutions are lawmakers, executives are legal executor, whereas the judiciary is the power to adjudicate for violations of the Law [13]. In fact, the three institutions are included in the sense of national leadership conception, which must synergize and cooperate in organizing the government to run the people's mandate in order to achieve national objectives.

In a speech, the 3rd President of the Republic of Indonesia, BJ Habibie once said that the national leadership is a group of nation leaders in all level of national life in Asta Gatra on the field/sector, that is in the superstructure, infrastructure and substructure, formal and informal that has the capability and authority to direct/mobilize national life (nation and state) in order to achieve national objectives based on Pancasila and UUD 1945 and to observe and understand the development of strategic environment in anticipation of various problems in utilizing opportunities [14]. In addition, national leadership also requires human resources (SDM), capable of science and technology that is based on national ideology values, and can interact with other components of the nation in shared life [7].

Furthermore, Nugroho [7] stated that national leadership should have foresight or have a clear vision, which is able to reach uncertainty in a rapidly changing environment. National leadership should be able to control the strategy of bureaucratic reform implementation in the signs of good

governance, that is (i) building community confidence, (ii) building commitments and participation, (iii) changing the mindset, culture and values of work and (iv) ensuring the sustainability of the system and anticipating changes.

As a nation consisting of diversity (plurality), the role of national leadership is very central as the adhesive of all elements of the Indonesian nation. The characteristic of this diversity is characterized by its horizontal and vertical characteristics [15]. The horizontal feature is in the fact that there are social units that based on various differences in ethnic groups, religions, customs and regional. This diversity is caused by several factors, such as the geographical state, where the Indonesian region which is divided into 17,845 Islands is a very significant factor to the creation of the pluralistic ethnic groups of Indonesia. The second factor is Indonesia's location between two continents and two oceans. This is very influential in the creation of geopolitics and geocultures of Indonesia. While the third factor is the nature condition and different soil structures among the different regions of the archipelago, thus creating patterns and ways of life and traditions are not the same.

The vertical feature is another picture of the structure of the Indonesian society in the form of differences in social layers between the top and bottom layers. Vertical is another picture of the structure of Indonesian society in the form of differences in social layers between the top and bottom layers. This obvious social layer is seen in a number of people based on their abilities and mastery that are economic, political, scientific, and so on. Some people, in this case, are in a weak position or on the lower layer, while the other small one, the rich, the "ruling", and the educated are on the top layer. Such a phenomenon is vulnerable to the source of conflict. So that the conflict due to a horizontal grouping difference are inevitable. This can be a barrier to the achievement of national objectives, one of which is oriented to the development of Indonesian society.

The National Leadership with Pancasila Character

The Pancasila initiated by the founding fathers is a set of values excavated from the roots of the Indonesian ancestors. President Sukarno once said that Pancasila was a *Weltanschauung* or a basic philosophy, a comprehensive conception. Pancasila is a tool of unite the nation, which also in fact one tool in the struggle to eliminate all diseases that have been crossed over decades is especially imperialism [16].

Pancasila is also a national consensus, social contracts, and social imaginary which is the fundamental for the implementation of the nation's life and state of Indonesia, including the aspect of the state organizing. As a democratic country based on Pancasila ideology, it is proper that national leadership behavior is able to reflect the values and character of Pancasila as the basis in thinking and acting should be able to "live" and become a guide for national leadership in achieving national objectives.

The correlation between ideological and leadership values in a nation is the relationship between the system and its subsystems. Pancasila ideology as a manifestation of the nation's self-image as the main system, while leadership as a subsystem is a process within, and the two cannot be separated. The main tool of the nation in achieving the objectives like it wants is in the process of leadership, which refers to the desire to be together. That is, the realization that the nation is a

completeness consisting of various components that must sustain and support in achieving the goals and objectives of the national [17].

The national leadership with characteristic of Pancasila is a form of the ability of the leader to invite, influence and direct and mobilize all components of the Indonesian nation together, synergize and empower all potential to overcome the problems of the nation in order to achieve national objectives based on the values of Pancasila. This includes empowering the Indonesian diaspora in various parts of the world who also have the same rights and obligations as citizens who live in the territory of the country. These diasporas are a source of life for the welfare of citizens, who also have an obligation to foster unity and harmony among fellow citizens and participate in maintaining the implementation of the Pancasila's value [18]. Therefore, the national leadership of Pancasila character is the answer and solution to all the multidimensional crisis that covers the problems of the nation to the present.

The current national leadership conditions are still not achieving an ideal level. Various leadership problems are still involved in organizing the state. The integrity of national leaders in solving the various nation problems is currently assessed to be effective and careful in creating or issuing policies. Some policies are considered to be still not oriented towards the enforcement of sovereignty of the country, but it tends to be only for the sake of certain parties or circles. In addition, the credibility of the national leadership in providing a moral role model has not yet provided a good example to the public as there are still many executive, legislative and judicial officials involved in corruption.

The history of the national leadership journey has shown that the process of making the values of Pancasila is always colored with various constraints, thus causing unimplemented values properly. Some inconsistent attitudes in the manifestation of the values of Pancasila have always experienced a wide discredit position. The journey of Pancasila which started from the Old Order to the current Reform Order, presents a nuance that is always dilemma in the inconsistency of the various components of the nation in implementing it.

Revitalizing the values of Pancasila in the national leadership is an urgent necessity at this time. Various problems of the nation must be resolved through the national leadership oriented and based on the values of Pancasila. The making of the values of Pancasila into the national leadership will make national leadership into the leadership of Pancasila character. So that it will firmly strengthen the direction of achievement of goals and national goals continuously in a life that is always dynamic and experiencing various modifications in its achievement through the realization of a steady national leadership [17].

Pancasila values are a set of values that are contained in the five principle of Pancasila. These values are the reference for national leadership in carrying out all government policies. The five values as stipulated in Tap MPR No. II/MPR/1978 are [19]:

Divine Value

The value of One and Only God means that there is recognition and belief of the Indonesian people in the existence of God as the creator of the universe. This value states that Indonesia is a nation

that God is not a nation of atheists. In addition, the value of divine also means that Indonesia guarantees freedom to embrace religion, as well as prohibiting compulsion in embracing religion.

Humanitarian Value

This value implies that the awareness of attitudes and behaviors in accordance with the moral values in living together on the basis of the demands of conscience recognizes the equality of degrees, equality of rights and obligations among human beings. In addition, this value also contains an understanding of developing a sense of tolerance, upholding humanity and appreciation of human rights.

Unity value

Unity value means the embodiment of unity is supported by the determination of the people to foster a sense of nationalism and recognition of the diversity of tribes, cultures, religions and also customs. In addition, the attitude of willing to sacrifice for the benefit of the nation and country based on the love of Homeland and promote Association for the sake of unity of a diverse nation.

Populist Value

The people value containing the meaning of Indonesia as a democracy puts the nation as the supreme sovereign through a representative institution. Deliberation system for consensus is based on the spirit of the family to be a reference in taking every decision. Decisions taken must be morally accountable to God Almighty, uphold human dignity and value, the value of truth and justice.

Justice value

The value of social justice for all Indonesians is meant as a basis as well as the country's implementation objectives. that is, fair Indonesian society, affluent and prosperous. The country plays a role in realizing the climate of justice and equality within the national development, without ever taking partiality against certain groups or clusters. In other words, social justice applied in every area of socio-economic life, politics, culture, and so on is justice without discrimination.

From the description of the values of Pancasila above, in the context of national leadership, the national leadership with the character of Pancasila can be described through the following explanation:

1. The national leadership that has the divine value of God is the leadership that makes values and strong religious norms and faith as a moral grip in thinking and acting (theological leadership). The ruler with god characteristic will not do things contrary to religious value such as corruption, collusion, greed, people's lying, and other unpraised worthy acts. The ruler with god characteristic was the leader who set himself up as a people servant and who served as god servants. He will always prioritize to serve his people because basically the task of being carried as a leader is part of his devotion to God, so that always give the best in every trust given.
2. The national leadership is a committed leadership to the enforcement of humanitarian principles that apply to all Indonesian citizens as well as the care of the universal human Rights (humanist leadership). The leadership of Pancasila character will always seek the human setting of harmonious and humanistic, civilized, unoppressive and respect every human being as a fellow God with a nurturing treatment.

3. Leadership based on unity value is a leadership that appreciates every difference (plurality) and social diversity (Unitarian leadership). The difference is part of God's destiny and power that cannot be avoided, but it must be managed in such a way. A leader based on the third term is a unified leader not a scatter leader. He never stood on any of the ramparts while carrying out his national leadership mandate, because he realized that every person he led had a right to be served. In addition, leaders with unity characters are not discriminatory about the interests of certain individuals or groups. All are based on the love of the homeland that is manifested in the form of desire willingly sacrificed for the benefit of the nation.
4. A leader who has populist character is a Democratic leader. He always puts the people as the main subject of development in national and state life, both in the field of politics, economics, culture, science and technology. The character of populist is the main characteristic of the Pancasila leader who is far from authoritarian nature and becomes a down-to-earth leader. In addition, the leaders with character are always open to criticism for development. Any criticism that comes is not perceived as an "assault" that threatens the legitimacy of leadership. He understands that, living in a democratic socio-political environment gives the opportunity for anyone to articulate his idea and ideas in the democratic space as a form of public participation in governance. In the context of the principal of populist economy, the character leadership of Pancasila strongly avoids and rejects the practices of monopolies, oligopoly in the country's contemplation that clearly harms many people. Therefore, the value of the populist is a must-have of the leader with Pancasila's character.
5. The leadership with character of Pancasila is a leader based on the values of social justice. The principles of social justice are based on the views on social welfare. Social-Justice leaders always strive to realize a fair, affluent and prosperous community as stated in the national goals set out in specified in UUD 1945. Social justice also means that every citizen is entitled to a fair treatment in a wide range of legal, political, economic, social and cultural areas. Then what is not less important, the leadership that holds the principle of social justice is characterized by taking sides of the small people and marginalists who also have the same opportunity to gain prosperous life.

The Role of the National Leadership of Pancasila in Optimizing State Defense Awareness

According to Merriam-Webster Dictionary, roles are a function or part performed especially in a particular operation or process. Furthermore, according to Soekanto [20], the role is a dynamic aspect of the position or status that a person has in carrying out his rights and obligations in accordance with his position. Meanwhile, role is an act of a person in a certain way in exercising his rights and obligations according to the position he has.

As has been explained in the above description, the role of national leadership with the character of Pancasila can be part of the solution for the various multidimensional crises currently facing the Indonesian people. Revitalizing the values of Pancasila in the implementation of national leadership becomes a necessity to be realized so that the nation is not soluble in a prolonged crisis. However, it must also be supported by a sense of state defense awareness of all parts of the nation. The optimal community for state defense awareness will improve the community's participation in the development and progress of the nation to achieve national objectives.

In the UUD 1945 article 27 verse (3) mentions that each citizen has the right and must participate in the State defense efforts. This means the rights and obligations of state defense have been inherent in every citizen and gain recognition and legitimacy. The participation of citizens in national defense is also not separated from the defense system of Indonesia adopted by the system of Total Defense (Sishanta) as stated in article 1 number 2 Law No. 3 year 2002 on State Defense. It is mentioned that Sishanta means a defense system that involves all citizens, territories and other national resources, and is prepared in an early manner by the Government and held in total, integrated, directed and continuing to enforce the sovereignty of the state, the integrity of the territory and the salvation of all nations from all threats [21].

Law No. 23 of 2019 article 1 number 11 states that national defense is a determination, attitudes, and behaviors of the convictions of citizens, both individually and collectively in maintaining the sovereignty of the State, the integrity of the territory, and the safety of the nation and the country that is animated by his love for The Unitary State of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution of the Republic of Indonesia in ensuring the survival of the Indonesian nation and the State from various threats. In the new paradigm of defense science, state defense is a new concept that enriches the treasures of defense science. According to Tippe [22], The strong nation is a nation that is strong in the country and the united people, and vice versa, the weak nation is a nation that is a country of weak unity. This means that the national defense, the stronger the defense of the country. The weaker the national defense, the weaker the country's defense.

According to Subagyo [23], the relationship between state and citizens in the context of state defense is reciprocal relationship. State need citizens, whereas citizens need a state. Between citizens and state in need, complement each other, and replenish each other. The relationship between state and citizen is complementary so that it can provide strong and powerful strength when the two parties unite to build the nation State Building. The country will be strong and sturdy when its citizens unite and solid defend the country. Citizens will be comfortable, safe, peaceful and prosperous if the country is strong and robust because of the strong security assurance of the country.

National leadership is a representation of the country that is present to provide security protection and also welfare to citizens. On the other hand, citizens are also obliged to provide advocacy when the country is threatened by the threat of direct or indirect enemies attacking the State building. Country's defense committed by citizens other than because of the mandate of the Constitution, but also because it is encouraged by the moral force and conscience to defend against national leadership that empowers the value of Pancasila in the context of carrying out its obligations to protect the country.

The development of community conditions nowadays raises the phenomenon of still low sense of country defense awareness in the community. This can be seen from some symptoms that exist in the middle of society, which can be used as a barometer will still lack the awareness of national defense. Some examples, for example, community apathy, still rampant social conflict between community groups in the form of clashes between villages or between residents which are actually triggered by trivial problems of a personal nature, religious-based radicalism, student brawl, low love for domestic products, local culture increasingly eroded by the invasion of foreign cultures,

political polarization at the grassroots level and many other phenomena that are of great concern in the midst of the growing challenges the country must face.

The various phenomena are increasingly exacerbated by the fact that the level of public confidence in State institutions and social institutions tends to decrease. This is based on a survey conducted by LSI in 2019 ago which mentions that the public trust in state institutions such as the President, DPR, DPD, MK, MA decreased compared with the previous year, after the implementation of the presidential elections directly in mid-2019 [24]. This increasingly to raises the concern that the authority of the leadership in the eyes of the community can be implicated in the decreasing the awareness of national defense. In fact, there is a level of trust from the community to the performance of State institutions is an important factor in presenting a legitimate government. In terms of state defense, the quality of national leadership that is guided to the philosophy of Pancasila becomes one of the keys in maintaining the spirit of state defense as part of the Total Defense System.

According to the author, the quality of national leadership substantially has a causality relationship with the quality of state defense awareness. At this point, the national leadership that has the Pancasila character will strengthen the construction of community awareness. Vice versa, a national leadership that does not adhere to the values of Pancasila will have implications for the sense of state defense awareness which has the potential to continue to fade.

The role of national leadership with Pancasila character in optimizing state defense awareness can generally be described in the following points, the first is as a guide, a pointer, and a pilot for the community in achieving the objectives of the country. The function of the leader is the bridging of the members' needs towards the organizational objectives. In this context, the people as a group of community must know and understand correctly the purpose of the country to be achieved. This is where the importance of national leadership role in communicating the state vision clearly and leading citizens to know the understanding of the good state. A good understanding of the community towards the national goal will be able to optimize state defense awareness of the community itself, because the determination to conduct a state of defense is built on the basis of a strong understanding of the state's vision or objectives. The state defense obligations of each citizen are inspired by a comprehensive understanding of the noble objectives of the country based on Pancasila as contained in the fourth paragraph of UUD 1945 *Preamble*.

The second role is as the developer of the moral force of society in implementing state defense in national and state life (moral builder). National leadership that has the character of Pancasila is one of the factors that can influence the moral improvement of citizens in implementing state defense. The national leadership with Pancasila character will produce a community of Pancasila with state defense spirit. Moral is a mental condition that keeps a person brave, vigorous, disciplined to do something and leadership must be able to maintain the moral and spirit of citizens to continue to love the homeland and fight for the best for his country. State defense awareness that is based on strong moral will have a tough fighting power to make optimal defense to the country as a form of love for the homeland.

Meanwhile, the third role of national leadership which has the character of Pancasila in optimizing awareness of state defense is as a source of inspirational role models. Leadership with the character

of Pancasila is leadership that is able to exemplify every attitude and behavior. Currently, there are still not many national leaderships that can show moral exemplary attitude and behavior. This is due to still weak the leadership integrity based on Pancasila so that it is not able to implement the mindset, patterns of attitudes and patterns of follow-up of the nations that always prioritize the interests of the nation and the country above personal interests and groups. The leadership of Pancasila has always been able to motivate, inspire and empower all components of the nation through the transparency in attitudes and behaviors so that it will be able to empower the whole potential of physical, mental and spiritual to conduct the state defense consistently and continuously.

CONCLUSION AND RECOMMENDATION

Conclusion

The state defense awareness is an essential and must-have for every Indonesian citizen as a manifestation of its rights and obligations in the State of defense as mandated by the UUD 1945. Country defense awareness becomes the basic capital as well as the nation's strength, in order to safeguard the unity, sovereignty and survival of the nation and country of Indonesia.

National leadership is a form of ability that is embodied in the form of leader roles to be able to invite, influence and direct and mobilize all components of the Indonesian nation together to synergize and be effective in overcoming national problems in the context of achieving national goals including optimizing awareness of defending the community state.

In optimizing state defense awareness, the role of national leadership with Pancasila character is as guide, a pointer, and a pilot for community in achieving the objectives of the country. People as a group of community should know and understand correctly the purpose of the country to be achieved. The role of national leadership in communicating the state's vision clearly and leading citizens to develop understanding of good state. Thus, the national defense obligations of each citizen are inspired by a comprehensive understanding of the noble objectives of the country based on Pancasila as contained in the fourth paragraph of the UUD 1945.

Second is the role of the builder of the moral force of society in implementing country defense in national and State life (moral builder). The national leadership of Pancasila must be able to maintain the moral and spirit of citizens to be able to continue to love the homeland and present the best for his country. State defense awareness that is based on strong moral will have a tough fighting power to make optimal defense to the country.

The third, the national leadership that has the Pancasila character is able to be a source of an inspirational role model. Currently, the country is experiencing a crisis of exemplary where one of the reasons is the weak integrity of the leader. The leadership with Pancasila character has been able to bring about a sense of daily attitudes and behaviors in the country. Therefore, according to the authors, the community will be consciously moved to conduct country defense if the integrity and exemplary of the country has properly reflect the values of Pancasila.

Recommendation

Efforts to bring the national leadership with Pancasila character is a necessity to be able to optimize the awareness of the people's state defend. Each component of the nation can play a role in realizing

the national leadership that is based on the values of Pancasila. Therefore, in selecting or bringing up national leadership with the Pancasila character, should consider at least some aspects such as integrity, exemplary and also high motivating ability to be able to continue to grow and develop the state defense awareness in every time to face every challenge.

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