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Archipelagic Insights in Solving National Cultural Conflicts in Indonesia

Waal Mukhayun Mukri*

Universitas Negeri Semarang, Indonesia

Waspiah Waspiah 

Faculty of Law, Universitas Negeri Semarang, Indonesia



ABSTRACT: The Archipelagic Insight is one of the important things, not only in strengthening the national character but also in positioning various problems in the eyes of nationalism and Indonesianness. This study aims to analyze the role of archipelago insight in solving various national cultural conflicts. The method used in this study is a literature study, in which the author examines various theories and research results related to the archipelago's insight as a means of solving problems of national cultural conflict. This study finds and emphasizes that with the diversity of ethnicity, race, religion, belief and culture in Indonesia, various potential conflicts always arise. The heterogeneous character of the Indonesian nation becomes a conflict related to culture which is very likely to occur. In addition, in this study, the archipelago insight is considered capable of resolving various potential conflicts, including cultural conflicts, whether through the Pancasila philosophy approach, regional, socio-cultural, or historical aspects.

* Corresponding author's email: waalmukhayunmukri@students.unnes.ac.id

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I. INTRODUCTION

Indonesia adheres to the understanding of an archipelagic state based on the Archipelago Concept, namely the sea as a land link so that the territory of the country becomes a whole as the Motherland, and this is called an archipelagic country.¹ In terms of the phenomenon of Indonesian geography, this has resulted in the condition of the community with multi-culture. In the life of the nation and state, diversity (opinions, beliefs, relationships, etc.) requires an adhesive so that the nation concerned can unite to maintain the integrity of the

¹ Lilis Dewi Ratih, and Fatma Ulfatun Najicha. "Wawasan nusantara sebagai upaya membangun rasa dan sikap nasionalisme warga negara: sebuah tinjauan literatur." *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 10, No. 2 (2021): 59-64; Arga Ilyasa, "Wawasan Nusantara." *UNUSIA CONFERENCE* 1, No. 1. (2021); Rodi Aminullah, and Muslihul Umam. "Pancasila sebagai Wawasan Nusantara." *Jurnal Al-Allam* 1, No. 1 (2020): 1-16.

country. The efforts of the government and the people to organize their lives require a conception in the form of a National Insight which is intended to ensure survival, territorial integrity, and identity.²

The definition of archipelago insight is how the nation views Indonesia towards the people, nation, and territory of the Unitary State of the Republic of Indonesia. The regional perspective in the sense of archipelago insight includes land, sea, and air on it as a unit of political, economic, social, cultural and security defense. This national insight then becomes the view or vision of the nation to achieve its national goals and ideals. So, by studying the insights of the archipelago, it is hoped that the spirit of nationalism will grow in every Indonesian citizen. Unity meaning oneness, oneness, singularity, unit. Unity can also be interpreted as the result of a deeply rooted unity. So, the importance of unity and unity for the Indonesian nation can be interpreted as the union of various swans with various differences in religion, tribe, language, and customs that inhabit the territory of Indonesia into one whole and harmonious roundness.³ It is important to have an attitude of unity and unity between the citizens of the community and the integrity of the nation and the state. Without a sense of unity and unity, the nation will be divided. The importance of unity and unity for the nation Indonesia is not to be easily divided. Unity is essential to the sovereignty and independence of the nation. The importance of unity and unity for the Indonesian nation also symbolizes the formation of the Unitary

² Hafidh Muhammad Akbar, and Fatma Ulfatun Najicha. "Upaya Memperkuat Jati Diri Bangsa Melalui Pemahaman Wawasan Nusantara di Era Gempuran Kebudayaan Asing." *Jurnal Kewarganegaraan* 6, No. 1 (2022): 2122-2127.

³ Lutfi Nur Aini, "Pentingnya Wawasan Nusantara untuk Mengutamakan Persatuan Dan Kesatuan." *OSF Preprints*. December 19 (2021). DOI: 10.31219/osf.io/kyjvq

State of the Republic of Indonesia. The Republic of Indonesia is formed on unity and unity over the equality of fate, culture, region, and existing principles.⁴

As a country with multi-culture, Indonesia has great potential for conflicts between cultures in society. Conflicts that occur in the life of the Indonesian nation as seen in recent times in a number of regions can be classified as conflicts that have the potential to threaten and endanger the integrity of the life of the nation and state. Conflicts between regions, tribes, religions, and groups that now often occur will only divide the spirit of unity and unity of the Indonesian nation.⁵

II. METHODS

This study used literature research concerning *Wawasan Nusantara* or Archipelagic Insights on cultural conflicts resolution in Indonesia. The study compared some previous studies related to the topic. This study aims to describe and analyze some points, *first*, the meaning of the archipelago insight, *second*, what is the condition of understanding the insight of the archipelago by Indonesian citizens, *third*, how is the cultural conflict that occurs in the Indonesian archipelago, *fourth*, how are the efforts to resolve the cultural conflicts of the Indonesian archipelago, and *fifth*, how do we increase

⁴ Aini, 2015.

⁵ Afandi Munif, "Potret masyarakat multikultural di Indonesia." *Journal Multicultural of Islamic Education* 2, No. 1 (2018); Idrus Ruslan, "Membangun' nasionalisme Sebagai Solusi untuk Mengatasi Konflik Sara di Indonesia." *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 10, No. 1 (2014): 85-102; Ketut Gunawan, and Yohanes Rante. "Manajemen Konflik Atasi Dampak Masyarakat Multikultural di Indonesia." *Jurnal Mitra Ekonomi dan Manajemen Bisnis* 2, No. 2 (2011): 212-224.

the understanding of nusantara insights for Indonesian citizen culture.

III. THE NUSANTARA INSIGHTS: FROM LEGAL POLICY INTO PRACTICES

Wawasan Nusantara is the National Insight of the Indonesian Nation which underlies the governance of the Indonesian nation in its efforts to achieve its national ideals. Based on the provisions of the People's Consultative Assembly of the Republic of Indonesia No TAP IV / MPR/1973 and subsequent provisions on the outlines of the Direction of Negara, are included in the Basic Pattern of National Development that the Insight of the Archipelago is "*Insight*" in achieving the goals of National Development.⁶ In the further, the archipelago insight recognized as the political doctrine of the Indonesian nation to maintain the survival of the Republic of Indonesia, which is based on Pancasila and the 1945 Constitution by taking into account the influence of geography, economy, demographics, technology and available strategic possibilities.⁷ In other words, Nusantara's insight is the geopolitics of Indonesia. And the values contained in the archipelago insight have been integrated into five aspects internally, namely regional unity, national unity, economic unity, cultural unity, and defense unity, while for external integration it is

⁶ Iskandar Ramis, "Implementasi Wawasan Nusantara Menghadapi Perkembangan Geopolitik Negara-negara di Asia Pasifik". *Thesis*. (Depok: Universitas Indonesia, 2015)

⁷ Arief Adi Purwoko, "The Material of Wawasan Nusantara as Indonesian Geopolitic Note and the Implementation in Islamic State University." *Jurnal Pendidikan Islam* 14, No. 1 (2021): 80-95; Yudi Krisno Wicaksono, "Strengthening the Indonesian Archipelagic Vision: New Map of the Unitary State of the Republic of Indonesia." *PalArch's Journal of Archaeology of Egypt/Egyptology* 17, No. 9 (2020): 5107-5118; Greg Acciaoli, "'Archipelagic culture' as an exclusionary government discourse in Indonesia." *The Asia Pacific Journal of Anthropology* 2, No. 1 (2001): 1-23.

sought by participating in realizing world order based on the independence of lasting peace and social justice.⁸

The purpose of *Wawasan Nusantara* is to realize high Nationalism in all aspects of people's lives, which prioritizes national interests over the interests of individuals, groups, groups, tribes, or regions. The position of *Wawasan Nusantara* itself is in the Hierarchy of Social Paradigms, starting from: In realizing high nationalism it is not an easy thing, where with the current globalization resulting in liberalization and domination of the free market. Moreover, in the same context, the book entitled *Nasionalisme dan Ketahanan Budaya Indonesia: Sebuah Tantangan* (Nationalism and Indonesian Cultural Resilience: A Challenge) written by M. Azzam Manan seeks to find a solution to solve the problem.⁹

If referring to the understanding of archipelago insight, actually the main function of archipelago insight is as a guide, guide, reference for the Indonesian nation in statehood. The function of archipelago insight itself is further divided into 4 categories, namely:

1. National Defense and Security Insights: Leading to the geopolitical views of Indonesia. This view covers the homeland as well as the entire territory of the Unitary State of the Republic of Indonesia.
2. Indonesian Territorial Insights: Including an understanding of Indonesia's territorial boundaries to avoid potential disputes with other countries.

⁸ Roni Lukman, "Upaya Peningkatan Pemahaman Wawasan Nusantara Sebagai Sarana dalam Meningkatkan Semangat Nasionalisme Bagi Warga Negara Indonesia", *Jurnal Pelangi Ilmu* 4, No. 1 (2011): 1-24

⁹ Thung Ju Lan, and M Azzam Manan, eds. *Nasionalisme dan Ketahanan Budaya di Indonesia: Sebuah Tantangan*. (Jakarta: Yayasan Pustaka Obor Indonesia, 2011).

3. Development Insights: With several elements in it, such as socio-political, political unity, defense and state security, economy, and socioeconomics.
4. Concept of National Resilience: The concept of social resilience plays an important role in development planning, territoriality, and national security defense.¹⁰

Furthermore, in the other context, with the emergence of some of the problems that have been faced by our country, it is actually testing how strongly our country's exclusion is facing pressure from other countries. And if we look at the current condition of the archipelago insight, there are several problems that threaten the integrity of our country today, including the border between Indonesia and Malaysia recently warming up again after Malaysia through its oil company, Petronas, granted exploration rights to shell companies to explore in territorial waters. the sea to the east of East Kalimantan which they named Block ND6 (Y) and ND7 (Z). Indonesia, which has claimed the territory as its 6 sovereignty, is of course protesting against Malaysia's policy because in the block named by Indonesia as the Ambalat and East Ambalat blocks, Indonesia has already carried out oil and gas (oil and gas) exploration. During that time, Malaysia never made a fuss about it as a reflection of Malaysia's recognition that the territory was Indonesian territory.¹¹

¹⁰ Deny Setiawan, "Kontribusi Tingkat Pemahaman Konsepsi Wawasan Nusantara terhadap Sikap Nasionalisme dan Karakter Kebangsaan." *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial* 9, No. 1 (2017): 20-33; Marasat Siagian, "Memahami Kewilayahan Nasional Melalui Konsepsi Wawasan Nusantara dalam Menumbuhkan Nasionalisme Indonesia." *Jurnal Civicus* 8, No. 1 (2008); Suhardi Alius, *Resonansi Kebangsaan: Membangkitkan Nasionalisme dan Keteladanan*. (Jakarta, Gramedia Pustaka Utama, 2019).

¹¹ Buddy Riyanto, "Peran Pers dalam Menumbuhkan Nasionalisme." *Jurnal Transformasi* 14, No. 22 (2012): 1-7; Mukhamdanah Mukhamdanah, "Pandangan dan

Now, armed with victories in the Supreme Court over Sipadan Island and Ligitan Island, Malaysia has again "*strengthened*" its claims according to their own 1979 map, which has indeed included Sipadan and Ligitan as its sovereign territory. The granting of exploration rights to Shell itu, they stated as a form of exercising their sovereign rights in the waters east of East Kalimantan.

IV. CULTURAL CONFLICT OF THE INDONESIAN ARCHIPELAGO

Conflict theory looks at infighting and conflict in a social system. Society will not always be in order and there will always be domination, coercion, and power in society. Different authorities result in superordination and subordination. Differences between superordination and subordination can lead to conflicts due to differences in interests.¹² Indonesia's geographical conditions force its people to live in areas that are separated from each other and scattered at various points. They then formed a social group based on

Sikap Bahasa Masyarakat di Wilayah Perbatasan: Kasus Masyarakat di Entikong, Kalimantan Barat." *Ranah: Jurnal Kajian Bahasa* 4, No. 2 (2015): 179-199; Farin Nur Azizah, and Depict Pristine Adi. "Sengketa Batas Wilayah Indonesia dan Malaysia Studi Kasus Pulau Sebatik dalam Perspektif Hukum Tata Negara." *Jurnal Al-Ahkam: Jurnal Hukum Pidana Islam* 2, No. 2 (2020): 127-137; Tri Ditaharmi Lestari, and Ridwan Arifin. "Sengketa Batas Laut Indonesia Malaysia (Studi Atas Kasus Sipadan Ligitan: Perspektif Indonesia)." *Jurnal Panorama Hukum* 4, No. 1 (2019): 1-10; Cornelis Djelfie Massie, "Implikasi Putusan Mahkamah Internasional Tentang Kepemilikan Malaysia Atas Pulau Sipadan-Ligitan Terhadap Eksistensi Pulau-Pulau Terluar Indonesia." *SERVANDA: Jurnal Ilmiah Hukum* 5, No. 4 (2011): 81-99; Danar Widiyanta, "Upaya Mempertahankan Kedaulatan dan Meberdayakan Pulau-Pulau Terluar Indonesia Pasca Lepasnya Sipadan dan Ligitan (2002-2007)." *MOZAIK: Jurnal Kajian Sejarah* 10, No. 2 (2019).

¹² Sumartono Mulyo Diharjo, "Dinamika Perubahan Sosial dalam Teori Konflik." *Jurnal Ilmu Komunikasi dan Bisnis* 5, No. 1 (2019): 1-17.

the similarity of geographical environments and intense reciprocal relationships. Each social group has different characteristics due to different mindsets, behaviors and self-adjustment between one social group and another. This results in an identity that is mutually agreed upon and preserved within a social group, thus creating a culture. The cultural clash that occurs between social groups is what is referred to as cultural conflict.¹³

From the perspective of legal anthropology, the phenomenon of conflict can arise, due to conflicts of values, conflicts of norms and / or conflicts of interest between ethnic, religious and class communities in society. In addition, conflicts that occur can also be caused as a result of regulatory discrimination and the central government's treatment of people in the regions by ignoring, abolishing and weakening the values and norms of customary law including religious norms and community traditions in the area through the domination and enforcement of state law.¹⁴

Some of the factors that allow ethnic conflicts to come to the fore into open conflict¹⁵ are:

1. The change in the political constellation during the reform period and the climate of freedom that was upheld became an opportunity to express the unrest of some ethnic groups.

¹³ Muhamad Zuldin, "Ketimpangan sebagai penyebab konflik: kajian atas teori sosial kontemporer." *TEMALI: Jurnal Pembangunan Sosial* 2, No. 1 (2019): 157-183; M. Ali Syamsuddin Amin, "Komunikasi Sebagai Penyebab Dan Solusi Konflik Sosial." *Jurnal Common* 1, No. 2 (2017); Digdoyo, Eko. "Kajian Isu Toleransi Beragama, Budaya, dan Tanggung Jawab Sosial Media." *JPK (Jurnal Pancasila dan Kewarganegaraan)* 3, No. 1 (2018): 42-59.

¹⁴ Johni Najwan, "Konflik Antar Budaya dan Antar Etnis di Indonesia Serta Alternatif Penyelesaiannya." *Jurnal Hukum Ius Quia Iustum* 16, No. SE (2009): 195-208.

¹⁵ Suheri Harahap, "Konflik Etnis dan Agama di Indonesia." *Jurnal Ilmiah Sosiologi Agama (JISA)* 1, No. 2 (2018): 1-19.

2. Uneven development in various regions in Indonesia, realized or not polarized based on ethnic groups.
3. It is undeniable that in Indonesian society, ethnic identity is an important factor in people's lives, especially rural areas. The causes of inter-ethnic conflicts with some cases of ethnic conflicts that have occurred and the thoughts that develop in society are:

- a. Ethnic Group Security Dilemma

Any attempt to improve security by a group causes a backlash from other groups and ultimately makes the group feel less secure. The theory explains the existence of war authorities that can occur if the group has distrust in other ethnic groups and this distrust develops into a mobilization of forces that confirms suspicions between groups that also show aggressive intentions, weak government conditions, governments becoming part of conflicts, situations of sudden change.

- b. Status Protection

Groups fight to maintain status so that there is a fear that the values and ways of life and institutions of certain ethnic groups could become sub-ordinate to other ethnic groups.

- c. Hegemony Ambition

A ruling group is not sufficiently satisfied with the survival of their cultural and institutional values but wants to become a dominant group that demands certain treatment from the government.

d. The aspirations of Elit

There is an ambition of the elite of certain ethnic groups to gain and maintain power by using issues of fear, hatred, and ambition of ethnic groups.¹⁶

V. EFFORTS TO RESOLVE CULTURAL CONFLICTS

The Indonesian nation in determining the national wawasan develops from real conditions. Indonesia was formed and imbued with an understanding of the power of the Indonesian nation consisting of Indonesia's socio-cultural and historical background. For this reason, efforts to resolve cultural conflicts with a philosophical background as the basis for Indonesian national thinking and guidance, Indonesian citizens must have thoughts in terms of as follows.¹⁷

1) *Based on the Philosophy of Pancasila*

Indonesian man is a creature created by God who has instincts, morals and thinking power, is aware of his existence that is connected to others, the environment, the universe and with its Creator. This awareness fosters creation, character, and work to maintain its existence and survival from generation to generation. The existence

¹⁶ Sumartono Mulyo Diharjo, "Dinamika Perubahan Sosial dalam Teori Konflik." *Jurnal Ilmu Komunikasi dan Bisnis* 5, No. 1 (2019): 1-17. See also Asep Saefudin, "Teori Konflik dan Perubahan Sosial: Sebuah Analisis Kritis." *Mediator: Jurnal Komunikasi* 6, No. 1 (2005): 75-82; H. M. Z. Nandang, "Peran Media dalam Penyelesaian Konflik Sosial." *HIKMAH: Jurnal Dakwah & Sosial* 1, No. 1 (2021); Hanifah Nur Erma, et al. "Dampak Media Sosial Terhadap Konflik di Masyarakat." *EDUSOSHUM: Journal of Islamic Education and Social Humanities* 2, No. 1 (2022): 12-20.

¹⁷ Mali Benyamin Mikhael, et al. *Pendidikan Kewarganegaraan: Mendidik Generasi Milenial Yang Berwawasan Kebangsaan*. (Yogyakarta: Penerbit Universitas Katolik Indonesia Atma Jaya, 2022).

of awareness influenced by their environment, Indonesian people have the motivation to create an atmosphere of peace and tranquility towards happiness and for the implementation of regularity in fostering relationships between each other. Thus, the value of Pancasila has actually resided and developed in the heartstrings and consciousness of the Indonesian nation, including in exploring and developing National Insights. National Insight is the radiance of Pancasila therefore it wants the creation of unity and unity by not removing the characteristics, traits, and characters of the diversity of the nation-forming elements (ethnic groups, ethnicities and groups).¹⁸

2) *Based on Regional Aspects*

In state life, geography is a phenomenon that is absolutely considered and taken into account both its function and influence on the attitude and governance of the state. The territory of Indonesia at the time of independence was still based on the regulation of the territorial area created by the Dutch, namely the "*Territoriale Zee en Maritieme Kringen Ordonantie 1939*" (TZMKO 1939), where the sea width of the Indonesian territory was three miles measured from the low water line of each Indonesian island.

3) *Based on the Socio-cultural Aspect*

Culture/culture is etymologically everything that is produced by the power of the human mind. Culture is expressed as mind, taste and karsa (mind, feeling, and will). Socio-cultural is a dynamic factor of

¹⁸ Agus Fauzi, "Agama, Pancasila dan Konflik Sosial di Indonesia." *Lentera Hukum* 4, No. 2 (2017): 122-130; Ardi, Anis Maryuni. "Pancasila sebagai resolusi konflik: Relasi kuasa, agama, dan antar etnis di Indonesia pasca reformasi." *Jurnal Damai dan Resolusi Konflik* 3, No. 2 (2017); Puryanto, Sidik. "Konflik, Karakter dan Pancasila: Studi Kepustakaan." *Journal of Education, Humaniora and Social Sciences (JEHSS)* 4. No. 4 (2022): 2351-2360.

society that is shaped by the overall pattern of mental behavior that allows social relations between its members.

4) *Based on Historical Aspects*

The struggle of a nation in achieving its ideals generally grows and develops due to historical background. The Sriwijaya Kingdom and Majapahit the foundation is to realize regional unity, although there has not been a sense of nationality but there has been a state spirit. The rules of the modern state do not yet exist such as the formulation of state philosophy, *consepsi* perspective etc. There is a slogan as written by Mpu Tantular, namely *Bhineka Tunggal Ika*. Colonization in addition to causing suffering also fosters a spirit for independence which is the beginning of the national spirit which was echoed by Boedi Oetomo (1908) and the *Sumpah Pemuda* (1928) The Indonesian National Insight is colored by historical experience that wants no repeat of divisions in the nation's environment that will weaken the struggle in filling independence to realize national ideals and goals as a result of mutual agreement so that the Indonesian nation is equal to other nations.

In addition, the Indonesian people must also apply the principles of archipelago insight so as to minimize the occurrence of cultural conflicts. The principle of *wawasan nusantara* is a basic rule or provision that must be obeyed, carried out, and maintained by all elements of society in order to create peace and balance in Indonesia. In total there are six principles of archipelago insight that are understood¹⁹, as follows:

¹⁹ M. Budiarto, *Wawasan Nusantara dalam Peraturan Perundang Undangan Negara Republik Indonesia* (Jakarta: Ghalia Indonesia, 1980)

1. The Principle of Solidarity

Solidarity is an emotional and moral feeling that is formed in relationships between individuals or groups based on mutual trust, common goals and ideals, solidarity and a sense of community. The attitude of solidarity itself is a form of concern for others. The attitude of solidarity should be carried out by all Indonesian people, without discriminating from and to whom. Allegiance is a major milestone in promoting the unity and unity of a country. A sense of loyalty or solidarity can be a strength in itself to realize national goals and ideals.

2. The Principle of Honesty

Honesty in thinking and acting is a very important principle of insight into the archipelago. A dare to think and act only in accordance with facts and reality, must be done in order to achieve progress.

3. The Principle of Common Purpose

Have the same goals and interests. For example, in the time of independence when all Indonesians fought together to repel the invaders.

4. Basics of Justice

All elements of society have the same right to obtain justice and realize national goals and ideals not by harming certain parties or prioritizing the interests of their own groups or groups. This applies in all aspects of state life, both legally, economically, politically, and socially justice.

5. Basics of Collaboration

With the awareness pthere are common goals and interests that will create cooperation between elements of society. Such cooperation and coordination can be carried out on the basis of

equality in order to create effectiveness in achieving common goals. Because this togetherness and mutual cooperation will facilitate and ease a job, including in facing challenges to the implementation of archipelago insights.

VI. EFFORTS TO INCREASE UNDERSTANDING OF WAWASAN NUSANTARA

Efforts that can be made by the government and the community to understand the existence of the Indonesian state as a cultural and archipelagic country with various kinds of bangka tribes and races and territorial boundaries as contained in the Djuanda Declaration which has united the Indonesian sea area by no longer giving room to international sea pockets located between the Indonesian islands.²⁰

By getting to know various kinds of Indonesian bangka tribes will grow the spirit of nationalism to love and maintain the integrity of the diversity of the Unitary Republic of Indonesia. This desire can be done through Pancasila education and Civic Education which are given at all levels of education as well as non-formal education by introducing the existence of archipelago insights that have a lot of potential that can support the Indonesian people, and also introduce various types of Indonesian culture to all citizens.²¹

²⁰ Muhammad Ahalla Tsauro, "Arti Deklarasi Djuanda dan Konferensi Hukum Laut PBB bagi Indonesia." *Gema Keadilan* 4, No. 1 (2017): 180-190; Nida Nurhidayati, "Dari Deklarasi Djuanda ke Wawasan Nusantara: Peranan Mochtar Kusumaatmadja dalam Mencapai Kedaulatan Wilayah Laut Indonesia, 1957-1982." *SUSUR GALUR* 9, No. 1 (2021): 37-54.

²¹ Bunyamin Maftuh, "Internalisasi nilai-nilai Pancasila dan nasionalisme melalui pendidikan kewarganegaraan." *Jurnal Educationist* 2, No. 2 (2008): 134-144; Rodiyah Rodiyah, et al. "How Should Student Behave? A Legal Ethics and Policy towards Nationalism and Anti-Radicalism Characters." *JILS (Journal of Indonesian Legal*

Institutionalization of the introduction of archipelago insights in the life of society, nation and state can be done through education that is divided into formal and non-formal education.

1. Formal Education

In realizing the institutionalization of the existence of sea areas (the insight of the Archipelago is carried out through the curriculum that is now given at all levels of formal education The education provided is in the lessons of civic education which introduces to the spirit of nationalism how hard the founders of the State realized a very difficult island state fought so that our country is called an archipelagic country because the boundaries of Indonesia's sea area have become a unified territory this is stated in Socialization through formal education this creates a race of awareness of nationalism that can be realized by participating in protecting the existence of our country from the threat of other countries.²²

2. Non-formal Education

Socialization of understanding of archipelago insights can also be done through non-formal education, where the community is involved in training on national insights with the aim that all components of Indonesian citizens know the boundaries of sea areas or waters and land, Indonesian air. All this is done so that the struggle of the state leaders who have tried to reach the

Studies) 4, No. 2 (2019): 259-276; Abdul Rasyid Saliman, and Rio Armanda Agustian. "Menguatkan Nasionalisme Baru Generasi Muda Yang Berkarakter (Upaya Mengembangkan Model Pencegahan Radikalisme dan Terorisme di Kampus." *Law Research Review Quarterly* 3, No. 2 (2017): 129-134.

²² See also Subandi Subandi, et al. "Implementation of multicultural and moderate Islamic education at the elementary schools in shaping the nationalism." *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah* 4, No. 2 (2019): 247-255; Marcel Coenders, and Peer Scheepers. "The effect of education on nationalism and ethnic exclusionism: An international comparison." *Political Psychology* 24, No. 2 (2003): 313-343.

territorial boundaries of Indonesian territory can be maintained by the current generation. because it is in the hands of the current generation that the Indonesian state will continue to exist for all time. Awareness of understanding the archipelago can eliminate the sense of diversity that often arises in us, therefore after we know that the entire territory in Indonesia is a unit will be able to strengthen our spirit of nationalism towards unitary State of the Republic of Indonesia.²³

3. Through information media

To reach out to the socialization of the understanding of archipelago insights to all levels of Indonesian society spread across 32 provinces can be done through mass or electronic media, therefore the role of public and private TV is very supportive of socializing the concept of archipelago insight to the community. With the politics of the media from various other countries in this globalization, it is also our common challenge so that our society is not influenced by the media that can reduce the spirit of nationalism. Through the media we can introduce directly about the existence of our country. However, these efforts have not been evenly distributed in areas that are highly isolated with limited means of communication.²⁴

²³ See also Haris Supratno, Dedy Rahman Prehanto, and Resdianto Permata Raharjo. "Multicultural Education for Cultivating Nationalism and Preventing Radicalism of Santri in Pesantren." *Multicultural Education* 9, No. 20 (2019); Mangatas Tampubolon, "Non-formal education and its role in establishing a democratic culture within Indonesian heterogeneous society." *Australian Journal of Adult Learning* 43, No. 2 (2003): 220-252; Zulfikar Ali Buto, and Ahmad Muhaimin Mohamad. "Declaration of Peaceful Education in Indonesia Higher Education." *International Journal of Humanities Technology and Civilization* 1, No. 11 (2021): 47-60.

²⁴ See also Sinta Maria Dewi, Davi Sofyan, and Ali Priyono. "Pop-Up Book Learning Media for Nationalism Character Building." *International Journal of Elementary Education* 6, No. 1 (2022); Edward Aspinall, "The New Nationalism in Indonesia." *Asia & the Pacific Policy Studies* 3, No. 1 (2016): 72-82; Mukhamad

Therefore, the government must try to facilitate these facilities so as to facilitate the reach of our socialization in socializing the insights of the archipelago in order to create a society that is able to maintain the integrity of the unitary State of the Republic of Indonesia. Through the socialization of the insights of the archipelago, it can be understood by the citizens of the community. Thus, it can strengthen the spirit of nationalism to realize that we actually come from the same history, the same ancestors who have become one of the state communities that will realize the hope towards the ideal of achieving a just and prosperous society as contained in the formulation of the preamble to the 1945 Constitution.

VII. CONCLUSION

Wawasan Nusantara is not only a concept of the perspective of one's own people, but also makes the people aware that cultural diversity among Indonesian people is in one binding culture in a country that has the same direction, namely realizing the unity and ideals of the nation as stated in the Constitution 1945. Geographically, Indonesians are separated and develop according to their environment to form a social group that has its own characteristics, but that does not mean that a social group that has a culture aims to compete and control other cultures so as to cause conflicts between cultures. Therefore, it is necessary for us to re-study the Archipelago Insights. It is necessary to have moral education, development of insights, skills and the cultivation of a sense of nationalism in the younger generation, because they will be the backbone of the country

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in the future. One of them is through the cultivation of the personality values of Bangsa Indonesia which is reflected in Pancasila and the motto of our nation "*Bhineka Tunggal Eka*" to meeka so that they will later when they become leaders, not only as *Ulil Amri* or *Umara* but also *khadimul Ummah* (servants of the people) in all aspects of national and state life regardless of rich and poor, officials or people, tribes, races, religions or other things because all are the same and remain one, namely for Indonesia.

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COMPETING INTERESTS

The Authors declared that they have no competing interests.

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