

# Strengthening Indonesia's Bilateral Relations through the Implementation of Pancasila Values in Maintaining World Peace

M Ichsan Syirait<sup>1</sup>, I Gede Sumertha<sup>2</sup>, Eri R Hidayat<sup>3</sup>

<sup>1,2,3</sup> Peace and Conflict Resolution, Faculty of National Security, Indonesia Defense University

**ABSTRACT:** *Bilateral relations between countries are very important in realizing the goals of a country. Indonesia as one of the countries with the largest population in the world certainly has significant needs in meeting the needs of its citizens. Domestic limitations in the form of availability of food resources, natural resources to technological development are important to be met so that there needs to be interference from other countries. The intervention is built through bilateral relations. However, many countries in the world are not able to build good bilateral relations with other countries because of interests that cannot be achieved by each other. Indonesia as a country with many differences can be united through a constitution called the 1945 Constitution with the ideology of the country called Pancasila. Pancasila is considered a guideline that symbolizes the identity of Indonesian citizens to unite various differences. Pancasila is finally used by Indonesia in building bilateral relations with other countries. Because the values contained in it always prioritize the principle of unity and unity and solve all problems with consensus deliberation for the sake of common interests that lead to the creation of a peaceful atmosphere.*

**Keywords:** *Bilateral Relations, Pancasila, World Peace*

## I. INTRODUCTION

Relations or cooperation between countries in the world has long been carried out by countries in this world. International relations formed through cooperation or agreements become the basis or guidelines that must be adhered to by each country that makes agreements or agreements (Wowor, 2021). It is not said as an exaggeration that as long as there is a diversity of countries in the world, that is how long relations between countries will still arise through agreements or agreements. These agreements are certainly born through bilateral agreements made by each country to meet the needs of their respective countries. However, harmony can be created if the two countries have good relations between nations and countries. The realization of international cooperation is built as a result of problems that occur both nationally, regionally, or globally (Surbakti, 2019). Thus encouraging the governments of each country to approach by bringing proposals from each party to be agreed upon through agreements that benefit their respective countries.

The world today is entering its name an area of globalization and technology that makes everything develop dynamically and creates the dependence on one country and another. Globalization is defined as a hub of interaction, dependence, and mutual influence both between individuals, groups, and countries (Minarsih, 2011). A country will not be able to avoid association or international relations because every country must meet the needs for the survival and welfare of its country including one of the Indonesian states. The form of cooperation carried out is both in the fields of economy, education, culture, and even defense and security. So overall the term development of the world in the era of globalization is a term for the reduced role of the state or national boundaries.

Indonesia itself has experienced various ups and downs in establishing bilateral relations with other countries. One of them is with the country of Australia. Judging from the geographical location, Australia is located outside the world's strategic trade routes, causing them to have to make various agreements against Indonesia as a country located on the international trade route to Australia (Prasetyo, 2018). Therefore, it causes friction between the two countries. This happened in 2013 when there were illegal immigrants who were then Prime Minister of Australia elected Tony Abbott issued a policy of controlling the number of immigrants coming to Australia so that Indonesia saw this as a challenge to sovereignty. Then in the same year, the case of espionage and wiretapping carried out to on President of the Republic of Indonesia Susilo Bambang Yudhoyono also occurred (BBC News, 2013). Frictions in bilateral relations have also occurred between Indonesia and Malaysia related to the issue of Indonesian Workers (TKI) working in the country (Meilinda, 2011). Indonesia is one of the countries with the most contributors to labor problems there so it has a report of criminal cases every year experienced by Indonesian Workers (TKI) working in Malaysia. From about 2016-to 2017, the Indonesian Migrant Workers Union handled about 800 cases that occurred in Malaysia (Dunia Tempo, 2018).

Facing various problems that arise in Indonesia's bilateral relations with other countries requires the Indonesian state to respond to this very wisely so as not to raise further problems. Whether it is a form of provocation or other things that trigger greater friction and damage bilateral relations with other countries. As a country consisting of thousands of islands that form tribal diversity and the character of its citizens, of course, it is also a domestic threat that can trigger the fracture of the unity of the Indonesian state. In the long history of Indonesia, there is an ideology that becomes the character and philosophy of Indonesian life that can unite the differences of its people, namely Pancasila (Naibaho, L & Jura, 2018).

The importance of a bilateral relationship between countries, especially Indonesia's bilateral relations, certainly needs to be resolved without having to create friction and create a sense of peace. Strengthening relationships is certainly done through the character of a nation in reflecting its attitudes and actions. Without the character of the nation in resolving friction in bilateral relations will cause friction to lead to war, disrupting of world security conditions. The number of settlements of friction between bilateral relations between countries that lead to war makes a sense of peace becomes uncreated precisely makes the geopolitical conditions of the world become disturbed. Each country demonstrating its military capabilities as well as civilians is a victim. Therefore, Indonesia as a country that loves peace as stated in its constitution of the of the Republic of Indonesia in 1945, namely realizing world peace is carried out by applying the values of Pancasila as a philosophy or state ideology consisting of five points can be a form that needs to be seen and observed as an ideology in realizing world peace.

## II. DISCUSSION

The ideology of a country is fundamental to a country. Because ideology makes the character of a nation and state in formulating laws and constitutions or forming agreements between countries through bilateral relations. Indonesia as a country known as the Pancasila state cannot be separated in it as a character of the nation. The ideology of a nation in addition to being identity is also a representative of the diversity in a country. Pancasila is the result of very deep thinking and cannot be reached by just anyone and is also formed not only through verbal speech that is spontaneously conveyed. But it took years to be analyzed to contain its philosophical values in it. Pancasila ideology itself in history was offered as a world ideology by the first President of Indonesia, Ir Soekarno, in his speech at the United Nations (UN) on September 30, 1960 (Liptan 6, 2021). President Soekarno conveyed the concept of belief in God, humanity, nationalism, democracy, and social justice. These five concepts are contained in Pancasila which he considers universal values for all countries in maintaining world peace.

Etymologically, Pancasila itself is from the words Panca and Sila (Cahyani, O.M, 2021). Panca means five while Precept or precept means joint or base stone (Ishaq, 2021). The word precept also comes from the word susila which means good behavior. Therefore it can be concluded that Pancasila means five joints or five good behaviors.

In terminology, Pancasila as the ideology of the Indonesian state was born when the First President of Indonesia used the term Pancasila to name the five basic principles of the country precisely on June 1, 1995 (Rozarie, R.D., & Indonesia, 2015). Until June 1, 1945, known as the birth of Pancasila in Indonesia. Although in its history at the time of the determination of the sound of the five bases had experienced debate. One of them is in the sound of the first precept which originally read "Godhead with the obligation to carry out Islamic shari'a for its adherents until on August 18, 1945, the day after the proclamation, the first precept was then replaced with the sound "Supreme Godhead" which until now listed.

In addition, history records that the process of formulating Pancasila was born from various figures from different opinions and ethnicities, which eventually grouped into nationalist and religious groups and could not be separated from the plurality in it. Pancasila as a form of national agreement is part of the results of exploring values derived from various customs, cultures, thoughts to views of life sourced from the components of the nation living in Indonesia with various tribes, flavors, religions, and between groups (SARA). So it can be concluded that the ideology of Pancasila is formed from diversity and deserves to be faced with the ideology of the world. The five points contained in Pancasila contain various views of life to be used as guidelines in statehood and establish cooperation between countries in promoting the principle of world peace. The five items are;

1. The Divine Almighty.
2. Fair and Civilized Humanity.
3. Indonesian Unity.
4. People Led By Wisdom in Consultative and Representative.
5. Social Justice for All Indonesians.

Based on MPRS decree number II / MPR / 1978 stipulated the basics of experience in each point of each precept in Pancasila (Arif, S., 2016). Please first is the Divine Almighty. It contained the value of believing in god almighty in accordance with their respective religions and beliefs, respecting and cooperating between religious believers and adherents of different beliefs so that there is harmony in life and mutual respect for the freedom to perform worship in accordance with their religion and beliefs. In relation to bilateral relations established by Indonesia with various countries, it certainly shows that this precept illustrates Indonesia's character in establishing harmony with countries without distinguishing the religious views it has. Because religion is freedom embraced by each nation and state. Indonesia sees tolerance by showing respect for the beliefs held by each country and proving Indonesia is a country that loves peace without taking sides with anyone. This authority is certainly able to strengthen Indonesia's bilateral relations which are considered as a nation that does not see a nation from its religious views.

Please second is a Fair and Civilized Humanity. The content that shows the character of the Indonesian nation in this precept is to recognize the equality of degrees, namely equal rights and equality of obligations of fellow human citizens, love each other, develop a compassionate attitude, towards others is not arbitrary, uphold human values, dare to defend truth and justice, and the Indonesian nation feels that its identity is part of human civilization, therefore it must establish and work with other nations. The principle of humanity that is upheld is a form of the character of the Indonesian nation see that the state will not be present without citizens in it. So fair behavior towards each other shows that all citizens are equal in position before the country. This is what if included in establishing bilateral relations is certainly a reinforcement that citizens must be fulfilled all their welfare without exception through the interwoven cooperation between countries by building mutually fulfilling attitudes between needs by looking at the humanitarian side that must be fulfilled in realizing welfare in their respective countries.

The third precept is the Unity of Indonesia. The practice of this third precept is in the form of placing unity, unity, interests, and security of the nation and state above personal and class interests, willing to sacrifice for the benefit of the nation and state, loving the homeland and putting forward the aspect of association with a sense of unity and unity with the motto Bhineka Tunggal Ika. Bhineka Tunggal Ika is the motto of the Indonesian nation listed on the national emblem. Indonesia is one of the island countries in the world that has several island

groups. So that it has implications for the emergence of various cultures or languages. Such diversity cannot be formed into unity and unity without the values that govern it. These values are Pancasila. Indonesia is a nation that is accustomed to its different characteristics so that when establishing bilateral relations it can show its maturity when forming cooperation with various views shared by the nations of the world. This ingrained character is that Indonesia is certainly able to unite differences into a policy that leads to common interests between nations. Because Indonesia establishes bilateral relations always principled attach importance to common interests above personal interests or certain groups.

The fourth precept is the people led by wisdom in representative consultative. The characteristics of Indonesia contained in this fourth precept include not imposing the will on others, prioritizing deliberation in resolving a problem or dispute and all the results of deliberation decisions are carried out responsibly. The manifestation contained in this fourth precept divides the characteristics of the Indonesian nation into several parts for solving a problem. First is citizenship. This populist reflects the manifestation of the desire to put deliberation and consensus first in order to avoid the majority dictator in formulating a policy. So that the perception of differences in political views, social economy to culture can be accommodated into one unit. The second is wisdom. The Indonesian nation in conducting negotiations of course through consideration of all aspects and aspects related to the problem is discussed wisely. In the sense that it is not biased or balanced without prioritizing the interests of one group alone above the common interests. The third is deliberation and consensus. Consensus deliberations carried out by the Indonesian nation are always carried out by peaceful mechanisms and prioritize ethics that are in accordance with the prevailing prevalence and propriety. The peaceful situation in decision-making will certainly result in an agreement that will be shared together so that it can realize common goals. The fourth last is representative. As a country that has a large population, it will not be possible for the entire population to be gathered to determine the joint decision of government policy. Of course, this requires people representing their interests in the process that goes on. This is what makes Indonesia have a democratically elected representation and elections so that they assume through representatives will give an idea of the situation of their problems in formulating government policies. The overall characteristics of the Indonesian nation contained in the fourth precept are made by Indonesia in carrying out guidelines for strengthening its bilateral relations with other countries. Solving a problem and thing with deliberation and wisdom without worrying about certain aspects of interests that are decided and implemented together will certainly create a sense of peace. Bilateral partnerships built on the principle of deliberation certainly give birth to a sense of responsibility to carry out all mutually agreed agreements so that the potential friction that boils down to conflict can be prevented.

The fifth please is social justice for all Indonesians. This fifth precept is the last precept in the torso of the Pancasila ideology owned by Indonesia. The aspect of fairness becomes the main focus that is characteristic of the value of this fifth precept. The Indonesian nation considers that the position of its citizens is the same position as both its rights and obligations in front of the state. Therefore the state is present to provide welfare to all its citizens without exception. This indistinguishable position can create a sense of love and love in society so that no fear of people who commit violations of the law is given an exception because it has a higher degree than others. This guideline is what the Indonesian nation brings in conducting bilateral cooperation. Indonesia sees macro that the relationship between countries that are built must be principled justice so that respect can be realized in it. Indonesia sees when bilateral cooperation relations are built must submit to existing agreements without distinguishing from each other. So that when there are countries that violate the agreement that has been agreed must be acted in accordance with applicable international law and there are no exceptions. Because all states are equal in position before international law governing relations between states.

The five values contained in Pancasila are the foundation of the Indonesian nation in shaping the characteristics of its nation. Even the characteristics embedded in the soul are brought by the Indonesian nation in establishing international cooperation by upholding world peace. Even this is in line with the Constitution of Indonesia itself, namely the Constitution of the Republic of Indonesia 1945.

## CONCLUSION

Pancasila as the ideology of the Indonesian state provides an important role in strengthening bilateral relations with other countries. Characteristics of Indonesian people who have a diversity of tribes, customs, religious beliefs, and races that have implications for differences of opinion and views both political, economic, socio-cultural, and security defense aspects are very vulnerable to occur. But all of it can be united without division through an ideological view, namely Pancasila. Pancasila itself was proposed by the First President of Indonesia, Soekarno in the 15th Un Assembly session on September 30, 1960, in the United States became a world ideology. Because Pancasila has reflected various differences and views of all countries in the world into unity in realizing peace. This is what is always guided by the Indonesian nation in establishing bilateral cooperation relations with other countries. A relationship built with love and peace through good deliberation will give birth to a sense of responsibility in each country in carrying out a bilateral relationship through mutually agreed agreements. Therefore, the values contained in Pancasila as an ideology play an important role in the character of the Indonesian nation in realizing peace in the world.

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