

# Awakening the Meeting Point, Building Indonesia's Multicultural Ideology

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**ABSTRACT:** *Indonesia's national ideology is a symbol that illustrates Indonesia's authority as a multicultural nation. This multicultural factor needs to be raised, maintained and cared for with full awareness from all elements of the nation through the meeting points of the nation's ideology so as not to trigger the explosion of the nation's disintegration bomb. This research aims to describe, analyze and interpret the evocation of common ground to build multicultural ideology in Indonesia. The research applies a systematic literature review technique better known as Systematic Literature Review (SLR) to be able to capture literature related to research on common ground in building a multicultural ideology in Indonesia. Various literature researchers collect from various research databases that researchers can reach. SLR is a method that can identify, evaluate and interpret related topics to answer research questions about the meeting point of building a multicultural ideology of the Indonesian nation that was determined earlier. This type of research is a qualitative research with a library research method as a data collection technique on books, literature, notes, articles, journals and reports that have relevance to the main problem of raising the meeting point of building the multicultural ideology of the Indonesian nation. The data collection method used is the documentation method with content analysis techniques. To maintain the accuracy of the assessment and prevent misinformation in data analysis, the researcher performs the stages of formulating problems, collecting data, evaluating the feasibility of data, analyzing and interpreting appropriate data to present the results: There are four meeting points in building multicultural ideology in Indonesia. The four meeting points are 1) Multicultural meeting point in Pancasila; 2) Multicultural meeting point in the 1945 Constitution; 3) Multicultural meeting point in Bhinneka Tunggal Ika, 4) Multicultural meeting point in Indonesian religion and culture.*

**KEYWORDS** -Meeting point, ideology, multicultural, indonesia

## I. INTRODUCTION

Ideology is the way a person, community, society, nation or country views the world. Ideology can also be an understanding, theory, goal, belief as a program in the social and political arena. The world of sociology views that ideology is a fundamental concept. The fundamental placement of this concept is because sociology places it in a strong position in its role and gait in shaping the rules of society and how it functions. Ideology is a kind of automatic driving machine to view the order of the world, what kind of place humans or groups are in and how relationships with other humans are formed. Usually a person either consciously or unconsciously holds and maintains the ideology he believes in[1].

Indonesia as an independent, multi-religious, multi-cultural, multi-ethnic, multi-lingual country, has an ideology called national ideology as an identity that is more closely called the word Indonesian. This national ideology has become a symbol that illustrates Indonesia's authority as a multicultural nation.

The embedding of national ideology as Indonesia's identity went through a very long struggle of events. National identity was born from the spirit of ownership of a homeland that other nations tried to seize

through colonization. The spirit and passion of the Indonesian homeland, unity, struggle, freedom, and independence were echoed by the fighters to ignite the spirit of the Indonesian people. The spirit then led to a noble goal, namely the independence of the Indonesian nation.

A nation will certainly never escape the existence of mixtures and changes, both in terms of economic, political, social, cultural from the context of global changes and international developments. The flow of change that accompanies the journey of a nation, does not rule out the possibility and certainly has an impact and influence on various sectors of life both in the scope of individuals, groups, communities, tribes, societies or even to the widest scope, namely countries and nations. The influence of culture from outside cannot be rejected or accepted, because it could be that culture from outside has an impact on positive progress and adds to the creativity of a nation. These changes cover almost all aspects of social and national life, such as ideology, politics, economy, socio-culture, and defense and security. These changes threaten the existence of the nation, endangering the integrity of the Unitary State of the Republic of Indonesia, which in turn is not impossible to remove the Unitary State of the Republic of Indonesia from the world map of nations [2, pp. 156–157].

The subsequent growth of national integrity and identity now appears to be in turmoil and could lead to and be subject to disunity. Such conditions were born along with globalization, the rapid flow of information, the rapid development of science and technology, globalization, international, domestic and local human migration/mobility, communication, transportation and tourism, as well as international and regional trade [3], [4]. This is where the concept of knowing and understanding each other must be applied in a friendly manner, so that all differences can lead to a meeting point to build a self-concept in a multicultural nation, taking the same distance.

Seminars on the topic of "Multicultural and national integration" should be held frequently as a forum for thought and reflection on the discussion of building a united and strong national movement. This step is taken to support the dignity of the Unitary State of the Republic of Indonesia in understanding, living and practicing the *haekakt* of the multicultural Indonesian nation. This relationship demands that the nation learn from the experiences of other countries and situations whose conditions are relatively no different from those in Indonesia. Indonesia itself with all its multicultural factors can also lead to the division and disintegration of the country like Yugoslavia. Yugoslavia consisted of small republics, based on ethnicity and religion, consisting of six republics, two special regions, four ethnic groups, three major religions: Orthodox Christianity, Catholicism and Islam. There was constant hostility between them. Joseph Broz Tito applied the iron fist model, so for thirty-eight years there was no hostility, but after Tito's death, divisions could no longer be contained [2, pp. 156–157].

As a country, Indonesia has been given several ideological heritages as national identity by the founding fathers. If the Indonesian people hold on to these heritages, then the shape and atmosphere of Indonesian life will certainly be fine. But on the contrary, if these heirlooms do not become the basis and guidance in social life in Indonesia, then a possibility that is difficult to avoid is division, hostility, and can even lead to a larger scale, namely the destruction of a country[3]. In other words, Indonesia is a nation and a state that has common points that cause Indonesia to remain safe and peaceful, friendly and pleasant, despite some waves that try to shake Indonesia. These waves are an art of history that must be and become a lesson, whatever the scale. Various issues such as secession from the Republic of Indonesia, the issue of the caliphate, the terrorist issue are forms of ideology that are trying to be built by groups with various interests to divide and dissolve the friendliness of Indonesia as a nation [5].

The characteristics and characteristics of the Indonesian nation are so unique, complicated and extraordinary in various forms of diverse social life of the nation. This diversity is then bound and bound with common points that cover the joints of the life of the nation and state as a national ideology and national identity [6].

A set of ideas, beliefs, ideas that cover as a whole and systematically to realize a peaceful and friendly and pleasant social life, the national ideology needs to be nurtured and built. It is important to raise the spirit of how comfortable and beautiful it is to live together in diversity, how a mutually reinforcing difference reaches a common goal in one goal for prosperity and authority together. As an illustration, it is like wheels with different

names, different functions, but still one goal to deliver the master, just like our body members with different names. Different in function but there is a bond of mutual help, the eyes see the goods, and the hands are ready to help pick them up, the eyes look far ahead and the feet are ready to deliver them. This is actually the multicultural map in Indonesia. One tribe helps another tribe, one religion can also accept other religions, one culture becomes a color and complement to other cultures. Based on the description above, the author intends to provide a map of the importance of harmony, unity, unity of purpose in "awakening the meeting point, building the multicultural ideology of the Indonesian nation.

## II. RESEARCH METHODS

This research uses a type of desk research. Desk research is associated with theoretical studies and various references related to culture, values, which appear and develop in the social situation under study [7]. The literature review conducted in this study used steps from Zed,2004[8] including; 1) Determine the tools used, 2) make a work list, 3) organize time, 4) read and make research notes.

In this study, data sources were obtained from relevant literature such as books, journals or scientific articles related to the social activities of Indonesian society. The data collection technique used in this library research is to look for information about problems or variables in the form of notes, books, articles or articles, magazines, etc. [9]. The research tool used by the researcher is a checklist with the classification of research materials based on the focus of the research, writing charts/maps, and the format of research notes to be analyzed.

The data analysis technique used in this literature study is the content analysis method which is then continued with the systematic literature review technique or known as Systematic Literature Review (SLR). SLR is a literary research method that allows all the results of a research topic to be identified, evaluated and interpreted to answer predetermined research questions[10].Of course, this method is done systematically to avoid bias and subjective understanding of the research. The steps for this SLR include: formulating the problem, collecting data, assessing the feasibility of the data, analyzing and interpreting relevant data, and organizing and presenting the results.

The problem formulated in this research is what ideology is the meeting point as the basis for generating multicultural ideology in Indonesia. From the formulation of this problem, the keywords used for the word ideology are "ideology", "flow", "views", and national "principles". To reach a wide range of literature, the keywords were used in English. Then in order to specifically focus literature related to research in Indonesia, each keyword was combined with the keyword "Indonesia". In addition, to see research related to multicultural intersections, the main keyword used was multicultural.

The author collects data by searching for keywords that researchers have determined in several research journal databases to avoid duplication and refraction of data by capturing some data that is widely used by researchers and academics as a reference in assessing a quality journal or research. Researchers do not limit the year of publication with the intention and purpose of minimizing duplication and repetition.

Then the literature is analyzed based on the content presented and interpreted and the results are presented by the author descriptively. Thematic analysis is used to find answers to multicultural ideology and themes/issues discussed in the literature based on multicultural ideology in Indonesia. In summary, the SLR stages are presented in the following table:

Systematic Literature Review (SLR) stage table

No	Stage	Description
1	Formulate a problem	Using 6 keywords and their combination (Variation of words + Indonesian keywords + variation of multicultural words = combination of keywords)
2	Data collection	Books, articles, journals, proceedings on several research databases. The last researcher collected data on April 30, 2023
3	Data feasibility evaluation	Search restrictions on article sources, national and international

		conference articles and review articles within the scope of Indonesia to be analyzed.
4	Analyze and Interpret relevant data	Articles are analyzed for content and sorted out which are relevant to the formulation of the specified problem or not.
5	Organize and present results	The data is presented in tabular form to be described descriptively and then analyzed thematically to answer further problem formulations.

Source: Table created and processed by the author

This research report is organized with the principles of simplicity and ease. This principle was chosen due to the limited possibility of researchers who are less targeted in conducting in-depth and more detailed literature searches. In addition, the purpose of using the principle of simplicity and convenience is to help readers understand the core content of evoking common ground, building multicultural ideology in Indonesia.

### **III. RESULTS AND DISCUSSION**

#### **THE FUNCTION AND MEANING OF IDEOLOGY**

Fundamentally, ideology is a basic need for every country, especially Indonesia as a multicultural nation. Ideology as a direction, as a view of life for the community to realize the ideals of a nation that is divine, civilized, humane, united, wise, harmonious, just in a multicultural nation. Ideology is also a set of knowledge as a foundation to be able to find an understanding of environmental events, show goals and open insights in social life. According to Levi Martin [11], ideology means beliefs, attitudes, and values.

Ideology comes from the Greek words 'idein' and 'logia' which means to see teachings or see knowledge. Prof. Dr. Soerjanto Poespowardojo gives the meaning that ideology is a comprehensive view of the ideals and beliefs that will be realized in the reality of life. Ideology in general is a systematic and comprehensive collection of ideas, beliefs or beliefs, which concern and regulate the behavior of a certain group of people in various fields of life [12, p. 61].

Norms and values as a guide and reference in acting and behaving, that is also the function of ideology. With ideology, a person or nation can accurately and meaningfully find its identity to form its self-concept in one unit as a solid idea. The spirit and purpose of a prosperous, democratic, prosperous life will only be in vain or unattainable without the strengthening of ideology, because ideology actually plays a role, to understand, live and make appropriate behavior patterns and oriented to norms and values.

At the level of a country, ideology acts as a spirit to raise awareness, the spirit of awakening, the spirit to move forward, the spirit to compete to realize the ideals as symbols in the national ideology of the Indonesian nation.

#### **INDONESIA'S NATIONAL IDEOLOGY**

The values of nationhood, the cultural values of the Indonesian people who are known to be polite, tolerant and friendly are increasingly evaporating. Facts and data can be seen in several events such as conflicts between groups, between villages, brawls in several places both at the level of students, students, and youth and also society, tribal wars, mocking each other through social media and also some ripples of waves of disagreement both in terms of religion and culture. The values of the National Ideology which is actually the waf of life of the nation have not been able to be played properly. Whereas the national ideology is prepared as a guide as well as a view of every citizen in acting, behaving properly in the social environment [1].

The evaporation of this social sense must be a concern for all Indonesians by reviving the nation's multicultural values in various ideologies of the Indonesian nation. History records that the Indonesian people united with all their power and strength to expel the colonizers, and then this spirit was inscribed in the National ideology as a meeting point for building a great and civilized nation such as Pancasila with its five pillars, the motto Bhineka Tunggal Ika, the 1945 Constitution and Indonesian religion and culture which are known to be polite and friendly.

The National Ideology above becomes a norm as a guideline and handle for all elements of the nation in stepping and acting to find its identity. This is the power that energizes and encourages the Indonesian people in carrying out activities in achieving noble goals and ideals as a safe, independent, united and sovereign nation.

#### 1. Multicultural Meeting Point in Pancasila

Pancasila with its five pillars is a noble value whose actualization is clearly illustrated in symbols and texts as a reference in the social life of the Indonesian people in the nation and state. The people in the old order have recognized the values of national independence which President Soekarno called *berdikari* (standing on their own feet). In the new order era, Pancasila as an ethical system was socialized through the upgrading of the Guidelines for the Creation and Practice of Pancasila or called *EkaPrasetyaPancakarsa*. This guideline was stipulated in MPR Decree Number II/MPR/1978 on *EkaPrasetyaPancakarsa*. The five principles in Pancasila are elaborated into 36 points of practice as practical guidelines for the implementation of Pancasila. This legal product is no longer valid because MPR Decree No. II/MPR/1978 has been revoked by MPR Decree No. XVIII/MPR/1998 and is included in the group of MPR Decrees that are final or completed according to MPR Decree No. I/MPR/2003.

The value of Pancasila as a reference and benchmark for state administration is part of the meeting point of the social life of Indonesian society which involves divine values, human values, unity values, populist values, and justice values [13].

The first precept includes the value of divinity which illuminates the other precepts. Belief in the existence of God and the obligation to practice in accordance with their respective religions and beliefs. The first precept is closely related to the second precept, namely humanity, in the form of awareness of fostering harmony of life and cooperation despite differences in beliefs that are placed on mutual respect and respect [14]. Worship as a form of spiritual needs of each person can be carried out in accordance with their religion and beliefs, with mutual respect without any coercion of a religion and belief to others [15].

The second precept contains elements of social humanity. The noble values in this precept are the attitude of recognition as God's creatures created differently, so that there needs to be an attitude of equality, equality of rights, and equality of basic obligations in accordance with their dignity. The value of manners, which is the nature of every human being, wants goodness, tranquility, beauty developed with a tolerant attitude, not arbitrary, upholding human values, and being friendly and placing humanitarian rules in defending truth and justice to realize unity [16].

The third precept is Indonesian Unity. The values contained in the third precept are that unity is placed above personal or group interests [17] as a common interest in the nation and state [18]. The value of *iklash* for the sake of the nation and state is ready to sacrifice [19]; The use of the Indonesian language love the nation and love the homeland [18], as the pride of a nation that is *Bhineka Tunggal Ika* (diversity in one container).

The fourth precept illustrates that every human being has a different will, to be respected wisely. The spirit of kinship is more emphasized to achieve consensus as a good faith and sense of responsibility to accept and implement the results of deliberation decisions. The noble culture of the nation is still played by being accompanied by common sense guided by a conscience that rejects inconvenience for the sake of togetherness [20, p. 41].

In this regard, Mohammad Hatta explained that, "The democracy adopted by the Indonesian people is not a democracy that seeks the most votes, but a democracy led by wisdom in representative deliberation". It goes on to say, "Therefore, Indonesian democracy is not liberal democracy or totalitarian democracy, because it is closely related to the other precepts of Pancasila" [21, p. 66].

The fifth precept is the embodiment of the attitude that must be played by all Indonesian people to be fair, balanced between rights and obligations. Like helping and respecting the rights of others [22, p. 49] and realizing equal progress and social justice together.



Pancasila as an ethical system requires a critical and rational study of the moral values that are lived so as not to fall into a mere mythical point of view. Placing Pancasila as a source of morality and determinant of attitudes, actions, and decisions of every citizen. Pancasila equips every citizen with a clear orientation in regional, national and international relations. Pancasila becomes the basis of political analysis conducted by the state administration to reflect the spirit of the state with the spirit of Pancasila. Pancasila becomes a filter for values that develop in various areas of life. Thus, rampant corruption can be suppressed, because state officials have normative signs in carrying out their duties.

Pancasila is not an order giver, not a law, does not determine the order, there is no prohibition, nor is there a sanction, but Pancasila is the source and fundamental principles for the formation of law [23]. Pancasila as an ethical system refers to the notion of good and bad criteria. Archie Bahm (1998)[24] explains in *Axiology of Science* that good and bad are two different things. However, in human life there is good and bad, which means that the temptation to do bad things will always arise. Hence Archie Bahm's conclusion: "Maximize the good, minimize the bad" [24]. This is a challenge to the Pancasila ethical system in the current era of euphoria about political freedom that ignores moral standards. For example, the rise of anarchism that imposes its will in the name of democratic freedom.

The formal formulation of Pancasila (or can be called formal Pancasila) has deep roots in the *gotong royong* of Indonesian society. These roots were later referred to as the material name of Pancasila by Notonagora[25]. Formal Pancasila is nothing but a rational spark (through years of excavation) of Pancasila material living and developing in history, civilization, religion, constitutional life, social institutions and so on, characterized by the spirit of *gotong royong* [26].

## 2. Multicultural Intersections in Unity in Diversity

Unity in Diversity is also the national identity of the Indonesian nation. Indonesia as a unique nation with its diversity in terms of ethnicity, language, skin color, religion, culture which at the same time makes it a pluralistic and sovereign nation in one noble goal to create a friendly life and as a master in its own country [21], [27]. History records that during the moments leading up to Indonesia's independence, all the nation's children from different elements united to take part in creating a meaningful history.

The motto of *Bhineka Tunggal Ika* is one of the meeting points of plurality in Indonesia. An unavoidable reality is the challenge of plurality to be immediately united and bound in a single goal in national ideals. The Indonesian people are indeed different, but this is a mirror of balance, how they can be recognized, can be united and bound by the motto *Bhineka Tunggal Ika*. *Bhineka Tunggal Ika* as a motto, is pinned under the Garuda Pancasila state emblem which has also been established by Government Regulation No. 66 of 1951 concerning the State Emblem. The diversity of the Indonesian Nation[28] explicitly shows the reality of Indonesian society objectively which has high diversity. Coexistence, together in one ideal with diversity, unity with diversity, or between pluralism and monism [29].

The frenzied euphoria of the reform era seemed to drown the ethical system of the multicultural Indonesian nation which led to violations of social ethics, political ethics and democracy such as abuse of power, unlimited freedom and so on. The loss of these ethics is then prone to abuse of power and authority which creates various violations of social ethics in the nation and state. It is clear and undeniable that Indonesia has given birth to plurality, and this plurality must be managed and given the opportunity for friendly expression.

It is still clearly imagined and depicted in history as the role of the New Order period which gave very little room for the euphoria of pluralism, for example by limiting the Chinese community through Presidential Instruction 14/1967 which prohibited the group from celebrating Chinese New Year. The Inpress was later revoked by the fourth Indonesian president Abdurrahman Wahid[30].

The condition of a diverse society is a complex map of differences that are prone to various problems or conflicts. Internally, this type of society is like a construction machine that can experience trouble construction at any time due to both internal and external factors.

EkaDharmaputera[31, p. 40], explains that Indonesia's diversity is a reality that is also a problem. The real and potential disintegration of the Indonesian nation can be threatened, but because Indonesia also holds on to the unity of Ika-an, achieving unity and integration is also not an impossible thing to achieve. If one of these dimensions is ignored, it is certain that the goal to be achieved will fail.

The Kitab Negara Kertagama describes the Majapahit system of government and religious harmony. Majapahit's territory expanded in its time, stretching from the Malay Peninsula (now Malaysia) through North Kalimantan to western Iraq. King HayamWuruk developed good foreign relations, for example with the kingdoms of China, Champa and Cambodia. The values of deliberation and consensus were implemented in the Majapahit government system. Inter-religious life, namely between Hindus and Buddhists, was very harmonious. In the book of Sutasoma by EmpuTantular there is a verse about national unity which reads: "Bhineka Tunggal Ika Tan Hana Dharma Mangrua" which means although different there is one and no two truths. This shows mutual respect and tolerance between religions. Even one of Majapahit's domains, Pasai, has actually accepted Islam. So tolerance of religious positivity has been valued since ancient times [32].

### 3. Multicultural Meeting Point in the 1945 Constitution

The textual provisions in MPRS No XXV of 1966 are still contextually relevant to the map of the Indonesian nation. The decree discusses the prohibition to spread the communist/ marxism-leninism ideology or teachings. This prohibition seems to be an embodiment of the 1945 Constitution Article 29 paragraph 2 which reads that "The state guarantees the freedom of each resident to embrace their respective religions ...". The explicit or implicit meaning is that the state only guarantees freedom of religion, not non-religion.

The content of the 1945 Constitution also confirms as mentioned in Article 29 paragraph (1) and Article 43 paragraph (1) of the 1950 UUDS that "The State is based on God Almighty". Thus, all religions in Indonesia have the same position, regardless of the minority and majority of adherents. Its implementation in the life of the nation and state that every citizen, from whatever religion will have the same rights and obligations in maintaining peace and tranquility and the same rights and obligations in the constitutional. The equality of rights and obligations can be seen from Article 29 paragraph (2) and Article 28E paragraph (1) of the 1945 Constitution; Article 18, Article 39 paragraph (2), and Article 41 of the RIS Constitution; as well as Article 18 and Article 43 paragraph (2), (3) and (4) of the 1950 Constitution [33].

Affirmation of the wisdom of the main points of thought as the founding father formulated and stipulated them in the text of the Preamble of the 1945 Constitution. The values of wisdom, religious norms and ethics are actualized in the statement that Indonesia is independent because of the blessings of the Almighty God who is driven by a noble desire, the desire for a free and independent national life. Thus ideally, all Indonesians are to maintain and create a social life that is friendly, tolerant, and upholds the noble moral ideals of the people.

### 4. Multicultural Meeting Points in Religion and Culture in Indonesia

Indonesia is a very multicultural and multi-religious country, at least until this year 2023, there are six religions recognized by the Indonesian State. This condition puts the world's view that Indonesia has a high level of religious enthusiasm, but there is also vulnerability in social life as a result of excessive solidarity and loyalty in religion, which can sometimes lead to conflicts that affect sentiment towards nationalism [34].

The relationship between religion and society has been hotly debated in the sociology of religion literature. This reality makes it difficult to provide an explanation of the dynamics of the relationship between religion and society in a short and limited time. Therefore, the approach used to describe the relationship between religion and society is not chronologically historical, but rather phenomenological. This means that the dynamics of religious and community relations presented are the phenomena of

religious and community relations in the history of human life. In the dynamics of the relationship between religion and society, we will get a variety of things. At one time, religion can have a negative influence on the development of society, but in other cases we find that religion has a positive impact on people's lives. In this presentation, we will try to look at the phenomena that occur in the dynamics of the relationship between religion and society.

While the great sociologist Durkheim, 1954[35] gave an overview of the function of religion in society. He concluded that religious space is a symbol of society, that sanctity comes from the power that society as a whole expresses to each of its members, and its role is to support and strengthen a sense of solidarity and social obligation. According to Durkheim, behind the diversity of rituals, symbols and religious beliefs there are characteristics that underlie all religions, so that what shapes society is the soul of religion. According to Durkheim, in human life, it is distinguished between the profane and the sacred. The sacred according to Durkheim is always considered superior, very powerful, forbidden from normal relationships, and deserves high respect. Profane things are the opposite; they are ordinary, uninteresting and are practical habits of everyday life. Religion in the social system of society is included in the sacred area. In further explanation, Durkheim said that religion is an integrated system of beliefs and practices related to sacred things, namely things that are separate and forbidden [36, p. 167].

Religion in the social fact paradigm is placed in a structure as part of the norms of society, namely religious norms. Religion is part of the elements that make up social reality as a culture. A social definition paradigm places religion as the basis of individual or group meaning, how people interpret religion and culture. Various religious and cultural meanings reflect how he accepts religious values in his group and applies them in a culture. The social behavior paradigm presents religion as part of social phenomena in society.

Indonesia, in order to realize the role of religion in national development, each GBHN stipulated by the MPR further includes the development of religious life which aims to improve the quality of religious life full of faith, piety and dynamic harmony, improve the quality of religious life. life of active participation of religious people in development. Religious life as a noble value of society is a collective effort to improve the spiritual, moral, and ethical foundations to realize the development of the quality of Indonesian human beings as a whole which guarantees the freedom of each resident to embrace his own religion in his own way as a strengthener of inter-religious harmony.

The future trend is that the Indonesian way of life will be characterized by a very different, rapid and complex process of change in all areas of life. The process of change is driven by the development of science and technology and the sophistication of information media. This phenomenon encourages changes or changes in social values, the emergence of various social and religious problems, especially in interfaith relations, as a result of which not all people and religious communities are able to adapt or adapt to cultural changes in culture.

The consequence of the impact of social change and globalization in the future is that on the one hand there are opportunities to take advantage of it in the interests of progress and social welfare, but on the other hand those who are unable to adjust will eventually cause disappointment, a sense of confidence and a sense of hopelessness.

It is the collective responsibility of all Indonesians to maximize two basic human skills, namely emotional and rational skills. Emotional skills include attitudes of nationalism, love of country and awareness of state defense, identified by Ray, 1975[37] as the critical mass that keeps a country's capabilities strong, and rational skills include: intellectual skills in the form of thinking skills, mastery of science, or science and technology.

Culture can actually be the cause of a state's collapse. Cultural factors, especially those that are different, are stronger as factors that cause national disintegration. However, Krech and Crutfield (1984) found that a person's culture is clearly identified by regular patterns of behavior that can describe their core beliefs, values, and ideas. Therefore, understanding the culture of a pluralistic society is very helpful to understand the behavior of community members from different ethnic groups [38, p. 112].



Symptoms of national disintegration are also evident from the existence of several conflicts in the life of the nation and state which show that Indonesia is in a condition that is not okay, alarming, and has the potential to cause national disintegration and reduce the meaning of national identity. Therefore, an effort is needed to strengthen national identity as the meeting point of culture and civilization of the nation and state.

Religious beliefs and practices that characterize the culture and society of Indonesia are assets at the intersection of nation, religion and culture that are distinctive and unique. Belief in a religion has a major contribution to other social aspects.

Durkheim, 1954 [35] devoted most of his career to analyzing religion. He showed how religion is an ideology referring to the social structure. In his work *The Elementary form of religious life*, Durkheim states that religion is a social phenomenon specific to social practice, not only in the form of belief, but also in the form of action in fostering social solidarity and a source of unity morality. Durkheim drew the conclusion that symbolism exists in religion to enable the development of social life and society and to repeat its culture throughout time [35].

Interesting what Bikhu Parekh said as quoted Fedyani A [39], multiculturalism is not a pragmatic political theory but a vision or ideology in human life. Multiculturalism as an ideology must be transformed into cultural management policies, because differences between individuals, groups and nations demand and prioritize equality and mutual respect. The term multiculturalism has three components, namely first, the concept of culture; second, this concept relates to cultural diversity; and third, the concept contains many responses to this plural form. Most countries in the world are made up of various cultures, as human bases and movements expand from place to place on earth (the world is flat).

The idea and role of multiculturalism has corrected the weaknesses of the social order of life. First, the cultural movement in the open space for all ethnic groups to express themselves in the same cultural environment, which at the same time provides a private space used by each ethnic group can express their culture. Second, it creates national and state pride. Third, respect for civil rights, including minority rights.

#### **IV. CONCLUSION**

Indonesia as a multicultural, multi-religious, multi-lingual, multi-ethnic/tribal nation, must behave in a manner that determines the spirit and motivation to encourage efforts to create patterns of peace and struggle. Naturally, no human, group or nation can live alone. This is where an ideology is needed as a form of pattern and agreement in thought, struggle and action which also involves the discipline of life or institutionalized procedures in community life.

With ideology, a nation is a way of life and guidelines, values and general guidelines in life, about what should be achieved / done (normative principles), rules about human rights, obligations of each citizen.

The crystallized national consciousness that was born from a sense of fate and togetherness, due to colonization, has succeeded in forming a National Ideology. This national ideology is the meeting point as the spirit and strength of the nation in one multicultural ideological goal that encourages and encourages all elements of the nation in carrying out activities to achieve goals.

The meeting points include: Pancasila, Bhineka Tunggal Ika, UUD'45, and Indonesian Religion and Culture. These are actually the meeting points that bind and unite all forms of differences in Indonesia. These meeting points must be maintained, preserved, protected with all the power and strength by all Indonesian people and not only become a written document acquisition of bookshelves. Understanding, practicing and appreciating the meeting points must be echoed and functioned as the nation's multicultural ideology to ward off intolerant attitudes and forms.

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