




# Bhinneka Tunggal Ika: Its Norming and Actualization in Democracy in Indonesia

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Article Info	Abstract
<p><b>Keywords:</b> Bhinneka Tunggal Ika; Diversity; Norms; Actualization.</p>	<p><b>Introduction:</b> Indonesia is a democratic country that has diversity where the people consist of various ethnicities or ethnic groups, races, cultures and languages, as well as religious diversity and political ideologies. Bhinneka Tunggal Ika is the right motto for the Indonesian people who have diversity but want unity. Therefore, it is necessary to normalize Bhinneka Tunggal Ika and actualize it in the implementation of democracy.</p> <p><b>Purposes of the Research:</b> Analyze and study in depth, as well as find and build legal arguments about how the norming of Bhinneka Tunggal Ika should be in laws and regulations, and how the actualization of the motto of Bhinneka Tunggal Ika should be in the implementation of democracy in Indonesia. Furthermore, it can provide appropriate recommendations to related parties.</p> <p><b>Methods of the Research:</b> This normative legal research uses research sources in the form of legal sources and literature studies. The approaches used are: statute approach, conceptual approach, historical approach, comparative approach and futuristic approach. Drawing conclusions in this study by building legal arguments to answer legal issues that have been formulated as research objects.</p> <p><b>Results of the Research:</b> The results of the discussion are as follows: 1) The standardization of the motto Bhinneka Tunggal Ika is in the 1945 Constitution of the Republic of Indonesia in Article 36A and in Law Number 24 Year 2009, where the regulation becomes a single entity in the State Emblem. 2) Bhinneka Tunggal Ika should be a guideline for the life of the state, and be actualized in democracy through political consensus and deliberation which are the hallmarks of Indonesian democracy.</p>

## 1. INTRODUCTION

The 1945 Constitution of the Republic of Indonesia (UUD NRI 1945) stipulates Indonesia as a democratic country, as stipulated in Article 1 Paragraph (2) that: "Sovereignty is in the hands of the people and implemented according to the Constitution". Jimly Asshiddiqie<sup>1</sup> said that the concept of a state with people's sovereignty is a state where the highest power lies with the people, implemented by the people through their representatives, held together with the people, and aimed at the interests of the people. That is the concept of a democratic state, where democracy is based on law and the highest law is the constitution.

<sup>1</sup> Jimly Asshiddiqie, *Konstitusi Ekonomi*. (Jakarta: Kompas Media Nusantara, 2016), p. 355.

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Indonesian people consist of various ethnic or ethnic groups and races. Based on population census records, there are more than 300 ethnic groups, with 1331 categories of ethnic groups, sub-tribes and sub-tribes. The language used is recorded at around 700 languages with various cultures and customs. Thus, Indonesia is a pluralistic nation, a multicultural nation.

The plurality of the Indonesian nation is increasingly perfect with the diversity of religions adopted by the Indonesian people. At first, the people who inhabited the archipelago, as the forerunner of the Indonesian state, had an animist belief system and dynamism. The influx of influences from outside the archipelago, such as from India, Arabia, China and Europe, which brought Hinduism, Buddhism, Islam, Confucianism and Christianity, shifted the people's belief system. However, local beliefs are still showing their existence. Among the local beliefs that still exist are: Sunda Wiwitan in Sundanese, Kejawen in Javanese in Central and East Java, Parmalin in North Sumatra, Kaharingan in Kalimantan, Tonaas Walian in North Sulawesi, and Wetu Telu in Lombok. All religions and beliefs are constitutionally recognized by the state, even though the Indonesian state does not officially use an official religion or there is a religion officially recognized by the state.

The Indonesian freedom fighters who have realized the diversity of the Indonesian people, want unity in order to establish a state. Therefore, a "Youth Pledge" was pledged which is the determination of youth from various regions and different ethnicities or tribes, for unity in the homeland and one nation, and to make Indonesian the language of unity. This Youth Pledge has become a symbol of binding and a unifying symbol for Indonesia's multicultural society. As stated by John Rawls<sup>2</sup>, to unite a pluralist nation, something is needed to bind it. He said that the source of the unity of a multicultural nation is what he calls "a shared conception of justice", a concept of shared justice. The Youth Pledge can be called the initial binder for the diversity of the Indonesian nation. Through the Youth Pledge, the determination of unity from various ethnic groups was built to become one nation, namely the Indonesian nation.

Unity is a principle contained in the basis of the Indonesian state, namely the third principle of Pancasila. In line with the third principle of Pancasila, Unity of Indonesia, Sukarno<sup>3</sup> later coined the motto *Bhinneka Tunggal Ika* through his proposal to include the words "Bhinneka Tunggal Ika" on the ribbon image depicted being gripped by the feet of the Garuda Bird, on the Indonesian State Emblem which is named "Garuda Pancasila". The sentence "Bhinneka Tunggal Ika" is taken from the verse or *pupuh* (poetry) written by Mpu Tantular in his book, *Sotasoma Book*. The sentence which later became known as the motto of the Indonesian state was translated with the phrase "different but still one". Based on that, the phrase "Bhinneka Tunggal Ika" is considered an appropriate motto for the Indonesian people who have diversity but want unity.

Indonesia as a democratic country, with its plurality or diversity, faces quite severe challenges in the implementation of democracy, especially in the implementation of procedural democracy, namely through the implementation of general elections (Pemilu). Especially when the implementation of regional autonomy then requires direct regional

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<sup>2</sup> John Rawls, *A Theory of Justice*. (Cambridge: The Belknap Press of Harvard University Press, 1971), p. 540.

<sup>3</sup> Turiman, "Menelusuri 'Jejak' Lambang Negara Republik Indonesia Berdasarkan Analisis Sejarah Hukum", *Jurnal Hukum dan Pembangunan*, Vol. 44 No. 1 (2014): 121-153. DOI: <http://dx.doi.org/10.21143/jhp.vol44.no1.18>.

head elections (Pilkada). Experiences in the General Election and Pilkada which were colored by the existence of identity politics as well as the occurrence of conflicts with ethnic nuances and primordialism, made the Indonesian people aware of the importance of actualizing the motto *Bhinneka Tunggal Ika* in democratic life.

*Bhinneka Tunggal Ika* has empirically been recognized as the motto of the Indonesian state. However, as a state of law, the regulation of the motto *Bhinneka Tunggal Ika* in the laws and regulations has not been regulated in a more clear, detailed and operational manner. This is a strong basis for conducting legal research in order to analyze and examine in depth about how the norming of *Bhinneka Tunggal Ika* is in laws and regulations, and how to actualize the motto of *Bhinneka Tunggal Ika* in the implementation of democracy in Indonesia. It is hoped that this research will be able to find the building of legal arguments related to the two problems above.

## 2. METHOD

This research is a normative legal research or doctrinal legal research. The purpose of legal research is to propose a prescription about what should be done based on the study by the researcher, not to prove the truth of the hypothesis. Research sources come from sources of legal materials and literature or document studies. This study uses several approaches as known in legal research, namely: statute approach, conceptual approach, historical approach, comparative approach and futuristic approach. Drawing conclusions in this study by building legal arguments to answer legal issues that have been formulated as research objects.

## 3. RESULTS AND DISCUSSION

### 3.1 The Norming of *Bhinneka Tunggal Ika* Motto in Legislation

The term "statutory regulations" comes from the translation of the word in English, namely the word: "legislation" or the word: "wetgeving" (Dutch), or the word "gesetzgebung" (German). According to A. Hamid S. Attamimi<sup>4</sup>, "Legislation" comes from the translation of the word "wettelijke regeling", because the word "wettelijke" which means according to or based on wet (law), so that wettelijke regeling means statutory regulations. Furthermore, according to him, legislation is a written decision from the state or government whose contents are instructions or patterns of behavior that are general and binding in general. According to Law Number 12 of 2011, Article 1 Number 2 states that: "Legislation regulations are written regulations that contain legally binding norms in general and are formed or determined by state institutions or authorized officials through the procedures stipulated in the Regulations Legislation". Thus, the legislation contains legal norms.

Legislation in the legal system has levels or hierarchies. The arrangement of laws and regulations is multi-layered and tiered and contains legal consequences from that level. Every statutory regulation must originate at a higher level, and so on until the source level of legal norms cannot be traced, because they are hypothetical and are considered fictitious. The hierarchy of laws and regulations according to Law no. 12 of 2011, compiled based on the Indonesian legal system with a certain structure and form. The structure is as contained in Article 7 Paragraph (1), namely: "Types and hierarchy of Legislations consist of:

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<sup>4</sup> A. Hamid S. Attamimi, *Peranan Keputusan Presiden Indonesia dalam Penyelenggaraan Pemerintahan Negara*. (Jakarta: Universitas Indonesia, Disertasi, 1990), p. 334.

- a) the 1945 Constitution of the Republic of Indonesia;
- b) Decree of the People's Consultative Assembly;
- c) Laws/Government Regulations in Lieu of Laws;
- d) Government regulations;
- e) Presidential decree;
- f) Provincial Regulations; and
- g) Regency/City Regional Regulations.”

The norm of *Bhinneka Tunggal Ika* motto is an important thing for the life of the state. Therefore, it must be included in the legislation, given the importance of the meaning of the motto. According to the meaning of the word, the word "slogan" in the Big Indonesian Dictionary is defined as: words or short sentences that are used as the basis for guidance (handles of life); essence of a business, etc.; slogan; motto. The word "slogan" in Indonesian is likened to the word "slogan" and the word "motto".

In English, "slogan" is a translation of the word "motto". Meanwhile, from the definition in the Indonesian Dictionary, it can be found that several words are used to give meaning to the word motto, namely: sign, address, slogan, motto, guideline, and principle. From these several meanings, it is more appropriate to interpret the word motto in the context of the state motto in the sense as: "short words or sentences that are used as the basis for guidance (handles of life)". Referring to this understanding, the function of the motto is as a basis for guidance. As the basis of guidance, the motto must be used as a basic guide or guide. The motto of the state can thus be interpreted as a guide or guide for the life of the state. Both for humans, namely people who live in the state, as well as institutions established for the purposes of state life.

The motto of the state has an important role in social life and state life. However, the motto of the new state has a position in the state system if the slogan is regulated in the legal products that apply to that country. Without being regulated in a product of legal regulations, a slogan will only be words that do not have binding force for the life of the state. In reality, not all countries have a national motto. This shows that the existence of the state motto and its influence depends on how the state regulates and positions the state motto in its state system.

The United States of America (USA) is a country that uses the state motto. The US, whose population consists of various races and comes from various nationalities, has similarities with the plurality of Indonesia. As a federal state, the United States has 51 (fifty one) states. The state motto of the US is "In God We Trust" which was inaugurated as the state motto on July 30, 1956<sup>5</sup>. The state motto of the US is regulated in Public Law 84-140. The law mandates that the phrase "In God We Trust" be included or listed on US state printed banknotes.

The motto of *Bhinneka Tunggal Ika* in the new constitution was regulated after the amendment of the 1945 Constitution of the Republic of Indonesia. The Constitution which was ratified the day after the Proclamation of Independence did not regulate the state motto. Even the state symbol is not regulated. The discussion on the national symbol began when the Greater Indonesia Committee was formed on November 16, 1946. The task of the committee was to investigate the meaning of the symbols that ancestral civilizations had in the past. This investigation is the first step in starting to study the state symbol. In the said

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<sup>5</sup> Rasheed Gunawan, "30-7-1956: 'In God We Trust' Resmi Jadi Semboyan Amerika Serikat". <https://m.liputan6.com/global/read/3603777>. Diakses tanggal 21-07-2022.



committee, acting as chairman is Ki Hajar Dewantara with Muhammad Yamin serving as secretary<sup>6</sup>. The war due to the Dutch aggression between 1945-1949 caused the work of this committee to study the national emblem to be delayed.

After the transfer of sovereignty from the Netherlands, Indonesia as a country at that time in the form of a union state required it to have a state symbol. This is as mandated by the RIS Constitution which instructs the Government to determine the state symbol. As a follow-up to this mandate, President Sukarno issued Presidential Decree of the Republic of the United States of Indonesia number 2 dated December 30, 1949. The presidential decree stipulated that Sultan Hamid II was appointed as the Minister of State for Zonder Portfolio or a minister who did not head the ministry, with the mandate to design the shape of the symbol. state as well as preparing a building for the RIS parliament.

The RIS Constitution regulates the state symbol but does not include the motto *Bhinneka Tunggal Ika*. Likewise in the 1950 Constitution which regulates the symbol of the state but does not regulate the motto of *Bhinneka Tunggal Ika*. The contents of the provisions regarding the state symbol in the RIS Constitution and the 1950 Constitution are the same material, only the editorial is different. Article 3 Paragraph (3) of the RIS Constitution states: "The government sets the seal and symbol of the state". While the editorial in the 1950 Constitution, namely in Article 3 Paragraph (3) is: "The seals and symbols of the state are determined by the Government". The determination of the state symbol by the new government was carried out with the issuance of PP No. 66 of 1951 concerning the State Emblem. After the amendment, in the 1945 Constitution of the Republic of Indonesia, Article 36A which regulates the State Emblem states that: "The National Emblem is Garuda Pancasila with the motto *Bhinneka Tunggal Ika*". Further regulation of the State Emblem is regulated in Law Number 24 of 2009 concerning the Flag, Language, and State Emblem, as well as the National Anthem.

The motto of *Bhinneka Tunggal Ika* is regulated in the 1945 Constitution of the Republic of Indonesia and is included as part of the National Emblem. UU no. 24 of 2009 in Article 46, namely: "The emblem of the Unitary State of the Republic of Indonesia is in the form of Garuda Pancasila whose head is turned straight to the right, a shield in the form of a heart that is hung by a chain around Garuda's neck, and the motto *Bhinneka Tunggal Ika* is written on a ribbon which is gripped by Garuda" . The law does not further regulate the motto of *Bhinneka Tunggal Ika*.

The mention of *Bhinneka Tunggal Ika* in Law Number 12 of 2011 relates to legal principles. Article 6 Paragraph (1) states that: "the content of the legislation must reflect the principles of: ... f. *Bhinneka tunggal ika*; ...". Thus, according to Law no. 12 of 2011, *Bhinneka Tunggal Ika* became one of the principles in the formation of laws and regulations in Indonesia. Furthermore, this Law provides an explanation of the principle of *Bhinneka Tunggal Ika*: "is that the content of laws and regulations must pay attention to the diversity of the population, religion, ethnicity and class, special conditions of the region and culture in the life of society, nation and state".

Looking at the legal products that contain the norm of *Bhinneka Tunggal Ika*, it turns out that there are still very few. The existing norms have not provided clear arrangements regarding the meaning and position of the motto *Bhinneka Tunggal Ika* in the Indonesian constitutional system. As an expression derived from Sanskrit, there is no legal product in

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<sup>6</sup> Literasi Publik, "Sejarah Terbentuknya Lambang Garuda Pancasila". <https://www.literasipublik.com> . Diakses pada tanggal 3-07-2022

Indonesia that provides an explanation of the meaning and nature of the motto *Bhinneka Tunggal Ika*. Whereas the general public needs to know its meaning which can be easily understood in Indonesian.

Based on what has been described above, it can be concluded that the standardization of the motto of *Bhinneka Tunggal Ika* in the legislation is attached to the norm of the State Emblem. This shows that the motto *Bhinneka Tunggal Ika* is an inseparable part of the Garuda Pancasila State Emblem. Just as the National Emblem of Garuda Pancasila is the identity of the Indonesian state, *Bhinneka Tunggal Ika* is also the identity of the Indonesian nation. However, as a motto that functions as a guide to life, the norming of *Bhinneka Tunggal Ika* in laws and regulations can be made in operational regulations, so that *Bhinneka Tunggal Ika* becomes a guide in the life of the state.

### 3.2 Actualization *Bhinneka Tunggal Ika* in Democracy in Indonesia

Democracy gives broad freedom to the people, but to use that freedom, rules need to be given so that the use of freedom by individuals does not violate the freedom of other individuals. This means that freedom should not be allowed to run wild. For this reason, legal rules are needed that can provide protection in the use of freedom. The law here has the role of being a counterweight to freedom. Based on that thought, the concept of democracy cannot be separated from the concept of the rule of law. Both are placed side by side or paired as something that complements each other. A country can apply the rule of law without going through a democratic process. He can enforce the law, but if the law-making process is not carried out through a process based on democratic principles, then the country is not actually a democratic country.

The amendments to the 1945 Constitution of the Republic of Indonesia which were carried out at the beginning of the Reformation Era can be interpreted as paving the way for democratization which is the demand for reform. The regulation of democracy and the rule of law in one article, namely Article 1, must be interpreted to mean that democracy and law cannot be separated. This means that the democracy that must be implemented is a constitutional democracy model, namely a government that uses a constitutional basis. In a constitutional democracy, the state is not based on mere power (*matchstaat*), but the state is based on law (*rechtstaat*). This is emphasized through the third paragraph that "the State of Indonesia is a state of law".

Indonesian democracy is different from other countries' democracies, where the name used is "Pancasila Democracy" which is a distinctive democratic system, where the implementation of democracy is guided by Pancasila which contains noble values extracted from, by and for the Indonesian nation. Pancasila is the work of the Indonesian nation which contains universal democratic values and principles. As Sukarno said: "... This means that our democracy is Indonesian democracy, the democracy mentioned as the fourth precept is Indonesian democracy which carries the personality of the Indonesian nation itself. does not need to be 'identical' meaning the same as democracy run by other nations"<sup>7</sup>. Meanwhile, Hatta emphasized Indonesia's democracy by saying: "Indonesian democracy is neither a liberal democracy nor a totalitarian democracy, because it is closely related to other Pancasila precepts"<sup>8</sup>.

The fourth precept of Pancasila as a guideline for the implementation of Indonesian democracy which is carried out through deliberation and representation. Deliberation has

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<sup>7</sup> Yudi Latif, *Negara Paripurna*. (Jakarta: PT. Gramedia Pustaka Utama, 2015), p. 476.

<sup>8</sup> *Ibid.*

long been used by the Indonesian people as a method to solve various problems of social life. According to Cornelis Lay<sup>9</sup>, deliberation is the main practice in the process of resolving conflicts of interest/collective public issues. Deliberation is the embodiment of deliberative democracy. Deliberation is also the basic mechanism in establishing public reasons.

One important element as a procedure for implementing democracy is through general elections (Pemilu), which are categorized as procedural or electoral democracy. Electoral democracy is designed to solve leadership problems through an electoral system. Electoral democracy is also the answer to the question of direct democracy which applies the principle of "from, by, and for the people" which cannot be implemented because of the dimensions of the number of people who are spread over a very wide area. Through elections, representatives can be chosen who are able to reflect the will of the majority of the public. Electoral democracy becomes a way of working to produce leaders or representatives in a way that makes sense in a society that has a wide scale<sup>10</sup>. The election implementation mechanism is also a momentum for the people as voters to carry out audits of their leaders and representatives, by assessing whether during their tenure they have carried out their obligations properly or not.<sup>11</sup>

The first general election in Indonesia was held in 1955 as the only general election held by the Old Order. Meanwhile, during the New Order era, elections were held periodically every five years. The Reformation Era which marked democratization wanted a more democratic election. According to Abhan<sup>12</sup>, elections held during the reformation era often faced the same problems that arose during the process, which had the potential to endanger the life of the nation. This will affect the quality of democracy. The problem in question can be seen from the implementation of several presidential and regional elections in several regions which gave rise to political movements that led to division or polarization of society. This is very worrying because it has the potential to cause division and threaten national integration.

According to LIPI researcher Siti Zuhro, Indonesian democracy in the Reformation era which has lasted for 21 years from 1998 to 2019, is still characterized by procedural democracy rather than substantive democracy<sup>13</sup>. This is because in social and political life, there are commotions, commotions, acts of blasphemy against religion, the spread of intolerance, the birth of conflicts due to the issue of diversity, the spread of hate speech, false news, and slander against political opponents. All of these things result in social political certainty which is felt to be increasingly difficult to realize.

The occurrence of polarization is also one of the negative effects caused by electoral politics in Indonesia. Abdul Gaffar Karim, stated that: "Since 2014, Indonesia has experienced political polarization in a quite worrying degree every time there is an election

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<sup>9</sup> Cornelis Lay, "Musyawarah", *Prisma Jurnal Pemikiran Sosial Ekonomi* Vol. 37 No. 2, (2018): 72-85.

<sup>10</sup> *Ibid.*

<sup>11</sup> Harun Alrasid, "Tinjauan Yuridis Mengenai Perangkat Undang-undang Pemilihan Umum", *Jurnal Ilmu-Ilmu Sosial UNISIA*, No. 51/XXVII/1/2004, (2004): 3-8. DOI: <https://doi.org/10.20885/unisia.vol27.iss51.art1>

<sup>12</sup> Badan Pengawas Pemilu. <https://bawaslu.go.id/id/berita/permasalahan-pemilu-selalu-sama-abhan-taruhannya-kualitas-demokrasi>. Diakses tgl. 28-7-2022.

<sup>13</sup> R. Siti Zuhro, "Demokrasi dan Pemilu Presiden 2019". *Jurnal Penelitian Politik*. Vol. 16 N0. 1 (2019): 69-81. DOI: <https://doi.org/10.14203/jpp.v16i1.782>

for executive leadership at the national level and in the capital city of Jakarta".<sup>14</sup> The polarization in society strengthened in the 2014 Presidential Election (Pilpres) where there were only two candidates. The existence of two opposing poles causes community divisions in responding to ideological or policy issues promoted in the 2014 presidential election campaign and continues in 2019. In line with the opinion above, the results of a survey conducted by Burhanuddin Muhtadi also show that there is a polarization in society which is marked by the increasing role of hatred of religion and ethnicity in public opinion, widespread claims of identity politics, and misinformation.<sup>15</sup>

The issue of democracy is also faced in the implementation of elections at the local level. Pilkada on the one hand is a democratic process as an embodiment of people's sovereignty, but on the other hand it is used by local political elites as an arena for fighting over regional resources or wealth. Local elites in the struggle for regional power often use various methods that endanger social integration. The emergence of behaviors such as small regional kings, rampant corruption in the regions, competition for resources, growing sentiment against regional sons against those who are not regional sons, color the political context in the regions. Various mass organizations (ormas) were also born with the issue of regional identity involved in supporting candidates in the Pilkada. This sparked violent conflicts that had occurred in several regions, as a result of competition between ethnic figures in the area in gaining power in regional politics and access to material resources.<sup>16</sup>

Seeing the negative impact of the implementation of the General Election as mentioned above, shows the importance of actualizing the motto of *Bhinneka Tunggal Ika*. The motto of *Bhinneka Tunggal Ika* which contains the value of unity is an important means to minimize the negative impact of the implementation of the General Election that threatens the integration and integrity of the Unitary Republic of Indonesia. The principle in *Bhinneka Tunggal Ika*, namely: "even though they are different, they are still one" must be used as a guide in the implementation of the General Election. Thus, even though they differ in political choices, they still maintain the unity of the nation and the unity of the Indonesian state. Political differences do not create division or disintegration of the nation.

By adhering to the motto *Bhinneka Tunggal Ika*, the implementation of the General Election should prevent polarization in society due to identity politics, negative campaigns, hate speech, slander and fake news. In the implementation of the General Election as a manifestation of democracy, it should not cause social conflict. The principle in *Bhinneka Tunggal Ika* must be actualized in democratic life, so that it will be able to give birth to good and healthy electoral administration practices based on direct, general, free and confidential principles, and take place in an honest and fair manner.

Electoral practices in several regions that show characteristics as ideal practices in managing social polarization can be used as models for elections based on the values of unity contained in the motto *Bhinneka Tunggal Ika*. Abdul Gaffar Karim<sup>17</sup> gave an example of holding regional head elections in areas that had experienced social polarization and suffered badly due to communal violence in the early 2000s. Recognizing the root of the

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<sup>14</sup> Abdul Gaffar Karim, "Mengelola Polarisasi Politik dalam Sirkulasi Kekuasaan di Indonesia". *POLITIKA: Jurnal Ilmu Politik*, Vol. 10 No. 2 (2019): 215-228. DOI: <https://doi.org/10.14710/politika.10.2.2019.200-210>.

<sup>15</sup> Burhanuddin Muhtadi, "Resentment, Polarisasi, Dan Pilihan Politik". <https://mediaindonesia.com/kolom-pakar/430551/resentment-polarisasi-dan-pilihan-politik>. Diakses tgl. 28-7-2022.

<sup>16</sup> Pandji Santoso, "Disintegrasi, Pemerintahan Lokal dan Dana Perimbangan Pusat dan Daerah". *Sosiohumaniora*, Vol. 12 No. 1 (2010): 12-24. DOI: <https://doi.org/10.24198/sosiohumaniora.v12i1.5437>

<sup>17</sup> Abdul Gaffar Karim. *Loc cit*.



problem of social polarization, political actors in Maluku used the Pilkada as a way to absorb the social polarization that emerged in society. The effort is carried out in a way that can ensure that the candidates who will be nominated in the Pilkada, are candidates who represent the existence of the two majority groups there, namely Muslims and Christians. The form of such a meeting point shows that there is a consensus from the regional political elite, which is socially approved.

According to Abdul Rohman<sup>18</sup> who refers to his experience in managing social polarization in Ambon, there are three ways that can be done to depolarize. The three ways are: (1) deconstructing the past; (2) shared goals; and (3) sharing a common room. The deconstruction of the past is related to the legacy of the colonial period in the form of class, religious and ethnic segregation that needs to be revisited, restored and rebuilt. The same ideals can override existing differences and ward off divisions. Next is to share common space with different groups so that expressions of difference are in a safe zone. The model for managing social polarization in Maluku, as described above, shows the actualization of the value of unity in electoral practice. *Bhinneka Tunggal Ika* is really actualized in democratic life, so that differences do not prevent the achievement of political unity and consensus. *Bhinneka Tunggal Ika* in this case has played a role as a cause of political consensus.

The history of the political struggle of the Indonesian nation has shown that the spirit of *Bhinneka Tunggal Ika* has proven to be used as a guide in political life. It was recorded that there were 4 (four) important political events that occurred and greatly influenced the integration of the Indonesian nation and the sustainability of the Indonesian state, where the spirit of *Bhinneka Tunggal Ika* played a role in these political events. The political events are:

#### 1) Youth Pledge

In the incident of the Youth Pledge, it showed that although the youths came from various groups of different ethnic groups, they agreed or held a consensus to become a unit. United in the name of Indonesia. The consensus in the Youth Pledge, apart from being a national consensus because it is carried out by youth from various ethnic groups, is also a political consensus. It is called a political consensus because in the Youth Pledge it was agreed to use the word "Indonesia" as a new identity for the unity of youth from various regions of different ethnicities, and this "Indonesian" identity became the identity of their political struggle for the future.

#### 2) Ratification of the 1945 Constitution of the Republic of Indonesia

After the Proclamation of Indonesian Independence on August 17, 1945, the day after PPKI ratified the 1945 Constitution of the Republic of Indonesia. In the ratification of the 1945 Constitution of the Republic of Indonesia, the spirit of Unity in Diversity was seen when an agreement was reached to eliminate the "seven words" previously written in the Jakarta Charter which were used as Preamble in the 1945 Constitution of the Republic of Indonesia. The previous differences related to the "seven words" were finally resolved by consensus based on national unity. The preamble of the 1945 Constitution of the Republic of Indonesia shows that the consensus is also accepted by all Indonesian people.

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<sup>18</sup> Abdul Rohman, "Tiga Cara Depolarisasi dalam Ketegangan Politik atau Krisis Pandemi". <https://katadata.co.id/muchamadnafi/indepth/6156f72ab80ce/tiga-cara-depolarisasi-dalam-ketegangan-politik-atau-krisis-pandemi>. Diakses tgl. 29-7-2022.

### 3) Presidential Decree 5 July 1959

This Presidential Decree was issued for a strong reason, where the Constituent Assembly found it difficult to reach an agreement in drafting the constitution. The fundamental differences between nationalist groups and religious groups could not reach common ground. The protracted differences prompted President Sukarno to issue a decree to re-establish the 1945 Constitution of the Republic of Indonesia as a constitution. After the issuance of the decree back to the 1945 Constitution of the Republic of Indonesia, it turned out that the DPR reached a consensus by acclaiming the return to the enactment of the 1945 Constitution of the Republic of Indonesia.

### 4) Amendments to the 1945 Constitution of the Republic of Indonesia

When making changes to the Constitution, the MPR has succeeded in entering into a basic agreement as a guide for making amendments. The MPR, which consisted of representatives of parties with different visions, succeeded in establishing a consensus for national unity. One of the basic agreements that shows the great feeling of unity is the preservation of the form of the Unitary State of the Republic of Indonesia.

These four political events are proof that despite different political views and schools of thought, an agreement can be reached based on unity as an Indonesian nation. The principle of *Bhinneka Tunggal Ika* has been actualized in a typical Indonesian democracy, namely through deliberation and consensus. Thus, there is a very close relationship between Pancasila Democracy and *Bhinneka Tunggal Ika*. Both are the identity and characteristics of the Indonesian nation.

## 4. CONCLUSION

The above descriptions lead to the conclusion as a result of the discussion as follows: 1) the motto of *Bhinneka Tunggal Ika* has been stated as a norm by laws and regulations, namely the 1945 Constitution of the Republic of Indonesia in Article 36A and in Law Number 24 of 2009, where the regulation is become one unit in the Garuda Pancasila State Emblem. In addition, Law Number 12 of 2011 makes the principle of *Bhinneka Tunggal Ika* one of the legal principles that must be used as guidelines in the formation of legislation. 2) *Bhinneka Tunggal Ika* as a motto means to guide the life of the state, so that the value of unity originating from *Bhinneka Tunggal Ika* must be actualized in the life of the state. In democracy in Indonesia, the actualization of *Bhinneka Tunggal Ika* is reflected in the political consensus and deliberation which are the hallmarks of Indonesian democracy

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