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School Principal Construction About the Culture Model of the Four Pillars of Nationality To Build Student Nationalism Towards Indonesian Generation 2025

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Abstract— Nationalism needs to be instilled in the younger generation to be a tough, self-reliant and competitive generation. School as a means of building nationalism for the younger generation. This study aims to describe the construction of a school principal on the National Four pillar culture model to build student nationalism towards the Indonesian generation 2025. The data analysis technique used is descriptive statistics with the percentage technique. The results of the study highlight the importance of developing a four-pillar national cultural model (Pancasila, UUD 1945, NKRI, Bhinneka Tunggal Ika) to build student nationalism towards Indonesia 2025. The cultural model can serve as a reference for the principal to determine the policy of student nationalism through intracurricular activities, extracurricular activities, school culture and community participation.

Keywords— nationalism, four national pillars, four-pillar cultural models, school principals, young nationalism

I. INTRODUCTION

Globalization guides Indigenous peoples on national and national concepts [1], especially for the younger generation [2]. Considering the increasingly worrisome conditions of the Indonesian people, there has been a great deal of unrest, religious unrest, community groups, students, demonstrations of anarchism and even crime [3]. Community groups are easily mobilized, incited to disunity due to differences in Indonesian life [4].

The phenomenon of national disintegration occurs due to the incompatibility between the interests of the people as a regulated party and the governing authority [5]. The multicultural society should be well managed in the auspices of the Diversity in the form of a strong relationship for Indonesian society as a civil and water brother, preserving the philosophy of Pancasila, under the Basic Law (Constitution 1945) within the purview of the so-called Republic of Indonesia (NKRI), the national pillar.

Public opinion on the four pillars of mere slogans does not mean that they can be dangerous to national and national life [6]. Therefore, it is necessary for real and concrete foundations, to adequately understand the meaning of the four national pillars. The phenomenon of disintegration, schism between students and citizens, the SARA conflict in Indonesia must end immediately by arousing the spirit of nationalism based on strong national ideology, understanding the meaning, being alert to attitudes and actions based on four pillars of national and national life. [7]

The fading of nationalism is due to the disorientation and premature existence of the ideological values of the nation's ideals causing the fade of nationalism to fade. Essentially Pancasila as a view of life contains the meaning of the fact that society, nation and nation is shaped by morals and ethics manifested in proportionally Indonesian human behavior and personality [8]. But in the life of the people these principles do not seem to be working well. Violence (domestic and public) and globalization, the 'pride' (imitating foreign culture) style up to corruption, collusion, and nepotism (KKN) remains unresolved [9].

The limitations of integrated policy tools in realizing the core values of the country's philosophy have led to a loss of nationalist understanding of Indonesian citizens. Various policies and legal products have yet to fully address the need to realize the essential values of the nation's ideo-ideology as a foundation for community, national and national life. The cultivation of Pancasila values is very important as a vehicle and means of building the character of the nation, enhancing commitment to the United Nations of Indonesia (NKRI) and promoting the ethics of national life for all Indonesian people [11].

Various studies of the cultivation of national ideologies and the cultivation of national insights have attracted the attention of many researchers in various countries, among others: Ideological studies of nationalism resolve the

emotional impact of social, cultural and moral disturbances. The existence of majority and ethnic minorities controls the radicalism of nationalism. The conceptualization of nationalism reduced the dispute to quell the insurgency of Papua and Aceh areas demanding separation in Indonesia [12]. Good thing this happened in Ukraine. The country has undergone major changes, including the 1991 Declaration of Independence and the Orange Revolution of 2004. However, the education system is still dominated by authoritarian and ethnocentric. Ethnic tolerance as a component of national identity in Ukraine and advocates the need for multicultural education policy and is seen as important in promoting inter-cultural dialogue for civilian and democratic citizenship of Ukrainian citizenship [13].

Studies in community building and youth citizenship reconstruction. This article explores the role of French youth and post-war reconstruction culture in the wake of the war. Integrating youth in the culture of the nation's life to unify the French government. The government initiative, emphasizing the culture of youth development in an inclusive, pluralist, secular, and democratic environment is based on the idea that by fashioning French youth culture will participate more fully and effectively in the national community of citizens. However, other elements of the movement unify the national community, to create a cultural standard of normality that will create the bond of Frenchness [14].

A study of Spanish civilian nationalism. This article discusses the gaps by providing an overview of Spanish and 'civilian' Spanish nationalist cultural history for the last two centuries. The results show that Spanish nationalism is not a united ideology but a 'liberal' and 'conservative-traditionalist' nationalism is formulated to compete with Spanish nationalist ideologies. 'Liberals' and 'conservative-traditionalists' continue to compete as the backbone of different political regimes. However, after the emergence of the Basque and the Catalan nationalist movement, Spanish nationalists united as a counter-force for sources of regional identity. In fact, one can see 20th-century Spanish nationalism as a dialectical struggle between the center and the fringe. [15].

Berlin's cultural studies of nationalism as one of the sources of contemporary liberal nationalism. This article reports that Berlin's attitude toward nationalism, and its relationship with its liberalism has not been fully explored. The results show that Berlin defines different practices, in several places in Berlin's most explicit account, the nationalist doctrine is presented as political, oneness, limited morality and in particular, but these four dimensions are separate, and each alternative nationalist position is available. Berlin's account of the source of nationalism is also ambiguous: his analysis of Jewish conditions in European society and his support for Zionism contrast with his diagnosis of the origins of German nationalism. Comparing Berlin with liberal nationalists later, it appears that liberalism has prevented the presentation of normative political theory by which liberal and nationalist commitments have been combined. Such a theory could have been developed, but the challenge that arose from the writings of

Berlin was to explain how real-world nationalism could be kept within the liberal limits [16].

The study of multism federalism is a reflection of nationalism and nationalism in Canada. This article discusses the issue of managing nationalism in multinational countries by evaluating the impact of the federal multinational model. as suggested by a group of Canadian scholars. John Hutchinson's approach to the conflict of nationalism offers a better lens as a source of multinational unity. The findings of this article are that the federal multinational model marginalizes Quebecers in favor of pan-Canadian nationalism and can reduce the centrifugal impact of nationalism and avoid privatizing one type of nationalism over another. [17] In spite of studies of liberal nationalism and cultural rights. This article discusses liberal nationalists such as Yael Tamir and Will Kymlicka on various cultural rights based on respect for individual autonomy as an alternative medium of cultivating liberal autonomous morals for minority cultural status. This article examines an important part of Tamir's argument for cultural rights in each case, failing to prioritize respect for the value of individual autonomy. Whereas Kymlicka finds it difficult to demonstrate some of the basic ontological and moral properties of cultural rights-based autonomous defense [18].

Defense studies of nonliberal nationalism. This article reports that nonliberal nationalism has played an important role in pre-colonial countries. This theory believes that nonliberal nationalism will undoubtedly be repressed, as non-liberal cultures aim to protect and preserve it without acknowledging the fundamental values of individual rights. In this article, defending nonliberal nationalism is called nonliberal *politique* nationalism because it is morally justified, as long as it is democratic, this argument is supported by the communitarian construction of moral and cultural institutions [23].

Enjoy the globalization, nationalism and post-socialist educational media of the United States. This article discusses contemporary efforts in education for peace with the effects of global media and fading the authority of nations. Focus of research on the role of electronic media in US post-socialist education in Eastern Europe. Desired access to the EU, accelerated technological change and entered the global economy to encourage comprehensive reforms in the structure and content of national education. Promote intensive consultation on how electronic media shaped the values and identity of the younger generation of nationalism [19].

Studies of group and culture studies of nationalism are seen as important phenomena to help students interact with national characters. This article argues that the culture of nationalism has a strong influence on the patterns of group dynamics participating in the development of national insights. The group learning model can serve as a turning point for examining and building on the behaviors, processes, and conditions associated with learning from different cultural contexts of nationalism. [20].

Many of the above studies have not been able to fully cover the culture of the four pillars of Indonesia. This article focuses on the implementation of the four pillars of

Indonesia and its strategies for maintaining and maintaining independence among Indonesian youth.

It should be noted in the background that Education plays an important role in the cultural socialization of the four pillars of nationalism in building nationalism. This socialization effort is necessary to have the cultural model that the Principal uses to socialize to build the nationalism of the younger generation. The focus of this paper describes the construction of a school principal on a four-pillar national cultural model to build student nationalism toward Indonesia's generation 2025.

II. METHOD

The research method uses qualitative description. The research indicator is a test of the National Four pillars of Cultural Model in Building Younger Nationalism Towards Indonesian Generation 2025. This indicator is translated into a questionnaire on the following scale. 5 = very good, 4 = good, 3 = good, 2 = poor and 1 = very low. The sample in this study were 5 principals in Sidoarjo. The data collection techniques used are through questionnaires and interviews. The data analysis techniques used in this study are descriptive statistics with percentage techniques.

III. RESULT AND DISCUSSION

The four National Pillars are national concepts comprising Pancasila, the 1945 Constitution, the Homeland and the Unity of Unity. The values of the Four National Pillars are integrated through school culture and learning as an effort to build young nationalism. The following exploratory results of the headmaster's construction of the Four National Pillars' cultural model can be seen in the following table.

Table 1.

Principal Construction on National Four-pillar Cultures Model for Building Young Generation Nationalism in Sidoarjo

No	Indicator	Respon					%	C
		E	W	S	N	C		
1.	Model Argumentation (Writing Purpose & Grand Design Model)	16	15	16	16	16	99	A
2.	Values developed							
	a. The Pillars Value of Pancasila	13	13	15	15	15	89	A
	b. The pillar svalue of UUD 1945	13	14	14	15	15	89	A
	c. The Pillars Value of NKRI	13	14	14	14	14	91	A
	d. The Pillars Value of Bhinneka Tunggal Ika	13	13	14	15	15	86	A
3.	Theoretical Foundations and Model Descriptions							

a. Theoretical Foundations	13	14	15	16	16	93	A
b. Cultural Models in Intracurricular Activities	15	15	15	15	15	94	A
c. Cultural Models in Extracurricular Activities	15	15	15	14	15	93	A
d. Cultural Models in School Culture Activities	15	15	15	14	14	92	A
e. Cultural Models in Public Participation	13	14	15	13	14	86	A
Total Rating Scores	139	142	148	147	149	91	A

Description:

n = 16, E=East, W=West, S=South, N=North, C=Center
C = category, A = very good (76-100%);
B = good (51-75%);
C = adequate (26-50%);
D = less (0-25%)

Based on the recapitulation table of the four-pillar culture model test for five principals in Sidoarjo, it can be concluded: *first*, the national four-pillar culture model for youth development nationalism towards Indonesia 2025 is considered to be very important by the school principal and can provide direction for schools to build nationalism students. This is shown by the 99% of the model's compilation arguments. That is, the grand design of the four-pillar national cultural model that was developed can be clearly implemented in schools and can serve as a direction for principals to formulate policies for building student nationalism.

Second, the values developed in the four-pillar national cultural model can be well understood by the principal. Core value pillars of Pancasila (89%), Constitution 1945 (89%), Homeland Security (91%) and Unitary (86%) can be easily understood by teachers and students, and can be integrated into extracurricular, intracurricular, school culture and community participation.

Third, the theoretical underpinnings used in the national four-pillar culture model gained 93%. This demonstrates that the integrated and comprehensive approach to the culture of the four national pillars can be easily understood and integrated into intracurricular, extracurricular, school culture and community participation

Fourth, the cultural model of intracurricular activity gained 94%. This indicates that the four-pillar value proposition can be integrated into the Graduate Competency Standard (SKL). The core values of the four national pillars can be integrated in syllabus and RPP in the learning model available in each subject, not just the subject of PKn. In addition the core values of the four national pillars can also be integrated into the teaching, media and learning resources of each subject in the school.

Fifth, the cultural model in extracurricular activities accounted for 93%. This indicates that the substantive value of the four national pillars can be integrated into the entire extracurricular activity namely the device and the training activities not just extracurricular Scouts.

Sixth, the cultural model of school culture activities accounted for 92%, meaning that the value of the four national pillars can be integrated into the whole activity to build school culture. The core values of the four national pillars do not conflict with school values and can be integrated not only with religious and social activities in the school, but also within and outside the classroom.

Seventh, the cultural model of community participation is 86%. This indicates that the value of the four national pillars can be integrated into all activities involving community participation. The core values of the four national pillars can be used to build a network with the business world and the industrial world, so the school will seek the help of the community. This means that the national core value pillar does not serve as a school icon in building the community's image alone..

IV. CONCLUSION

The values of the Four National Pillars are considered necessary to instill in the young generation through school and school culture. The National Model of Four Pilots Culture is indispensable for principals as a guide for setting policies on how to build young nationalism toward Indonesia by the year 2025. The developed cultural model has integrated the core values of Pancasila pillars, the 1945 Constitution, the Homeland and the Unity Coalition into intracurricular activities, extracurricular, school culture and role and society. Models are very easy to implement and understand for teachers and students because they use an integrative and comprehensive approach..

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