

Patriotism Bridges the Relationship between State and Nation

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Abstract

A love of homeland or patriotism is a feeling that arises from the heart of a nation, to devote themselves, maintain, defend, protect the country from all threats and disturbances. What can be expressed about the love of homeland is the sense of pride, ownership, respect and loyalty possessed by every citizen in the country where he lives which is reflected in the behavior of defending their homeland, protecting his homeland, willing to sacrifice for the sake of the nation and his country, loves the customs or culture of his country by preserving it and preserving nature and the environment. The love of homeland is an experience of the Unity of Indonesia pinciple that can be realized in everyday life. The Indonesian constitution has laid the foundation for every citizen entitled and obliged to participate to defend the country, awareness of the love of the homeland is essentially devoted to the state and willingness to sacrifice to defend the country. Therefore, the love of the homeland needs to be developed in the soul of every individual from an early age so that the purpose of living together can be achieved. One way to

foster a sense of love is to foster a sense of pride of Indonesia, because this sense can be grown by providing knowledge and sharing cultural values.

Keywords:

1. Introduction

Indonesians are native Indonesian people and those of other nations who have been legalized by law as citizens. Specifically Article 4 of Law No. 12 of 2006 concerning Citizenship confirms that Indonesian citizens are:

1. Everyone, based on the law regulation and / or based on the agreement of the Government of the Republic of Indonesia with other countries before this Law comes into force is already an Indonesian citizen;
2. Children born from a legal marriage of a father and mother as Indonesian citizen;
3. Children born from a legal marriage of a father as Indonesian and mother as foreign citizen;
4. Children born from a legal marriage from a father as foreign citizen and mother as an Indonesian citizen.
5. Children born from a legal marriage from a mother as Indonesian citizen, but his father does not have citizenship or the law of the original country, the father does not grant citizenship to the child;
6. Children born within a period of 300 (three hundred) days after their father dies from a legal marriage and their father is an Indonesian citizen;
7. Children born outside the legal marriage of a mother as Indonesian citizen;

8. Children born outside the legal marriage of a mother as foreign citizen who is recognized by an Indonesian citizen as a father and that recognition is made before the child is 18 (eighteen) years old or has not married;
9. Children born in the territory of the Republic of Indonesia who do not father and mother citizenship.
10. Newborn children found in the territory of the Republic of Indonesia as long as the father and mother are unknown;
11. Children born in the territory of the Republic of Indonesia if their father and mother do not have citizenship or whereabouts are unknown;
12. Children born outside the territory of the Republic of Indonesia from a father and mother as Indonesian citizen, because of the provisions of the country, was granted citizenship to the child concerned;
13. Children who have a parent that have been granted the request of citizenship, then the father or mother dies before taking an oath or declaring a faithful promise.

Meanwhile, a country is a sovereign power organization that implements governance or a people in a certain area. What form and style, the State is always an organization of power. This power organization always has governance. And this governance always implements an order of a people in a certain area. The formulation above is a summary of several definitions of the State by looking at the elements of the State. Some of these definitions include:

1. According to Aristotle, a State (policy) is a partnership of families and villages in order to obtain the possible best life.
2. According to Bodin Jeans, a State is an alliance of families with all their interests led by reason from a sovereign power.

3. According to Hugo Grotius, a State is a perfect alliance of people who are free to obtain protection,
4. According to Bluntschil, a State is the people's self organized in a political organization in a certain area.
5. According to Hans Kelsen, a State is an arrangement of social relations together with forced procedures.
6. According to Woodrow Wilson, a State is an organized people for the law in certain areas.

The discussion of state and citizen relations are actually very old talks. Thomas Hobbes, the figure who coined the famous term *Homo homini lupus* (fellow predator), said that the function of state is to regulate a chaos in society. Even though the state is formed by the community, the state's position is the organizer of order in the community so that it does not become a conflict, theft, and others [1]. The most fundamental issue of relations between the state and citizens is the issue of rights and obligations. Countries as well as citizens equally have their respective rights and obligations. In fact, these are interrelated, because speaking of state rights means talking about the obligations of citizens, and vice versa speaking of the obligations of the state is to talk about the rights of citizens.

2. The Reciprocal Relationship between the State and Citizens

Awareness of rights and obligations is very important, someone who should have rights but does not realize it, then it will open up opportunities for other parties to deliver. Likewise, a person's unawareness of their obligations will make the rights that others should get violated or ignored. In the series of articles and their verses, 1945 Constitution clearly states the rights and obligations of the state for its people which must also be clearly fulfilled through the hands of

Tria Politica as the theory revealed by Monteqeiu [2]. Through the Legislative hand, the voice of the people is conveyed, through the executive arm of state obligations, people's rights are fulfilled, and in the hands of the judiciary, the rules of implementing rights and obligations are explained. It is the sequence that should have happened from the series of trias politica carried by Monteqeiu, However, in practice this theory is not yet fully able to balance the relationship between the state and its citizens [3].

In Indonesia, the reciprocal relationship between the State and citizens is also based on basic principles. This basic principle can be seen from several things, namely the principle of the unitary state, the principle of people's sovereignty, the principle of the republic, and the rule of law. The four basic principles if implemented in accordance with applicable regulations will be a good provision for reciprocal relations between the State and citizens [4].

First, based on the principle of the unitary state. The unitary state stands for the form of the state which has national legislative authority. The central government has the authority to hand over part of the power to the regions based on regional autonomy rights. In a unitary state, the central government has sovereignty both inside and outside the country. By this principle, it is hoped that Indonesia will not be fragmented in distributing authority between the center and the regions that has been regulated in a decentralized framework. Second, based on the principle of popular sovereignty [5]. In Indonesian life, the highest sovereignty is in the hands of the people. People should have the right and power to govern themselves. This authority is implemented by forming state institutions that represent the aspirations of the people such as the MPR and the DPR. In the amendments to 1945 Constitution, there are articles that guarantee the sovereignty of the people, such as the holding of general elections to elect people's representatives who are expected to channel their aspirations [6].

Third, based on the principles of the Republic of Indonesia, this principle implies the nationality of the people from the domination of other parties and their responsibilities. This form of responsibility is a political activity or the participation of citizens to form themselves and develop the State. In a republic, the State will formulate the welfare and independence of the people in opinion, assembly, association, and cooperation [7]. Fourth, based on the principle of the rule of law, the center of government operates according to lawsuits and not by power. 1945 Constitution and Pancasila serve as guidelines in running the government system. By the principle of this law, the holder of authority is limited by authority, so there will be no chaos and arbitrary action against the people by the holder of the mandate of power [8].

These four basic principles should be carried out properly by government agencies as state administrators. Likewise, citizens should act which is in line with the basic principles. Thus, a balanced atmosphere and mutual understanding between the State and citizens regarding the rights and obligations of each of these elements will be created.

Between rights and obligations, human beings should be balanced equally. However, there are different things in fulfilling the rights and obligations that are rooted in the culture of Indonesian with what is happening in Western society. If we highlight this in Western society, human rights become more dominant discourse than human rights obligations. This can be understood from the view of Western society that is individualistic. In an individualist society, everything starts with me. Although they do not forget the rights of others, because individualist character has been matured, the awareness of my rights is also based on the understanding that everyone also wants to be respected. So what happens is that each individual respects the other individual. Departing from my rights, obligations were occurred so that these individual rights could be fulfilled.

Unlike the people of Indonesia, known as Eastern society. The character of Eastern societies emphasizes the rights of others rather than the rights of themselves. Self rights are often merged into collective / social rights. Someone rarely wants to stand out in person but tends to emphasize the collective side. This can be seen from the actual works of individual works but the identity of the creator is unknown, as many regional songs are unknown who the creator is. The creator often hides himself in collectivity so that the work is known as a joint work. For example, Gundulgundul Pacul from Java, the song O Ina Ni Keke from North Sulawesi, without knowing who the real author.

3. The rights of Indonesian Citizens

This social conditions obligation is more prominent than rights, because people are more likely to do things for others than themselves. When someone does something for another person, it is understood as their obligation, then automatically other people will get their rights, so when other people carry out their obligations, we also get our rights [9]. The debate over rights or obligations in the past can be approached with a more socio-cultural approach from the community, so that we are wiser in seeing the issue of rights and obligations. 1945 Constitution has regulated in detail what are the rights and obligations of Indonesian citizens. The rights of Indonesian citizens include:

1. Decent work and life (Article 27 paragraph 2).
2. Organize and unite, express thoughts orally and in writing (Article 28).
3. Form a family and have a descent through a legal marriage (Article 28B paragraph 1).
4. The right of survival, growth and development and the right of protection from violence and discrimination (Article 28B paragraph 2).

5. Develop themselves through meeting their basic needs, getting education and benefiting from science and technology, arts, and culture (Article 28C paragraph 1).
6. Advance himself in fighting for his collective rights to develop his community, nation and state (Article 28C paragraph 2).
7. Recognition, guarantee, protection, and fair legal certainty and equal treatment before the law (Article 28D paragraph 1).
8. Work and get the salary and proper compensation and treatment in an employment relationship (Article 28D paragraph 2).
9. Gain equal opportunities in government (Article 28D paragraph 3).
10. Nationality status (Article 28D paragraph 3).
11. Embrace a religion and worship according to the religion, choose education and teaching, choose work, choose citizenship, choose a place to live in the territory of the country and leave it, and the right to return (Article 28E paragraph 1).
12. Freedom of belief, states of mind and attitude in accordance with his conscience (Article 28E paragraph 2).
13. Freedom of association, assembly and expressing opinion (Article 28E paragraph 3).
14. Communicate and obtain information to develop their personal and social environment, and have the right to seek to obtain, own, store, process and convey information using all types of available channels (Article 28F).
15. Personal protection, family, honor, dignity, and property under his control, as well as the right of security and protection from the threatment to do or not do based on a human right. (Article 28G, paragraph 1).

16. Be free from torture or treatment that demeans human dignity and obtain political asylum from other countries. (Article 28G, paragraph 2).
17. Live physically and mentally, live and have a good and healthy environment and have the right to receive health services (Article 28H, paragraph 1).
18. Obtain facilities and special treatment to have equal opportunities and benefits in order to achieve equality and justice (Article 28H, paragraph 2).
19. Social security which enables development as a whole with dignity (Article 28H, paragraph 3).
20. Own private property rights and the ownership rights may not be taken arbitrarily by anyone (Article 28H, paragraph 4).
21. Life, not tortured, freedom of mind and conscience, religion, not enslaved, recognized as individuals before the law, not prosecuted on the basis of retroactive laws (Article 28I, paragraph 1).
22. Be free from discriminatory treatment on any grounds and obtain a protection from discriminatory treatment (Article 28I, paragraph 2).
23. Cultural identity and traditional community rights are respected in line with the times and civilizations (Article 28I, paragraph 3).
24. Participate in national defense and security efforts (Article 30, paragraph 1).
25. Received education (Article 31, paragraph 1).

Meanwhile the obligations of Indonesian citizens as stipulated in the 1945 Constitution are:

1. Must obey the law and government. Article 27 paragraph (1) of 1945 Constitution reads: all citizens are at the same position in law and government and must uphold the law and government with no exception.

2. Must participate in defending the country. Article 27 paragraph (3) of 1945 Constitution reads: "Every citizen has the right to be obliged to participate in defending the state".
3. Must respect the human rights of others. Article 28J paragraph 1 reads: "everyone must respect the human rights of others".
4. Obligated to comply with restrictions stipulated by law. Article 28J paragraph 2 reads: "In exercising their rights and freedoms, every person is obliged the limitations imposed by law to aim a guarantee of recognition and respect for the rights of freedom of others and to fulfill fair guidance in accordance with moral considerations, religious values, security and public order in a democratic society ".
5. Must participate in national defense and security efforts. Article 30 paragraph (1) of the 1945 Constitution reads: "every citizen has the right and duty to participate in the defense and security of the state".
6. Must follow basic education. As regulated in Article 31 paragraph (2) of 1945 Constitution.
7. The State has obligations as regulated in the 1945 Constitution as follows:
8. Protect the whole nation, propose public welfare, educate the nation's life and participate in carrying out world order (The preamble 1945 Constitution, paragraph IV).
9. Protection, promotion, enforcement and fulfillment of human rights are the responsibility of the state, especially the government (Article 28I, paragraph 4)
10. Ensure the independence of each resident to embrace their respective religions and to worship according to their religion and belief (Article 29, paragraph 2).

11. For national defense and security carried out through the universal defense and security system by the Indonesian National Army and the Indonesian National Police, as the main force, and the people, as supporting forces (Article 30, paragraph 2).
12. The Indonesian National Army consists of the Army, Navy and Air Force as a tool of the state tasked by maintaining, protecting, and maintaining the integrity and sovereignty of the state (Article 30, paragraph 3).
13. The National Police of the Republic of Indonesia as a state instrument that maintains security and public order has the duty to protect, protect, serve the community, and enforce the law (Article 30, paragraph 4).
14. Funding basic education (Article 31, paragraph 2).
15. Promote and implement a national education system, which enhances faith and piety and noble character in the context of intellectual life of the nation (Article 31, paragraph 3).
16. Prioritize the education budget of at least twenty percent of the state income and expenditure budget as well as the regional income and expenditure budget to meet the needs of implementing national education (Article 31, paragraph 4).
17. Promote science and technology by upholding the values of religion and national unity to advance civilization and the welfare of humanity (Article 31, paragraph 5).
18. Promote Indonesia's national culture in the midst of world civilization by ensuring the freedom of the people in maintaining and developing their cultural values (Article 32, paragraph 1).
19. Respect and preserve local languages as national cultural assets (Article 32, paragraph 2).
20. Use the earth and water and natural resources for the greatest prosperity of the people (Article 33, paragraph 3).

21. Take care of the poor and displaced children (Article 34, paragraph 1).
22. Develop a social security system for all people and empower people who are weak and unable to comply with human dignity (Article 34, paragraph 2).
23. Responsible for the provision of adequate health service facilities and public service facilities (Article 34, paragraph 3).

The descriptions that have been explained before trying to disintegrate the rights and obligations of the state as well as the rights and obligations of citizens in the Preamble and body of 1945 Constitution. In the description, there are no articles that speak specifically of state rights, state obligations amounting to 16 verses, citizens rights of 25 verses, and state obligation 6 paragraph. These rights and obligations do not show the implicit side of the basic laws of the Indonesian state, but they are only explicitly stated, but they are constitutionally existed and are recognized in the process of nationhood and statehood [10].

1945 Constitution does not mention the rights of the state, but is it the real case? Of course not. According to Aristotle's theory of justice, there is justice which he termed as legalist justice, namely the obligation of citizens to obey the state. Obedience must be obedient to the state. In everyday life, this legal justice always sends every step of the citizens, this can be modeled on the obligations of citizens to pay IMB, electricity, the United Nations, have a SIM, Motor Vehicle Tax, obey traffic rules, and others [11].

In the relationship between the State and Citizen, it is not uncommon for the people to demand their rights which have been given to the state as a guarantee that the state will maintain and carry out their obligations. In the life of the state, the people give a part of their rights to the state, in return the state will protect from every danger, as well as the obligation to regulate its people to achieve an order in society. The right of the people is an obligation for a country. All

of these must be able to be fulfilled by the state, because these rights are the responsibility of the State. On the contrary, it will lead a situation that will result disbelief action toward a country which occurred in the midst of national life.

Instilling a sense of love for the homeland is the most effective recipe to prevent conditions of non-harmonious relations between the State and the nation. Every individual recognized by the state as a resident in the country. The state as a public legal entity is an institution run by individuals who are given a mandate by the people to run the State's organization [12]. Thus, the existence of individuals who run the organization of the State is also a citizen, however, it has been attached the duties and functions as the government. If individuals who are given the mandate to organize state organizations are inherent in their soul a love of homeland, this will have a positive impact toward the relationship between the State and Nation.

A love for homeland will build a bright mindset for State administrators in implementing policies that have a large impact toward the state community, because the policy makers must be used their minds if they were positioned as the people who would carry out these policies [13]. Besides, as a legal state, the policies that are generally applied refers to all Indonesian, the principle of "equality before the law" is still put forward in the course of life that acts not in accordance with applicable regulations, There are no exceptions to be acted based on the law in Indonesia.

Harmonization of relations between the State and citizens will not occur if only the State administrators show a love homeland, all people must also be able to see the State as a beloved place to live in carrying out life in each sector they are involved in. Loyalty and compliance as citizen toward the nation and state continuity are concrete manifestations in achieving a balance

between the State and citizens. Thus, the love of homeland is a very effective recipe to bridge a harmonious relationship between the State and citizens.

The love of homeland is not just jargon, However, it is an encouragement to appreciate the country where we were born and developed. There are various appreciations, but the point is how we can provide benefits for our country that have already benefited first. What benefits have we got from our country, Indonesia? There are a lot of benefits, It can be pursued into three things. First, it is the benefit of life as a human being whose human rights are recognized. Second, it is the benefit of getting teaching to become intelligent and knowledgeable human beings. Third, the benefits of getting access to livelihood land.

The reasonableness of these three things stimulate people to be apathetic, apathetic thinking will lead to the way of thinking that as the people have the right to get services from the state. However, has it ever occurred that the state exist because of the participation of its people? If the people are apathetic, it will be impossible to feel the existence of a country will run as expected [14]. Herein, it lies the importance of loving the homeland, which is to maintain the existence of the country where we take shelter. More than that, loving the homeland also encourages us to actively work to advance the nation so that it has high self-confidence to stand on the global scene. Absolutely, we will be very happy to see our country superior, but it is not easy to increase the society's love of homeland, because there are still obstacles here and there. These obstacles are not only personal egoism, but also cultures from outside which undermine the unity and integrity of Indonesia.

4. Conclusion

The social life is expected with various facts that deny the realization of a sense of patriotism. This condition is currently unstoppable and spread in the midst of society, For example, excessive globalization, a culture of foreign influence, separatism, and radicalism. In the end, radicalism, is one of the issues that is quite crucial at the moment because of the universal nature of the threat. Radicalism is not just defection or separatism, more than that, it is an attitude of hatred and hostility on the basis of ideological blindness that it promotes. It is not infrequently that the perpetrators of radicalism justifies any means to influence outside audiences in order to support the ideological propaganda. The attitude of radicalism, if it reaches an extreme stage, is able to pose a threat that endangers the stability of the country, such as terrorism for example. Then, how do we grow the spirit of love of homeland? The easiest way is to live in peace with others and respect each other and be tolerant of each other. If this can be achieved well, it will foster a peaceful attitude to life. By a peaceful life, the community will be encouraged to work as well as possible to fill the life of the nation and state. This is the love of homeland which form by itself and enter the heart seriously. In addition, the love of homeland can also grow through our obedience to the rules of the applicable law and awareness in practicing the rules that exist in society. An orderly life is one of the forerunners of patriotism in the heart which then drives the emergence of a sense of patriotism.

Finally, the attitude of loving homeland should be instilled from an early age, so that the next generation of the nation can realize attitudes and behavior that are beneficial to the interests of society and avoid social deviations that can damage the norms and values of Indonesian culture. Indonesia is a homeland and a nation that we must love with all its shortcomings and advantages, in fact there is so much we can be proud of our own homeland, but it is very unfortunate as a result of globalization, opening up the minds of people to know various

countries in this world, so that it is easy to know the condition of the country with various advances and technological advantages, so that there will not be a few people think that our country is very far behind other countries. In fact, we have more than enough potential to pursue various disadvantages.

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