

THE IMPLEMENTATION OF THE NATIONAL DEFENSE GRAND DESIGN WITHIN THE FRAMEWORK OF BHINNEKA TUNGGAL IKA: BUILDING NATIONAL IDENTITY AWARENESS THROUGH STATE DEFENSE

IMPLEMENTASI GRAND DESIGN PERTAHANAN NEGARA DALAM KERANGKA BHINNEKA TUNGGAL IKA: MEMBANGUN KESADARAN IDENTITAS NASIONAL MELALUI BELA NEGARA

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Abstract – This research discusses the concept of state defense, focusing on the younger generation currently facing moral decline due to a lack of understanding of the concept of state defense. This research aims to rebuild awareness of Indonesian identity among the public, especially the younger generation, by utilizing the concept of state defense as a central element implementing the Grand Design of state defense while integrating the values of *Bhinneka Tunggal Ika*. This research is conducted juridically normative or within the scope of legal dogmatics. Normative studies try to find the truth based on the scientific logic from the normative side. This research has revealed that the concept of state defense and the national defense grand design plays a central role in the effort to rekindle national identity awareness in Indonesia, particularly among the younger generation. Through understanding that national identity is the foundation of the country's defense objectives, harmony between the national defense grand design and national Pancasila values, culture, and aspirations is the key to strengthening national unity. The results of this study emphasize the importance of ensuring that the national defense grand design is aligned with the values of *Bhinneka Tunggal Ika*, promoting cultural diversity as an integral aspect of national identity, and engaging the younger generation through state defense programs and education that include Indonesian history and culture. This helps build future leaders who have a sense of love and loyalty towards their nation and country and ensures that Indonesia's cultural heritage remains alive and thriving in the era of globalization.

Keywords: Indonesian identity, national, young generation, state defense concept, *volkgeist*

Abstrak – Penelitian ini mendiskusikan konsep bela negara, dengan fokus utama pada generasi muda yang saat ini menghadapi penurunan moral akibat kurangnya pemahaman terhadap konsep bela negara. Penelitian ini bertujuan untuk membangun kembali kesadaran akan identitas keindonesiaan di kalangan masyarakat, terutama generasi muda, dengan memanfaatkan konsep bela negara sebagai elemen sentral dalam pelaksanaan *grand design* pertahanan negara, sekaligus mengintegrasikan nilai-nilai *Bhinneka Tunggal Ika*. Penelitian ini dilakukan secara yuridis normatif atau dalam lingkup dogmatis hukum. Penelitian normatif mencoba mencari kebenaran berdasarkan logika ilmiah hukum dari sisi normative. Dalam penelitian ini, telah diperoleh penjelasan bahwa konsep bela negara dan *grand design* pertahanan nasional sebagai alat penting untuk membangun kembali kesadaran identitas nasional Indonesia, terutama di kalangan generasi muda. Melalui pemahaman bahwa identitas nasional adalah fondasi dari tujuan pertahanan negara, harmoni antara *grand design* pertahanan nasional dan nilai-nilai Pancasila, budaya, dan aspirasi nasional adalah kunci dalam memperkuat persatuan nasional. Dari hasil penelitian ini menekankan pentingnya memastikan bahwa *grand design* pertahanan nasional selaras dengan nilai-nilai

Bhinneka Tunggal Ika, mempromosikan keragaman budaya sebagai aspek integral dari identitas nasional, dan melibatkan generasi muda melalui program bela negara dan pendidikan yang mencakup sejarah dan budaya Indonesia.

Kata Kunci: Identitas Indonesia, nasional, generasi muda, konsep bela negara, volkgeist

Introduction

Indonesia currently confronts challenges in preserving its national identity rooted in recognizing Pancasila as a foundational and guiding principle. It can be seen from various issues that can significantly erode unity and integrity. A notable illustration is the 2019 presidential election, which exacerbated social divisions and conflicts across societies. These conflicts primarily stemmed from the deep-seated political polarization among supporters of the rival presidential candidates, with Joko Widodo (Jokowi) and Prabowo Subianto emerging as the two main competitors in the election.

Elements of SARA (Ethnicity, Religion, Race, and Intergroup) are sometimes used to strengthen political narratives and gain support (Kuntarto et al., 2021). Sensitive issues such as religion and ethnic identity are intensely debated, which could trigger conflicts between groups with different views and beliefs.

In addition to differences of opinion, the conflicts that occurred in the 2019 presidential election in Indonesia

were affected by other factors. The polarization of social media was one crucial factor, where the widespread use of social media accelerated the spread of political views and information. However, it also provides opportunities for the spread of fake news and inflammatory rhetoric, which deepens the gap between candidates' supporters and fuels conflict (Febriansyah & Muksin, 2020; Mansyur, 2023). This phenomenon indicates that as a large Nation, the society often lacks respect for the different opinions that arise in discussions. If not addressed, this could lead to sharper questions and increased levels of resentment among the public.

While having a different opinion is a right regulated in Pancasila, reflected in the First Precept linked to the Fourth Precept, which emphasizes "Democracy led by wisdom in representative deliberation," it is also regulated in the 1945 Constitution of the Republic of Indonesia. Article 28 of the 1945 Constitution states, "The freedom of association and assembly, to express one's thoughts orally and in writing and

so forth shall be determined by law." Therefore, it is crucial for us as a society to respect these rights and address differences of opinion wisely, according to the spirit of unity and democracy espoused by the foundation of our country.

In conclusion, the fourth principle in Pancasila and Article 28 of the 1945 Constitution of the Republic of Indonesia serve as the political foundation in Indonesia, which upholds the value of freedom of expression and refrains from forcing the will to freedom of others in choosing, deciding and expressing opinions.

Returning to the concept of "Bela Negara" (State Defense) developed by our nation, the foundation of Bela Negara is regulated in Article 27, paragraph 3 of the 1945 Constitution of the Republic of Indonesia, which states, "Every citizen has the right and obligation to participate in defense of the state." The implementation of Article 27, paragraph 3 of the 1945 Constitution governs the rights and responsibilities of citizens in the effort to defend the State. When we analyze the content of Article 27, paragraph 3, we can conclude that Pancasila constitutes an ideology

founded on the concept of Volkgeist (National Spirit). This concept is further elucidated in the third principle, the Value of Indonesian Unity. When interpreted, this signifies that Indonesian Unity becomes a source of pride and togetherness emerging from differences, inviting a sense of unity and solidarity as the foundation for constructing a nation's unity."

The 21st century is often dubbed the era of openness due to the growing freedom and intensity of global human interactions. This situation can also affect the nation's way of life, potentially shaping its citizens' mindsets, attitudes, and behaviors. The rapid and pervasive influence of globalization, especially on the younger generation, could be detrimental to Indonesian youth if they fail to balance embracing foreign cultures with preserving their own identity and national character.

For example, consider the attitudes and behaviors of today's youth, including drug use, excessive consumption, hedonism, pornography, casual sex, cybercrime, individualism, indifference towards the environment, and a lack of respect for elders. If these trends persist without intervention, they could erode

the moral values of Indonesia's younger generation. If not addressed through appropriate and measured actions, Indonesian youth may lose their sense of nationalism due to a diminished appreciation for their culture and a declining concern for society (Julianty, 2022).

This article is titled "Implementation of the National Defense Grand Design within the Framework of Bhinneka Tunggal Ika: Building National Identity Awareness Through State Defense." The application of the Bhinneka Tunggal Ika concept aims to foster the awareness that, despite the ethnic, religious, racial, and inter-group diversity in this country, there exists a unified spirit and identity as one nation. The primary focus of this article is to promote the resurgence of Indonesian identity awareness among the people.

This research aims to rebuild the awareness of Indonesian identity among the public, especially the younger generation, by utilizing the concept of national defense as a central element in implementing the National Defense Grand Design and incorporating the values of Unity in Diversity among its objectives.

Research Methodology

The research is legal research conducted in a normative juridical manner or within the scope of dogmatic law. Dogmatic jurisprudence has a "sui-generis" character (Marzuki and Sh, 2021). This "sui-generis" character has an empirical-analytical nature. However, on the other hand, it is a normatively practical science that explains and analyzes the content (structure) of the applicable law.

Normative research seeks to find the truth through the logic of legal science from a normative point of view (Ibrahim, 2006). Meanwhile, according to Wignjosoebroto (2013), normative legal research aims to establish benchmarks that may determine whether an action or event is justified or deserving of condemnation.

Normative research is often referred to as a priori science because it involves fundamental ideas and doctrines that prescribe, in German, referred to as "das Sollen," preceding (prior to) the facts and actions or events of "das Sein," are the basis for judging whether they are goodness, badness, truth, or untruth (Wignjosoebroto, 2013). According to Abulkadir Muhamad, normative legal research is legal research that examines

written law from various aspects: theory, history, philosophy, comparison, structure and composition, scope and material, consistency, general explanations and articles, formality, and binding of a law & legal materials used but does not examine the applied or implementation aspects. Normative legal research is called dogmatic legal research or theoretical legal research. (Muhammad, 2004).

Results and Discussion

National Defense Grand Design

The National Defense Grand Design always reflects a country's national identity. This includes the values, culture, and the aspirations of its people. National identity plays a crucial role in determining the goals of the national defense, such as safeguarding sovereignty, upholding human rights, or maintaining regional peace (Sormin et al., 2021). Therefore, the National Defense Grand Design must align with a country's national identity to ensure cohesion and success in achieving these goals.

A National Defense Grand Design that aligns with the national identity can strengthen national unity. The harmony between national identity and the grand design of national defense can reduce the

potential for internal conflicts that external parties can exploit. It can also enhance the country's positive image in the eyes of the international community, as the nation is perceived as consistent with its cherished values. It can enhance international cooperation and diplomacy.

National Defense in Cultural Concept

Culture is a behavior that has grown and lived in a community environment and is believed to be a habit passed down across generations. The word culture, translated into the cultural concept, means beautiful things, such as temples, dances, visual arts, sound arts, literature, and philosophy (Ningrat, 2009). Meanwhile, according to Koentjaraningrat (2009), the cultural concept is interpreted as the whole system of ideas, actions, and the results of human work in the life of society that are made into human beings by learning.

Diversity can be a double-edged sword if it needs to be better understood and studied using the concept of ideology because the concept of ideology often also is a view of life or world view for humans who adhere to it (Susanto, 2021). The concept of ideology is also a system of life guidelines or ideals many individuals want to achieve but are more

specific than the cultural value system. For example, a state ideology is usually consciously composed by thinkers in a country, a society, or a specific group and State. From the meaning of this diversity, a conclusion can be inferred that an ideology is an adapted product of the *volkgeist* (spirit of the nation).

The Meaning of State Defense in Maintaining Unity and Integrity

The meaning of how a culture in a country is used as a unifying tool. The first assessment is the cultural value in a country with the following meaning: cultural values are concepts about something that is in the minds of most of the people that they consider worthy, valuable, and essential in life so that it can function as a guideline which gives direction and orientation to the lives of citizens. That is why cultural values in a culture cannot be replaced with other cultural values in a relatively short time. By discussing them rationally, this kind of thing in the position of Pancasila is interpreted as the soul of the nation (*volkgesit*) and, in its implementation, is called a way of life. If reviewed from the above understanding, it can be explained that cultural values are the soul of the nation and the way of life of a nation or

State in their daily life (Sakinah & Dewi, 2021).

The second meaning is that diversity can be assessed through the view of life carried out by the Indonesian people, both from the government and its citizens. The meaning of this view of life is different from the meaning of cultural values because the view of life identifies or qualifies with the values adopted by a society, which, when examined, is that even though we are different in cultural understanding, we are the same in the soul of the nation.

For example, in fighting for Indonesian independence, no one in Indonesia agrees with this idea; even though there is no agreement and command, the willingness to fight in risking body and soul for the independence of this nation is a manifestation of cultural differences which share the same spirit or desire. Besides, the most important thing is the Youth Pledge event where the meaning of the event is how we want to let go of our selfishness as different cultures but agree to be united in one bond so that the thought of our country's motto of *Bhinneka Tunggal Ika* is correct and to unite these differences within the Indonesian State.

The third meaning is diversity. From this diversity, an ideology was born known today as Pancasila. The reason why diversity is one of the factors that can be used as the reason for the birth of the Pancasila ideology is that diversity can unite differences with and without coercion. In addition, the concept of ideology, if understood and observed, is an idea that was consciously conceived by the founding figures or thinkers of the nation and will try to spread the ideology to all its citizens as a forum or umbrella that *Bhinneka Tunggal Ika* is not just a motto but the forerunner of Pancasila ideology which is interpreted as a nation's soul (*volkgesit*) and in its implementation is referred to as a way of life in Indonesia. National Defense is concluded as a national personality that aims to maintain unity and integrity.

According to Koentjaraningrat (2009), the national personality can be seen from the patterns of action, no longer from the patterns of human behavior. Suppose the concept of Defending the State we discuss is about patterns of human behavior. In that case, it means that Defending the State is no longer an awareness but an obligation where the conclusion of the translation of

obligations here is coercion even though if carefully examined, the meaning of obligatory is meant by the State is awareness and love for the State. What is meant by the pattern of human behavior is behavior in an extraordinary sense, namely the behavior of the human organism which is determined by instincts, impulses, reflexes, or human behavior which is no longer influenced and determined by reason and soul (i.e., unconscious human behavior) (Ningrat, 2009).

If it is compared with understanding the concept of personality, which is defined as a concept so broad that it is a construction that is impossible to formulate in one straight-forward definition but covers holistically. The personality elements, according to Koentjaraningrat, are as follows (Ningrat, 2009):

A. Knowledge

The element that fills the mind and nature of the soul of a conscious human being is contained in his brain. In the human environment, various things are experienced through the reception of the five senses and other organ receptors, for example, ether vibrations (light and color), acoustic

vibrations (sound), smell, taste, touch, mechanical pressure (light and weight), thermal pressure (hot and cold) and so on, which enters specific cells in certain parts of the brain. The whole process of the conscious human mind earlier, in psychology, is called "perception". An observation by an individual in a way as described above, then there is a description of the environment which is added and exaggerated, and sometimes is reduced and minimized in certain parts. Some more are combined with other images into a completely different image, which will never actually exist. This new, often unrealistic, depiction is called "fantasy". The ability of reason to form concepts and to fantasize is, of course, essential for human beings. Humans cannot develop ideal purposes and ideas without these abilities (especially concepts and fantasies that value beauty, namely the ability of reasoning and creativity). In addition, humans will not be able to develop science and will not be able to create their own works.

B. Feelings

In addition to knowledge, human consciousness also contains various

"feelings". On the other hand, we can also describe an individual seeing something wrong or hearing an unpleasant sound, smelling a bad smell, and so on. Such perceptions can give rise to negative feelings in consciousness because, in consciousness, we are reminded again, for example, of how we became sick of a piece of rotten fish that we experienced in the past. A feeling that is always subjective because of the element of this assessment usually creates a "will" in an individual's consciousness. The will can be positive (the individual wants to get what he feels is something that will give pleasure), or it also can be negative (the individual wants to avoid the thing s/he feels brings unpleasant feelings). Suppose the meaning of this feeling is brought to the context of the meaning of State Defense. In that case, it can be interpreted as the State as the originator of the idea of wanting to bring the feeling of State Defense as something to be remembered in the minds of each of its citizens, considering that State Defense is important as a form of devotion to the State in maintaining the integrity of the unity and the sovereignty of the

Unitary State of the Republic of Indonesia.

C. Instinctive drive

According to psychologists, human consciousness also contains various other feelings not caused by the influence of knowledge but because it is already embedded in the organs. Some psychologists say the will, an instinct in every human being, is called a "drive." Regarding the type of instinctive impulses in humans, they agree that there are at least seven kinds of instinctive impulses, namely (Ningrat, 2009):

- 1) The urge to survive. This urge is indeed a biological force that exists in all creatures in the world, which causes all types of creatures to be able to maintain their lives on Earth.
- 2) The urge to forage. This urge does not need to be learned because, since infancy, humans have shown it. The behavior is not influenced by knowledge of the existence of these things.
- 3) The urge to socialize or interact with fellow human beings. This urge is the biological basis of human society as a social being.

4) The urge to imitate the behavior of others. This impulse is the source of the existence of various cultures among humans. With this urge, humans develop customs that force them to conform to the surrounding humans (Koentjaraningrat, 2009).

5) The urge to be dutiful. This urge may exist in human instincts because humans are social creatures, so to live together harmoniously with other humans, they need to have a biological basis to develop a sense of altruism, sympathy, love, and so on, which allows them to live together. If the urge for these things is extended from fellow human beings to forces that his feelings consider to be beyond reason, then religion will arise (Wiyono, 2021)

In this regard, it is noted that one kind of material causes a patterned behavior, namely a habit, and various kinds of material cause personality (personality), as well as all kinds of patterned behavior from the individual concerned.

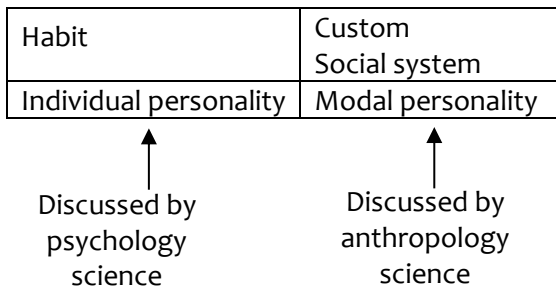


Figure 1. Habit, custom, and personality chart
Source: Ningrat, 2009

If carefully observing Figure 1, the researchers argue that there are rules in social life, which can be seen from the understanding of humans and society. Humans are one of the living creatures created by God Almighty as a filler of the world's life (Wiyono, 2021). The destiny of this nature outlines that humans everywhere and at any time cannot live alone except in circumstances of necessity and usually temporary.

Meanwhile, Aristotle (Wiyono, 2021) explains that humans are social creatures, or to be exact, "man is by nature a political animal," which is briefly formulated as "zoon political." Hugo de Groot agrees with him by stating that humans have a commendable nature, "appetites societies," which means that with this good desire, there is a relationship between one individual and another. At the same time, society is generally referred to as an association or human union which arises from the exact

nature. So, it is conclusive that society is formed when two or more people are living together so that in social life arise various relationships or ties which result in people knowing each other and influencing each other. In addition to the above, there are still various definitions of society that depend on the point of view of each social scientist. According to Robert Mac Iver (Wiyono, 2021), "society is a system of ordered relations" (society means a system of ordered relations). Meanwhile, Harold J. Laski of the London School of Economics and Political Science proposes that society is a group of people who work together to fulfill their mutual desires (Wiyono, 2021).

Humans always have the instinct to live together in society in cooperation; this is partly because of the impulse of needs contained in human instincts, among others (Wiyono, 2021);

- a. Desire to eat and drink
- b. The desire to defend her/himself
- c. The desire to hold a crowd
- d. The desire to live independently and with others

In social life and about other human beings, every human requires several values in observing the surrounding community, for example, Western society. According to Harold Lasswell

(Wiyono, 2021), there are nine values: power, education/enlightenment, wealth, well-being, skills, affection, rectitude, justice, and respect.

When examined based on the relationships created by its members, society as a form of social life can be divided into two types, namely:

- a. Community association (gemeinschaft) is if the relationship between community members is a personality relationship; it raises inner bonds between them, for example, family, religious association, death association, and so on.
- b. Patembayan society (Gesellschaft) is if the relationship between community members is self-interested and aims to obtain material benefits, such as limited companies, firms, and other trading associations.

Therefore, it is not surprising that in social life, some parties try to protect and defend their respective interests against threats or dangers arising from the community itself, while on the other hand, they always try to help each other

in pursuing shared interests. They seek a harmonious balance between their interests and society's general interests. To achieve societal balance, rules or norms will eventually be created that curb human behavior and actions. Precisely at this time, legal norms will arise. So, it is obvious the law cannot be imagined how an ordinary life takes place.

Observing from the understanding of State Defense in Pancasila itself, it can be related that State Defense in Pancasila cannot be separated from the existence of the other social rules, which means that State Defense in Pancasila is nothing but a guide for human behavior in society so that the relationship with social rules is very close. Social rules that are closely related to State Defense in Pancasila are:

- a. Religious Principle

This principle is considered a command of God Almighty by religious followers. They feel religious regulations from that holy book bind them, and it is not easy for them to violate religious prohibitions. Religious rules have many benefits and play a significant role in efforts to organize community order. An example of religious rules, among others, reads,

"Do not kill". This religious rule is universal and applies to all humanity.

b. Moral Principle

Morals are principles of life that come from the voice of the human heart or arise from human morals. The rules of decency are guidelines or instructions for its followers to be aware of and to distinguish which actions are good and which are not to do in daily life.

c. Decency Principles

In daily life, human behavior varies to regulate human behavior and actions so that the surrounding community can accept them. Violating this rule will result in being reproached or exiled by the community. The reproach from the community is not only in the form of ridiculing them but also in the form of looking down on them by the surrounding community members. The principles of politeness have a limited sphere of influence if we compare them with the environment of religious and moral principles. The rules of politeness are not universal and do not apply to all human beings but are specific and apply only to certain groups of people.

d. Legal Principles

With the mere existence of these three rules, namely religious principles, decency principles, and decency principles, it turns out that security and order in society still need to be sufficiently protected. The causes are as follows:

- 1) Some things or interests are not included or regulated by the three principles, either by principles or religion, as well as principles of decency, but still need protection and security, whereas, in society, they still need to be regulated. For example, traffic regulations, which regulate how to drive/ride on highways, regulations regarding electing village heads, regents, governors, presidents, etc.
- 2) Religious principles, moral principles, and decency principles are not enough to guarantee the protection of human interests in social life. This is because the three types of applications do not have strict and absolute sanctions if these principles are violated. Violation of religious principles will result in punishment from God

Almighty. Violating moral principles results in self-remorse from the person who commits the violation if s/he violates the principles. Also, violating the decency principles will result in being reproached or exiled from the local community. The principles of law are usually interpreted as a rule of life that

determines how humans should behave in society so that their interests and the interests of others are protected.

From this explanation, the relationship between the precepts of society and State Defense in Pancasila in the Unitary State of the Republic of Indonesia is shown as follows:

Table 1. Relationships of social principles closely related to State Defense in Pancasila

	Religious Principles	Moral Principles	Decency Principles	Law Principles
Purpose	<ul style="list-style-type: none"> • Humanity • Human Refinement • Preventing humans from being evil 	<ul style="list-style-type: none"> • Humanity • Human Refinement • Preventing humans from being evil 	<ul style="list-style-type: none"> • Concrete behavior • Public order • Avoiding the fall of the victim 	<ul style="list-style-type: none"> • Concrete behavior • Public order • Avoiding the fall of the victim
Aims	Rules aimed at the inner attitude	Rules aimed at the inner attitude	Rules aimed at concrete actions (outwardly)	Rules aimed at concrete actions (outwardly)
Origins	From God Almighty	From inner self	Forceful outside habits (Public)	Forceful outside habits (Public)
Nature of Implementation	Voluntarily	Voluntarily	Compelling	Compelling
Penalty	From God Almighty	From inner self	Unofficially from the society	Officially from the society
Content	Giving obligations	Giving obligations	Giving obligations	Giving rights and obligations

Sources: Wiyono, 2021

Table 1 shows that the relationship between social principles closely related to State Defense in Pancasila emphasizes that Pancasila is the nation's volkgeist (soul of the nation), as previously written. So, it would be

nice for us as citizens to obey and carry out obligations by the mandate that has been contained in the values of Pancasila so that we can achieve state goals by the third principle of Pancasila, namely "Indonesian Unity,"

where the ideals of Indonesian unity have long been lived and recognized for their existence and officially uttered during the Second Youth Congress on October 28, 1928, with the term of Youth Pledge. This is what we must guard and develop. Do not let the legacy of the "Founding Fathers" be forgotten because of the interests and egos of specific individuals and groups.

State Defense in Efforts to Enhance the National Identity Awareness of the Younger Generation

The concept of state defense plays a central role in fostering a sense of national identity among the younger generation in Indonesia. In this context, state defense encompasses more than military duty; it is also about social and cultural responsibility toward the nation (Indrawan & Aji, 2018). The constitutional foundation for state defense is rooted in the 1945 Constitution, specifically Article 27, paragraph 3. This article states that every citizen has the right and obligation to be engaged in the defense of the country. This highlights that State Defense is a dual responsibility and privilege for every citizen, which forms a solid foundation for fostering a sense of national identity.

National identity theory suggests that national identity is a shared awareness of the values, history, and culture that shape the character of a nation (Marschelke, 2020; Smith, 1992; Welch, 2023). Through state defense, young people have the opportunity to understand their origins, the values that bind them as one nation, and how they play a role in protecting and advancing their country. This is what creates a sense of unity and love for the homeland.

Education is vital in raising young people's national identity (Crawford & Rossiter, 2006; Idris et al., 2012; Liu & Turner, 2018). The school curriculum should include lessons about Indonesian history, culture, and values. State Defense programs, such as leadership training and community service, can also shape the character of the younger generation. However, some challenges need to be resolved, especially the influence of globalization that can obscure local values. Therefore, education and State Defense programs must be able to integrate local values into a global context (Indrawan & Aji, 2018; Subagyo, 2019).

Overall, the State Defense concept is a powerful tool to shape the character and awareness of Indonesia's younger

generation. With support from constitutional foundations, theories of national identity, education, and an understanding of the challenges faced, state defense can become an effective means to mold future leaders with a deep love and loyalty to their country. This is a crucial step in ensuring the continuity and progress of Indonesia as a sovereign and cultured nation.

Conclusions, Limitations, and Recommendations

This research has revealed that the concept of State Defense and the National Defense Grand Design play a central role in the effort to rekindle national identity awareness in Indonesia, particularly among the younger generation. Through understanding that national identity is the foundation of the country's defense objectives, harmony between the National Defense Grand Design and national values, culture, and aspirations is the key to strengthening national unity.

The results of this study emphasize the importance of ensuring that the National Defense Grand Design is aligned with the values of "Bhinneka Tunggal Ika," promoting cultural diversity as an integral aspect of national identity, and engaging

the younger generation through State Defense programs and education that includes Indonesian history and culture. This helps build future leaders who have a sense of love and loyalty towards their nation and country and ensures that Indonesia's cultural heritage remains alive and thriving in the era of globalization.

This research has limitations in that it only focuses on the state defense concept and the Grand National Defense Plan as tools to increase awareness of national identity, especially among the younger generation. Meanwhile, national identity is a complex concept influenced by various economic, social, and political factors.

From the abovementioned limitations, the recommendation for future research is to explore other factors, such as the economy and politics. In addition, future research should consider expanding both the scope and sampling approach to ensure a more comprehensive and inclusive understanding of this critical issue.

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