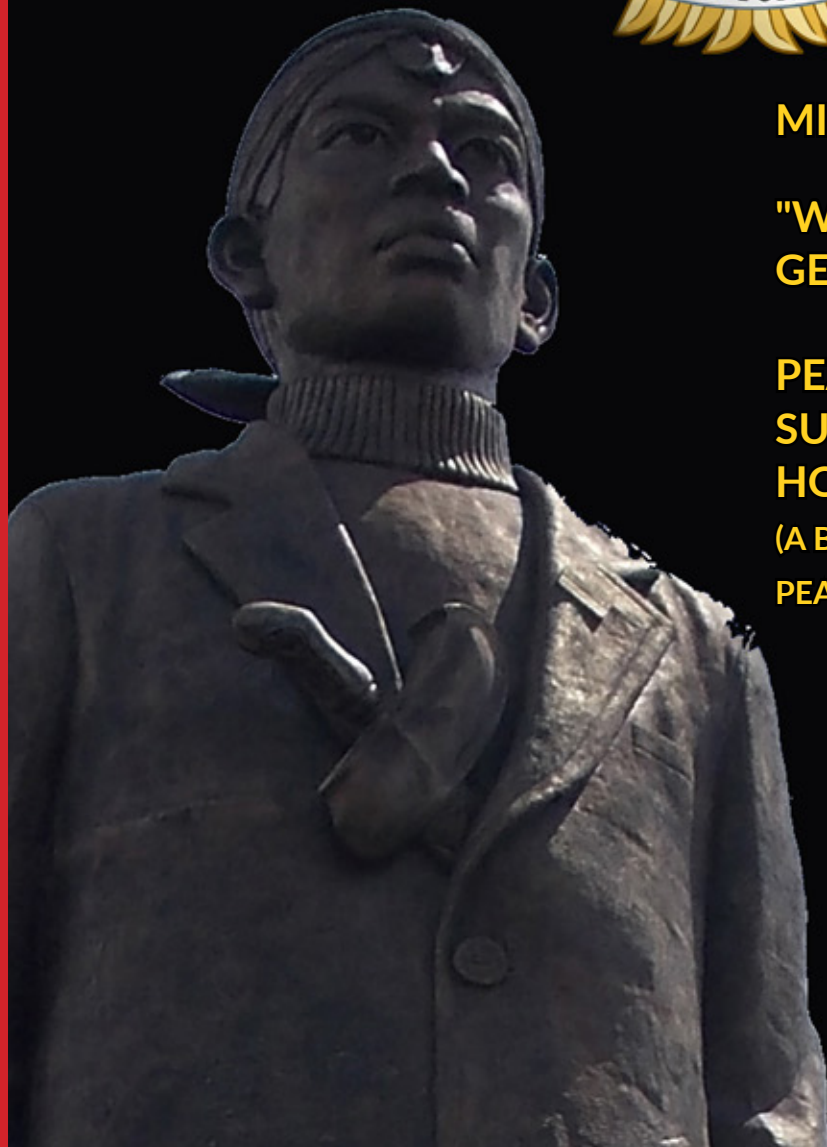




REINFORCING PANCASILA VALUES TO YOUNG GENERATION AS A TRUE NATIONAL IDENTITY



MILITANCY

"WHO IS THE SUCCESSOR OF GENERAL SOEDIRMAN?"

PEACE ECOLOGY: BUILDING SUSTAINABILITY OF OUR COMMON HOME

(A BRIEF NOTE ON INTERNATIONAL DAY OF PEACE)





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WIRA

Dear kind readers,

We warmly greet you through this fifth edition of WIRA in 2017.

Wira edition of September-October 2017 brings materials related to Pancasila Values and State among others Reinforcing Pancasila Values To Young Generation As A True National Identity; Militancy; Who is the Successor of General Soedirman? then Peace Ecology: Building Sustainability of Our Common Home (A Brief Note on International Day of Peace).

To enrich articles of this WIRA magazine, we continuously expect your participation to send articles, opinions, information, responses, or critics and recommendations through email redaksi.wira@kemhan.go.id. WIRA magazine can also be accessed online in www.kemhan.go.id.

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REINFORCING PANCASILA VALUES TO YOUNG GENERATION AS A TRUE NATIONAL IDENTITY



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PEACE ECOLOGY: BUILDING SUSTAINABILITY OF OUR COMMON HOME (A BRIEF NOTE ON INTERNATIONAL DAY OF PEACE)

Peace ecology study itself has gained more popularity in the last decade. Its recognition was due to increase consideration towards environmental security discourse and peace solution efforts associated with living environment.



REINFORCING PANCASILA VALUES TO YOUNG GENERATION AS A TRUE NATIONAL IDENTITY

By:
Major Navy Elyah Musarovah, S.Pd.,M.Pd
Staff Officer of TNI Academy HQ

Rapid development of globalization coupled with changing wave of democracy has greatly influenced existence of the Unitary State of Republic of Indonesia (NKRI). This condition needs a careful observation especially in order to keep-for-good Indonesia as nation and state – a condition that has been a result from a long history full of struggle in which lots of heroes have sacrificed their soul and body for the Unitary State of the Republic of Indonesia (NKRI) formation. Indonesia's multiculturalism has always been colored by diversity of religions and cultures. That condition leads to a strong tendency of potential conflicts. Hence, in order to realize true harmony and togetherness, a binding concept in way of living that cover all social groups has to be created.

Nation and state's systems have undergone significant changes. There is also a shift in political, economic, and democratic life. We must realize the importance of position and role of Pancasila for Indonesia Nation and the Unitary State of Republic of Indonesia (NKRI). Pancasila is one of the pillars of the

State and the Nation. It contains mutual agreement of all components of the nation. Viewed from various aspects, Pancasila guarantees togetherness, diversity, and existence of all components of the nation in the framework of national and state life, commonly referred to as the state philosophy or ideals of the State. Pancasila has functions as philosophical foundation and common platforms. In this case, Pancasila is a true identity of Indonesian nation. It should be realized in every conscience of Indonesian people. According to Habib (2011: 01) Indonesia's current national identity can be examined and identified by looking at behavior and personality of Indonesian society in general that is reflected in daily life of Indonesian society, especially the young generation as the nation main foundation.

By observing and understanding the importance of Pancasila values nowadays, the first thing to do is "revitalization of the moral power" – an important thing to shape moral attitude of every citizen i.e. to love the homeland. Civic education should be organized and institutionalized in all level of education,



so that the insight of nationality can be reflected in life of people, nation and state, so that every child can obtain the highest educational but keep in his/her mind "DWI WARNA PURNA CENDEKIA WUSANA" – good characters as well as good capabilities. One of internal factors that support establishment of a state is its high patriotic citizen. Therefore, periodic re-airing documentary films on getting, defending and filling independence struggle should be done. The experience of Indonesian independence that proclaimed on 17 August 1945 had showed accumulation of high patriotic spirit of our predecessors. That was fixed in Pancasila as the one and only national identity.

Pancasila values are norms that have been established for a long time, even before the independent Indonesia. During the kingdoms era, these values have become basic characters of the society. The evidence is Sutasoma – an essay written by Mpu Prapanca during Majapahit kingdom era. The other evidence is inscriptions and relief as well temples that are believed

as evidence of growing confidence in God, as well as culture of deliberation and mutual cooperation. Those values were formulated into a norms-and-values order that we call Pancasila. The formulation of Pancasila itself has a long history But it finally has become establishing deed of Indonesia as the State fundamental norm.

Globalization is a term that links increased interdependence and interdependence between nations and people around the world through trade, investment, travel, popular culture, and other forms of interaction so that boundaries between countries become narrower. Globalization is a process whereby individuals, between groups, and between countries interacts, interrelates, relates, and influences each other across national borders. In many ways, globalization has many similar characteristics as internationalization; therefore, these two terms are often being mixed up interchangeably. Some parties also often use the term globalization that is associated with reduced state roles or state boundaries.



In the 21st century, the world including Indonesia faces a movement called globalization. We need to observe that the essence of globalization is openness and freedom that is a reflection of individual human rights. At least there are three areas that have a great influence as a result of globalization, i.e. economy, politics, and information technology. In the economic field, globalization reveals its face in the form of free trade or trade liberalization. With liberalization of trade, the flow of goods, services and capital will easily penetrate boundaries between countries without going through complicated and tiring procedures. The flows or transfers of capital, energy and industrial and agricultural products are increasingly easy that also determine quality of goods, or services, or where capital is needed to boost market factors of supply and demand. The consumers will also determine the future trade. In order to realize this idea, market instruments and institutions to support trade liberalization have been created. In this case, the competition will become a mechanism that developed in trade liberalization.

In politics, globalization is visible in democratic movement and human rights. Democratization and human rights movement is feeding today's world. Instruments that have been used by United Nations for examples were Universal Declaration of Human Rights, Covenant on Civil and Political Rights, Covenant on Economic, Social and Cultural Rights, and so on. It should be noted that the implementation of agreements among nations should be adapted to local customs and culture of each nation. However, there are certain parties who seek to impose democratic system and human rights of certain country to be applied in other countries. This situation will surely cause turmoil. It is possible that different principles adopted by a particular country cannot be blended with the local culture and somehow created a forced democracy. Universalization and unification of democracy and human rights might have some hindrances. Some country donors might also inhibit development assistance to a state that considered failed to implement democracy and human rights. Such thing is not considered as a new form of coercion as

well. The democratization movement in government is in the form of reinventing government, creating clean government and good governance, decentralization of government, and so on. In the field of information, globalization is manifested in the Internet, cybernetic society and web society - a free human network is not inhibited by boundaries between countries for information exchange. Human beings and states have the freedom to access information from anywhere in accordance with their desires and technological capabilities. With highly sophisticated communication technology tools, one can detect all events that occur all over the world. There is tremendous competition in developing communication technology, because "who master the information, he will rule the world."

This function has been implemented in 1945 Constitution - the source of rules and orders in

Indonesia. In legal structure of Indonesia, 1945 Constitution has become the highest written law. The function of Pancasila in the rule of law in Indonesia is as the source of all sources of law. The values of Pancasila must be the spirit of any existing legislation in Indonesia, and in other words, legislation in Indonesia should not conflict with Pancasila.

Pancasila as the nation's way of living means that Pancasila should become the guide of all behavior in Indonesian. This behavior should be based on values of Pancasila, so that Indonesian nation has personality and identity that specifically distinguished from other nations. The character of the Indonesia nation will be determined by implementation of Pancasila functions as the Nations' Way of Living.

On the other hand, Pancasila as Ideology means



that value of Pancasila has become something coveted and aspired in real life. An ideology, besides containing a description of aspiration also contains steps to achieve it. Each ideology contains reality, idealist, and ways dimensions. The dimension of reality is an understanding of situation that is currently faced by the society as a product from the past; the idealist dimension is a picture of new situation or aspired life, while ways dimension is the step to achieve the ideals. With the three basic functions of Pancasila, it is expected that Pancasila is able to develop along with development of society in responding to challenges of times.

If we see from various aspects that are faced by Indonesia nowadays, we should re-apply values in Pancasila – the foundation of Indonesian nation. Those values can be applied to face various problems in the current globalization era – a vulnerable era in

which Pancasila values can fade away to changing era. Pancasila should able to answer various challenges in the era of globalization as a way of living. Hence, it implies that Indonesia nation should have a high sense of belonging and pride on Pancasila. At least, there are two reasons of why an ideology still can be existed. The first is the number of followers. If an ideology has a lot of followers, it will become stronger. Pancasila is an ideology that is followed by all people of Indonesia. Conceptually, Pancasila is a solid ideology. Pancasila will not perish as long as there are followers who fight for it. Secondly, the extent of which the followers believes and makes an ideology a part of their life. The stronger the belief of a person, the stronger is the position of the ideology. On the contrary, although an ideology has many followers, but it has not become a part of their life, then that ideology is said to be weak. The position of Pancasila in this globalization era is very vulnerable to disruption. Formally, Pancasila is still recognized by the





entire nation of Indonesia as their ideology. However, at the applicative level, the behavior of many people indicates there are shifting values. Indirectly the shift in value makes people slowly forget Pancasila. One of the reasons that Pancasila is still exists is the existence of values in society such as divinity, humanity, unity, democracy, and justice. Whether Pancasila is being presence or absence, these values are still presence and being applied in the society.

Thus, the existence of Pancasila in the globalization era depends on the values that presence in the society. If these values continue to grow and to develop, then Pancasila will also continue to be. On the other hand, if there is a shifted value, Pancasila is likely shifted as well. If globalization is capable to shift the values in society and replacing them with new values, then there might

be a possibility that Pancasila will collapse. Therefore, it is necessary to understand the values of Pancasila as a foundation, way of living, and ideology, as well as a self-protection and filter against incoming values as globalization impact.

MILITANCY

By:
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Staff Officer at Kostrad HQ



INTRODUCTION

When we see a TV show depicting soldiers of a country march with joy, sharp-sighting eyes, loud voices, high spirit, and so on, we might immediately murmured silently: “militant”. Similarly, when a country’s athlete with a never-give-up spirit reaches his/her highest achievement no matter of experienced disability, fall and rise, but he/she proudly run carrying flag of his/her country, we might also immediately murmured “militant”. A militant symbolism might also be indicated by blood signature, blood stamp, or drinking blood.

Nowadays, the term “militant” or “militancy” can

be found in various occasions. It is said that it is due to weaken nationalism condition or a low awareness on state defense nowadays. Hence, the people’s spirit is to be lifted to maintain integrity and sovereignty of the Unitary State of Republic of Indonesia. If we see, look at, or read the word “militancy” we need to have a moment of contemplation to digest of what exactly militancy means? If militancy refers to weakening nationalism state, then how to arise militancy? The next question is how to maintain militancy in any level of dynamics of life? In order to maintain such militancy, it is also necessary to know what are the causes of collapsing militancy?

This brief article describes militant and militancy, how to arise and to maintain militancy, how to destroy militancy. This article is made from the perspective of defense studies and philosophies based on military philosophers or military figures approaches.

The author hopes this article is not patronizing, but more on sharing knowledge to make this knowledge is useful for the reader. Of course, in the end, militancy is expected to be a force that encouraging all of us to stay focused on Indonesia's national goals and ideals.

WHAT IS MILITANCY ALL ABOUT? WHAT DOES MILITANCY MEAN?

Literally, in accordance with Kamus Besar Bahasa Indonesia (2008: 956), militant means very passionate; full of passion; strong-willed. Militancy is also splendor; excitement (2008: 956).

According to Oxford Dictionary, the word militant is used in Late Middle English in the sense of 'engaged in warfare'. Originally, this word comes from the Old French or Latin that means being or serving a soldier is militant. The word militant comes from the word "militare" or "militate". It's meaning has extended since the beginning of the 20th century. Militancy in its development means the use of confrontational or violent methods in support of a political or social cause. However, according to Merriam-Webster, militant is engaged in warfare or combat and actively aggressive in a cause. Militancy in Merriam-Webster is the quality or state of being militant.

There are many other definitions for the word militant and militancy. Without intending to ignore other definitions and assuming that Oxford and Webster are the giver of the most correct militants and militancy definitions for nature and circumstances





that arise the notion in person, group, or even state. While situation is war, battle, crisis or difficulty in any circumstances, violence, and so on. In addition to that, the properties described are high spirited; passionate; hard-nosed, toughness in struggle, to face the battle, war, and crisis circumstances.

HOW TO ARISE MILITANCY?

Since it deals with nature and circumstances, we need to discuss situation that can boost militancy to arise - passion that is strong-willed in military contexts so it is closely related to conditions of war or battle.

Sun Tzu teaches two levels in art of war: strategy level and tactical level. Strategy is more of foundation to win the competition, while practical level is to discuss of how to respond to different situations, as well as

how to take advantage of opportunities or threats that suddenly emerged. There are three principles of strategy, namely: commitment, observation, and preparation. Thus, the strategy is more constant, as well as consistent in whatever the situation. On the other hand, tactics are more on situational basis.

If we see great world and national leaders, we see militant figures with their militancy, for example, Alexander the Great, Salahudin Al Ayubi, Genghis Khan, and so on. Similarly, national leaders such as Ir. Soekarno and Drs. M. Hatta, General Sudirman, General A.H. Nasution, and so on also have passion and very spirited to achieve their idealism amidst uncomfortable situation they were in.

So what have provoked their militancy? Militancy on justice and truth is a key driver to militant behavior

(Mahfud, 2013). Justice and righteousness encourage a person to take inconveniences in order to achieve the sense of justice and truth that he believes in. The founding fathers were simply being militants and carried out their militancy because of their sense of justice that have been provoked. They thought that justice and truth that have been marred by colonialism and country-divided-policy ran by colonial government (*devide et impera politics*).

Sense of injustice and unrighteousness that have been seen then digested in mind and in heart. When it touches the heart then that sense will be languishing and settling to further processing towards militant attitude facing unequal or unjust circumstances. This militant attitude cannot be shaken off easily if it has touched essential truths of one's belief system. In practice, it might lead to give disadvantages to others (terrorist attacks, suicide bombings, etc.), or it might lead to one's proudly achievement (sports achievements, progress of knowledge, and so on).

HOW TO KEEP MILITANCY?

The sense of imbalance in the form of injustice and unrighteousness will be the root of militant and militancy. That kind of injustice and unrighteousness should be militantly eliminated.

In order to keep militancy running in a person, it is necessary to develop knowledge on and understanding of justice and truth. Justice will certainly be difficult to achieve in ideal conditions, but at least there is a minimum limit to understand that there has been some tries to fulfill justice. The same thing also applies to truth-values.

Sense of justice and truth must also be acknowledged as universal and national values. Justice and truth-values have already contained in Pancasila and 1945 Constitution. It is also the same with various local wisdoms practiced in many community groups. Hence, this condition clearly shows that justice and truth-values are very important in Indonesian society.



HOW TO DESTROY MILITANCY?

The collapse of militancy occurs when there is emerging egocentrism in a person's psyche. For example, Pharaoh once called himself God. So the key to destroy militancy is to make someone arrogant. Such arrogance leads to arbitrary attitudes and behaviors that lead to unfair and untrue condition.

Pride can be developed through praise that has no foundation whatsoever. Exaggerated praise can make a person becomes arrogant. When he has become supercilious, he will become a loser and cannot be that militant anymore. Flattering praises given to any ruler are usually not objective praises, they might be false attitudes and behaviors to lull the rulers.

MILITANCY AND STATE DEFENSE: A COIN OF TWO SIDES

Militancy and state defense are like a coin of two sides that cannot be separated. Indonesian's militancy has the spirit of Pancasila, 1945 Constitution, Bhineka Tunggal Ika, and the Unitary State of Republic of Indonesia (NKRI) as its foundation. Those kinds of attitudes are needed to be interpreted while facing opportunities and threats that has arisen from external environment (dynamics of world power shifts, and economic globalization) as well as internal dynamics (national environmental dynamics).

Pancasila, 1945 Constitution, Bhineka Tunggal Ika, and the Unitary State of Republic of Indonesia (or Catur





Tunggal – Four-in-one) as identity of every Indonesian citizen should be balanced with the ability to interpret and deal with increasingly complex world change situations.

Understanding the four basic attitudes of militancy is a fervent spirit in defending and keeping state integrity and sovereignty. Bung Karno once stated that there are three pillars to make a strong state, i.e. the army, sufficient food for people, people's trust in his government as in his statement "...A nation without faith cannot stand. A nation that has no geloof, a nation that has no belief, that nation cannot stand..." People's trust to his government must be greater, wider, higher, than the physical size of his country."

Thus, soul, spirit, and high fighting power in defending and keeping the country must rely on Pancasila, 1945 Constitution, and the Unitary State of Republic of Indonesia. Militant attitude is supported by

intellectuality with faith so that it has a positive direction. The interactions created from external and internal dynamics show interdependence phenomenon. The globalization phenomenon whose impact is inevitable to any country has brought various opportunities as well as adverse threats by its impacts. The powerful countries that spread their own values to the global community also influence the relationship between nations. As Fareed Zakaria states "...the emerging international system is likely to be quite different from those that have preceded it... Then came the bipolar duopoly of the Cold War... Since 1991, we have lived under an American imperium, a unique, expanded and accelerated dramatically. This expansion is now driving the next change in the nature of the international order."

As its consequence, various forms and innovations represent militancy. Innovation means renewal or a new method means. It means exploring a new method



for existing values. Militancy attitude that is embodied in deeds that is appropriate to his time without being separated from noble values of Pancasila such as togetherness, mutual cooperation, tolerance, and consensus deliberation. If we only rely on comparative advantage (the vastness of our tropical area, the population, and the abundant natural wealth) as our melancholy nostalgia, we also need to create a militant attitude in the form of competitive advantage with our spirit and soul based on the nation's long and twisted way to reach independence. As Bung Karno stated "... the source of our power is in the spirit and soul of the nation. The source of our power is buried in the history of our nation's struggle, in the spirit of the Proclamation, even in the national history that we inherited from our deceased ancestors. All the wisdom that has been left by history, all the determination, all the spirit that became the fires-the burners of our past struggles, all must be the backbone of the national personality! "It takes an attitude for not being satisfied easily that might lead to arrogances. Thus, the militant attitude still remains logical and realistic with the willingness to see various sides before deciding on how to interpret and deal with our nation's problems.

CONCLUSION

We can draw a conclusion with this short article that militant and militancy can be shown through attitudes over unrighteousness and injustice conditions. This condition can be seen directly, processed and digested in the heart and mind, and when the right time comes, it becomes a force against injustices and unrighteousness.

Developing justice and righteousness is the key to strengthen militants and militancy attitudes. However, in order to destroy those attitudes, praises can be used as the destruction tools. Since pride is expected after praise. Hopefully the readers can understand this matter and we can implement right and fair attitudes in unfair and unjust conditions.

“WHO IS THE SUCCESSOR OF GENERAL SOEDIRMAN?”

By:
Lieutenant Colonel Inf Drs. Sabar Simatupang, M.Si.
Academic Staff of Indonesia Defense University



Introduction

In commemorating the 72nd anniversary of *TNI* on 5 October, there was still a question on Indonesian military history: who actually was the successor of General Soedirman as leader of *TKR/TNI*-War Forces after his death in 1950? This question has never been answered satisfactorily. This article tries to revive our memories back to the beginning of *TNI* formation era. Any critical feedback and input on this matter is welcome.

Early history of *TNI*-War Forces Establishment

After establishment of the Unitary State of Republic of Indonesia on 17 August 1945, army organization

was still in emergency platform. It was known as *TKR* (People's Security Army). The inauguration of *TKR* was implemented based on Government Notice on 5 October 1945. Then, on 20 October 1945, a simple organization was drawn. The top leader of the Ministry and *TKR* Headquarter was the same high official person.

Under the command of the Supreme Headquarters of *TKR*, further organization was led in de facto condition under the responsibility of Lieutenant General Oerip Soemohardjo (Chief of General Staff of War Headquarter *TKR*). At the same time, he also acted as the head of *TKR* due to vacant official position at that time. To fill in that gap, *TKR* Conference (Leadership Meeting) was conducted for the first time on 12 November 1945 in Yogyakarta. The agenda was

to choose Great Commander of *TKR* and Minister of Defense. The result was Colonel Soedirman (former Commander of Division V/ *Banyumas*) as Great Commander of *TKR* and Sri Sultan Hamengku Buwono IX as Minister of Defense.

It turned out that election mechanism did not immediately get legitimacy from the government. After President Soekarno appointed Sutan Syahrir as Prime Minister, Amir Sjarifuddin was appointed as Minister of Defense in the parliamentary cabinet. It was clearly intended that PM Sutan Syahrir could control and had power over the army organization. However, the appointment of Colonel Soedirman as Commander-in-Chief of *TKR* (with the rank of Lieutenant General) was officially executed on 18 December 1945.

After that, the army organization had been through many improvements. The organization changed its name to *TRI* (Army of the Republic of Indonesia) on 26 January 1946. The organization validation had been done on 17 May 1946. Among other things, the name

of Ministry of Security had changed into Ministry of Defense. The organizational structure oversees the Supreme Headquarter *TRI* led by *TRI* Commander-in-Chief and Directorate General of Ministry of Defense - Military Division. At that time, Commander-in-Chief of *TRI* was still held by Lt. Gen. Soedirman, who was appointed on 21 May 1946 and given the rank of General.

From that historical fact, it is interesting to note that the army leaders autonomous efforts to make their organization perfect has been intervened by certain political parties (especially the left wing). The evidence was the function of Minister of Defense who beside supervising Army Chief Commander also overseeing the Director General of the Ministry of Defense - Military Division. On that structure, there was also Bureau of Struggle within it. Bureau of Struggle was used to contain units of Paramilitary Troops/Bodies of Struggle organizations dominated by that left wing political power influences.



Source nasionalisrakyatmedeka.wordpress.com

Nevertheless, the efforts to perfect a national army organization had been continued. To prevent conflicts and interventions from competing political parties in the government body at the time, the government initiated a unified concept of *TRI* organization with various paramilitary troops and organizational bodies into a more solid organization on 5 May 1947.

The next realization was presidential decree issued by President Soekarno on 7 June 1947 that authorized establishment of Indonesian National Army (*TNI*). In that occasion, the top command consisted Commander-in-Chief of the Armed Forces - General Soedirman, and core staff members of *TNI* War Forces (Army, Air Force, and Navy) as well as leaders of paramilitary troops/organization of many struggle bodies.

In the next development, on 27 February 1948, based on Presidential Decree No.9 Year 1948, the implementation of Reorganization and Rationalization within the body of the *TNI* War Forces had been started. The first steps were dissolving the format of

previous *TNI* leadership structure (with top combined leaderships of War Forces staffs) and replaced it with Headquarters of Mobile Armed Forces that consisted of Commander-in-Chief Mobile War Forces (this position was still held by General *TNI* Soedirman) and his Deputy (Major General AH. Nasution).

In addition to that, the organization of General Staff of War Forces within the structure of Ministry of Defense comprised of Staff Commander of War Forces (held by Air Commodore S. Suryadharma) and his Deputy (Major General TB. Simatupang). On 5 March 1948, that structure was confirmed by Law No.3 Year 1948, in which the highest military authority was centered at the Minister of Defense while the military execution was carried out by the Great Staff Commander of War Forces (assisted by Staff Commander of Army, Staff Commander of Air Forces, and Staff Commander of Navy) as well as overseen Chief Commander of Mobile War Forces as combat troops command control with limited authority.



Source: nasionalisrakyatmedeka.wordpress.com



Source: kabarin.co

That organizational structure was maintained until early 1950s decade. The unification of combat units (reinforced by territorial units established as the realization of Universal People War concept in order to face Dutch aggression) was really solid under one command. This can be seen later through Minister of Defense Decree No.126/MP/1949 dated on 10 December 1949 on the Organization of the Ministry of Defense and War Forces of Republic of Indonesia that had no fundamental changes.

On 5 January 1950, the Minister of Defense of United States of Indonesia issued Decree No.12/MP/1950 on the Organization of the Armed Forces of the United States of Indonesia (as a result of Dutch Government provocation against the Government of Indonesia at that time). That condition did not last long, because on 17 August 1950 when the country name has returned to the Unitary States of Republic of Indonesia, the army organization was returned to

its original mention, i.e. *TNI*/War Forces of Republic of Indonesia.

In addition to this adjustment, there is one thing to note, namely the abolition of the post of Great Chief Commander of War Forces of United States of Indonesia after General Soedirman passed away on 29 January 1950. On the mean time, the parliamentary government (led by Prime Minister Mohammad Hatta) still maintained the position of Staff Commander of War Forces; and that position supervised Army Chief of Staff, Air Forces Chief of Staff, and Navy Chief of Staff. The appointed official as Staff Commander of War Forces was Major General TB. Simatupang. That fact showed that the army organization command and control has shifted for a while from Commander-in-Chief to Staff Commander of War Forces, while the political authority has remained on the Minister of Defense.



Source: riaonline.com

Looking at those developments, we can see that the head of government (Prime Minister) alternately tried to determine the best leadership pattern for *TNI*/War Forces and its relationship with Ministry of Defense. It was the manifestation of objective democratic control of military organization. Even in the reality, it is not just control by the civilian government, but army organization has been forced to submit under influence of the ruling political parties and their promoted ideology.

From the historical facts, we can see that the position of Lieutenant General TB. Simatupang in the early formation era of *TNI* War Forces was initially as Chief of Staff of *TKR* Army Headquarters Organization and then he served as Chief Commander of War Forces. He involved directly and also played very important roles. In addition to participating in determining organizational structure, guidelines and ethical code of *TNI* War Forces at that time (Oath and *Sapta Marga*), he also contributed in the think tank that *TNI* War Forces should also has the identity as National Army, Military

Combatants and also People's Army. His thought was clearly based on historical background of establishment of *TKR* in maintaining Indonesia Independence in 1945. He - together with General Soedirman and General AH. Nasution - directly with other independent strugglers/soldiers ran strategic guerilla to win the war.

However, in recognizing the condition of political development at that time (euphoria of the practice of excessive Parliamentary Democracy) that was very influential on the discourse of *TNI* War Forces organization as well as its relationship with Ministry of Defense, the thought of Lieutenant General TB. Simatupang clearly showed that he did not want to be dictated by leaders of political parties. He was well aware that there were many alternative models or forms of organizational structure of *TNI* War Forces leadership at that time, i.e. Parliamentary Democracy model, Communist countries army model, and also army organization that inline with the historical facts of *TNI*-War Forces struggle and 1945 Constitution. In this discourse, Lieutenant General TB. Simatupang together

with General Soedirman and General AH.Nasution had firmly chosen the last option.

Lieutenant General TB. Simatupang was clearly against Parliamentary Democracy model or Communist State model, but nevertheless accepting and exercising *TNI War Forces* leadership at the time. With his limited authority and command to control troops in *TNI War Forces*, Lieutenant General TB. Simatupang as Chief Commander of War Forces still continue to do his leadership duties and responsibilities after General Soedirman. The challenges faced – also what General AH. Nasution as Staff Commander of Armed Forces was to maintain strategic thinking to realize *TNI War Forces Organization* as well as Ministry of Defense in accordance with the history of struggle and 1945 Constitution.

From the above description we can conclude that Major General TB. Simatupang was the factual

successor of General Soedirman as *TNI War Forces* leader. Even though the position of Great Commander of Indonesian Armed Forces (*TNI War Forces*) was eventually abolished, but in fact, the change of leadership has shifted to Staff Commander of War Forces held by Major General TB. Simatupang General.

It is really exciting to commemorate Heroes Day on 10 November 2013 when President Susilo Bambang Yudhoyono officially established late Lieutenant General TNI Ret. Dr. TB. Simatupang as National Hero. The great nation is a nation that wisely appreciates the services of its heroes, especially the Founding Fathers of *TNI* (General Soedirman, Lt. Gen. Oerip Soemohardjo, Commodore S. Suryadharma, General AH Nasution, and Lieutenant General TB. Simatupang).



Source: mudy.wordpress.com

PEACE ECOLOGY: BUILDING SUSTAINABILITY OF OUR COMMON HOME

(A Brief Note on International Day of Peace)

By:

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Source: youtube.com

INTRODUCTION

The concept of peace within realm of peace study has been growing significantly since 1980s. The main topic discussed is stressed on how to maintain sustainable peace situation. On the other hand, approximately at the same time, environmental science stream had also begun to spread its wings more on the social environment. Hence, instead of merely put its main concern on natural environment, environmental science has shifted more prominently to social environment. These two studies have crossed in between and formed a specific area of study in geopolitical ecology or citizen ecology. Within the scope

of this study, issues such as defense and security, sustainable development, and wellbeing started to become cores of discussion.

PEACE ECOLOGY IN INDONESIA

Peace ecology study itself has gained more popularity in the last decade. Its recognition was due to increase consideration towards environmental security discourse and peace solution efforts associated with living environment. Peace study itself has been able to retain its status as an important study in history of human civilization. Besides covering studies in cultural differences and geographical context, it also deals



with how to maintain harmonious relationship in such diversities (Brauch, 2014). In Indonesia context, with its high diversity full of cultural gems generated from various customs and traditions of many interlinked cultures of ethnic groups, we can draw a line that connected those cultures in three main aspects of living, i.e. relationships of men with each other in the community, relationship between men and nature, and between men and God. In Indonesia, those relationships actually have become the basis in people's daily life as well as the roots of ecological peace – realities that cannot be denied. But, sadly, their very existences are often being forgotten as Indonesian national identity. The philosophy of unity that covers those interconnected relationships is actually where peace and justice lay, particularly in its relation to sustainable development. In addition to that, Pancasila as state ideology can be seen as a starting point of peace ecology that uniquely and specifically Indonesia. The values in Pancasila consist of the relationship between men and God in the first principle; and then between

each other and to the environment in second, third, fourth and fifth principles.

Peace building - as in accordance with UN Charter (1945) - cannot be separated from international peace and security efforts. Thus, effective joint efforts among nations especially in preventing damage and threats towards peace are always being seek. In this regard, having good friendly relations between nations and states alone are not sufficient. UN Security Council (1992) has highlighted that peace-building aspects in the field of international economic and social cooperation are indispensably required. In this case, respect to human rights and basic freedoms are essential foundation for such cooperation, especially in reference to rights of self-determination for peace, development and high-quality environment. The goal of this international cooperation is realization of positive peace signified by peaceful social conditions, whose means are respect for beliefs in the culture and norms; justice, social, and political justice; as well as

democracy in conflict resolution and conflict resolution mechanisms – henceforth, peaceful methods should be used as priorities rather than violence or war. This notion is also inline with Indonesian’s way towards national goals listed in Preamble of 1945 Constitution.

Ecology studies dwell mainly on study of the living things - including humans – and their environment - both biological and physical environment. In Indonesia, environment is defined as unity of all things, space, power, state, and living creatures, including human beings and their behaviors, that affecting continuity of lives and welfare of human beings and other living creatures (Law No. 23 of 1997 on the Environment). On the other hand, the scope of Indonesian environment covers any room and place in where Indonesia with its Wawasan Nusantara (Archipelago) insight implements its sovereignty, sovereign rights and jurisdiction. Therefore, study of peace ecology in Indonesia cannot be separated from its Archipelago insight as the order of natural and social environment elements in Indonesia – not just as a whole and complete unit, but also interplays to create and maintain balance, stability, and productivity of the environment.

BUILDING ENVIRONMENTAL SUSTAINABILITY

Building environmental sustainability is the intention of sustainable development. However, typical political dynamics existence in every developing country usually deals specifically with contestation between environmental sustainability and sustainable development. Development generally is considered as the ways to change environment in order to build economic factors within the scope of social welfare improvement. Thus, not surprisingly, environmental issues give colors to many conflicts - between men and nature, or between groups that competing for economic advantages. Instead of seeking for environmental sustainability, economic developments often disregard environment carrying and supporting capacities, hence increasingly creating havoc. These conditions are also happened in Indonesia. Crisis situations have become more frequent, whether in the form of conflict with nature – disasters that resulted by damage in environment, or social conflicts that occurred due to struggle for influence and power in social environment.



Environmental sustainability development is nurturing close ties not only between men in societies, but also between human beings and their environment where they live. In this case, based on environmental principles such as harmony, sustainability, diversity, interaction, and interdependence, the development needs to be managed properly. Environmental management becomes important. In this case, if environmental principles are marred, conflicts due to environmental imbalance will be happened.

In the context of environment, highly diverse geo-ecological and social environment in Indonesia makes descriptions towards environmental disturbance has become very broad. Critics on Indonesian development policy are mainly due to intensification of uniformity of the situation. Specificities in natural environment and social environment are often being ignored; hence they have caused problems that spread everywhere. Actually, based on Indonesia's conditions, economic development needs to be transformed towards diversity, creativity and freedom in managing

environment in accordance with existing local contents. However, this notion is often referred as obstacle to economic development which goal is to gain maximum profit from extraction of natural resources. However, if we really want to manage harmony between human beings and their natural and social environment, then environmental valuation studies should be done and developed in Indonesia. The debate on this issue is going to continue based on dynamics of Indonesian selection in shaping its future as country and nation. In this case, modernization in all fields as well as industrialization in many aspects of development, as well as managing a very large number of people are the dynamics that have to be faced and cannot be ignored – as those issues can be threats as well as chances if they can be well-managed.

SUSTAINABLE PEACE FOR SUSTAINABLE FUTURE

Knitting sustainable peace for the sake of sustainable future is a subject matter in perspective of peace education. The mutual interlinks and interconnected





between peace education, environmental education, and future education cannot be separated from directly and indirectly environmental impacts (Hutchinson, 2009). This is related to the fact that there is no real peace without good association with ecology - in which its core is respect towards nature and human being.

In the context of state, sustainable peace is the aim of environmental security. Without peace, development that leads to improvement in welfare cannot be achieved. In this case, environmental security is the condition of which the environment is resilient (tough and able to survive), i.e. free of environmental damage, degradation or conflicts. However, since human being is the core of discussion, environment security is not only limited to traditional notions of security. It is not only related to politics or other related activities that involved military defense, but it is also related to economic, social, and environment issues. If we link this discussion with issue of sovereignty, then problems of identity, ability to survive, and sustainability become increasingly important. State capability in facing dynamics impacts of globalization, global environmental change, international financial crisis, climate change or man-made disasters based on

various human activities will be tested in local, regional, as well as global context.

In practice, activities in knitting sustainable peace need to approach various fields of science that were intertwined and touched fundamental issues of security and defense, peace, development as well as environment. The main problem in synergy of this study will be based on prevailing culture in the community. Culture of peace itself according to UNESCO is the extent to which human beings can overcome social discrimination and social justice. In Indonesia, development of culture of peace seems to receive less attention despite of diverse activities ranging from state defense activities led by Ministry of Defense and mental revolution led by Coordinating Ministry for Human Development and Culture. Crucial issues in building culture of peace is the lack of peace education in educational institutions as well as in local communities that is based on national, regional and global context. In general, we still can say that there is no positive peace yet in Indonesia, with the existences of uneven social, economic and political justice as well as insufficient respect for culture and norms in the society. The lack of citizen participation, involvement,

and engagement in the development is still considered as insufficient.

CLOSING

Sustainable peace cannot be parted from sustainable development and sustainable future. In this case, peace-building in Indonesia cannot be separated from human development itself - in terms of socio-cultural, defense and security, or social environment in general. Intertwined matters in development are forming awareness of importance of citizen participation, involvement, and engagement in development. In this case, the construction of peace in Indonesia is all about ownership and to build sustainability of Indonesia as our common home that based on Pancasila, Unity in Diversity Principle, as well as Wawasan Nusantara (Archipelago) insight.

Peace ecology in Indonesia is not limited to

maintain its natural and cultural diversity, but it is also to seek positive peace condition in the society including maintaining environmental integrity of each associated regions based on each uniqueness and distinctiveness. Peace ecology approaches need to be developed to deal with dynamics in local, regional, and global environment. Hence, Indonesia can maintain its sovereignty and integrity as well as maintaining its position and engagement in securing world order based on independence, eternal peace, and social justice.



Source: hifatlobrain.com



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