

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN



Vol. 5, No. 2, May 2017



SCAD Independent
Accreditation by IAO since 2014
Copernicus Publications
The International Open Access Publisher

JIP
The Indonesian Journal of the Social Sciences
www.journal.scad-independent.org
DOI Prefix Number: 10.26811



INDEX  COPERNICUS
INTERNATIONAL



**THE UNDERSTANDING OF POLITICAL ELITES ON THE
CONSENSUS OF NATION AND STATE LIFE**
(Study on Political Elite in Kota Juang sub district, Bireuen District)

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Received: March 29, 2017

Accepted: May 10, 2017

Published: May 27, 2017

Article Url: <http://journal.scadindependent.org/index.php/jipeuradeun/article/view/147>

Abstract

This study discusses the understanding of the political elites in Kota Juang subdistrict, Bireuen District about the consensus of the nation and the state life. The state organizers both central and regional and all Indonesian citizens must be equally responsible for understanding and implementing the consensus values within their daily life. This research aims to (1) Describe the understanding of the political elites towards the consensus of the nation and the state life, (2) Describe the ability of the political elites to implement the consensus of the nation and the state life in the daily life. This research used a descriptive method with a qualitative approach. The findings of the research showed that: (1) Some political elites already understood the consensus of nation and state life in Kota Juang sub district, Bireuen District but some of them did not understand yet. (2) In general, the political elites in Kota Juang sub district, Bireuen District had implemented the consensus of the nation and state life in everyday life, but there were also political elites who did not know whether they had implemented it or not.

Keywords: *Political Elite, Consensus of the Nation and State Life, Bireuen District*

A. Introduction

The Consensus of the nation and state life of Indonesia is national ideology, Pancasila, the constitution of the Republic of Indonesia Year 1945, the Republic of Indonesia, and the Unity of Diversity, Bhineka Tunggal Ika are the support in understanding the country as a whole and also a minimal prerequisite for this nation to stand upright as a nation of integrity. Thus, for the sake of a need for a deliberate effort, it is significant to build awareness, development, and empowerment concerning the Consensus of the nation and State life. Therefore, the state organizers both central and regional and all Indonesian citizens must be equally responsible for understanding and implementing the consensus values within their daily life. Through the values of the Consensus of the nation and state life, it is expected to strengthen the spirit of nationality, nationalism and patriotism of the next generation of the nation to love and to build the country.

The reality is that the understanding of consensus is still very minimal; it is marked by a lot of chaos and riots between religious groups, community groups, among students, and student demonstrations out of tolerance have led to anarchism and even crime. All those happen because of a lack of understanding of the values of unity, lack of inherited spirit of struggle, faded sense of nationalism, as well as a sense of patriotism and loss of love towards the homeland, nation and state.

The lack of understanding on consensus also occurs among the people in Bireuen District. The reality can be seen in the case of the delay of Muhammadiyah Mosque construction because the people accused the mosque's construction could divide the Ummah. It is as published by Zuhri (<http://republika.co.id>, Accessed on June 9, 2016), "The construction of the At-Taqwa Mosque of Muhammadiyah in the sub district of Juli, Bireuen District, is hampered by the ban from a group of people". In addition, the case of transfer of muslim teachers and students from Methodist kindergarten and Karuna Budist Kindergarten of Kota Juang sub district, Bireuen District also showed that there is still a separation between religious people. Based on news published by Zoelhelmi (<http://www.koranbireuen.com>, accessed on July 22, 2013), "A number of teachers teaching in Methodist Kindergarten and

Karuna Budist Kindergarten Bireuen were moved elsewhere. The Education and Culture Office of Bireuen district circulated them based on the recommendation of MPU. According to Secretary of Education and Culture Office of Bireuen District Drs. M. Nasir, M. Pd, the policy was done to avoid the things that we do not want ".

The latent conflicts between local communities and migrant communities in Bireuen District also indicate a lack of understanding of the community towards the consensus of nation and state life. This is as shown in Ismi's study (2015), "The ethnic communities of immigrants and Buddhists in Keude Village, Peusangan Sub-district of Bireuen District are subordinate groups which have a disadvantage in society because they are considered as a second group, that the migrant community is considered as the second group that must follow the values formed from the local community. Buddhist immigrant communities feel the lack of tolerance of local communities against them in carrying out religious rituals. Ethnic immigrant communities feel discriminated against the stereotypes that local people often throw at them like: *Padang pileh gaseeh, Padang brok akai, China kaphee, Batak Kuto*". The incident shows the absence of tolerance between religious communities and tribal discrimination.

Differences in religious understanding can incite religious disputes and conflicts. In Fikri research (2014) illustrated a concrete example: "The bloody incident between the community and the followers of pengajian Tgk.Aiyyub Syakubat in Peulimbang sub district, Bireuen District. This incident stems from the suspicion of the community to the recitation of Tgk.Aiyyub which is considered to have anomalies and differences with the common practice done in society. This Suspicious and disputes lead to a bloody event that causes three human lives to drift in vain including Tgk.Aiyyub ". It indicates that the adherents of minority teachings are considered heretical because they are not Islamic in accordance with majority understanding. Putting the lives of others in danger is considered as human rights violation. It shows that people do not practice the consensus of the life of nation and state. These conflicts require a policy of government to solve

the problem. Therefore every elite and society must understand the consensus of the life of the nation and the state in order to make a policy.

B. Method

This study uses a qualitative approach. In this case Bogdan and Guba (Suharsaputra, 2012: 181) says that: "Qualitative research is a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed.

Judging from the type, this research belongs to the type of descriptive research. According to Zuriah (2009: 47), "Descriptive research is a study directed to provide the symptoms, facts, or events systematically and accurately, the nature of a particular population or region".

This research was conducted in Kota Juang Sub district, Bireuen District with a total of 11 subjects consisting of 4 elite parties (2 local party informants and 2 national party informants), 2 government elites (members of DPRK Bireuen), 2 KNPI members and 3 non-formal figures (Religious Leaders / MPUs).

To obtain the data of the study, structured interview instruments guided by interview guideline was used, while the data was analyzed by using qualitative data analysis.

C. Theoretical Basis

In the realm of Bloom's taxonomy, understanding is a higher level than knowledge. Bloom (Sudijono, 2009: 50) divides the understanding into 3 aspects, namely:

1. Translation Understanding is the ability to translate. Indicators of achievement of translation skills: First, translate a given problem with abstract words into concrete words. Second, translating relationships contained in symbolic form.
2. Interpretation Understanding is the ability to interpret. Indicators of achievement of translation skills: First, unification and reordering. Second, connecting the previous parts with the next known parts.

3. Extrapolation Understanding is the ability to forecast. Not only does it mean knowing the nature of remembering, but being able to express it into other forms that are easy to understand, interpret, and able to apply.

From the above opinion, it can be concluded that a political elite is said to understand something if he can provide an explanation or give a more detailed description of something that is known by using his own language.

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The general principles that serve as a guide in reviewing elite concepts according to Pareto, Mosca, Michelas (Sastroatmodjo, 1995: 144) are:

- a. Political Power, Parento's idea of ranking people based on the possession of goods, which is the form of wealth, power, or political power, is a matter of that principle.
- b. Essentially, people are only grouped into two groups, namely: those who have political power "important" and those who do not have it.
- c. Internally, the elites are homogeneous, united, and group conscious. The elites are not a collection of mutually exclusive individuals, or simply the sum of people.
- d. The elites regulate its own survival (self perpetuating) and its members come from a very limited layer of society. Leaders always choose their own successors from special circles consisting of only a few people.

The political elites actually emerge in the world of sociology to distinguish one community from another. In simple terms the common elite is defined as the most gifted members of society such as the religious elite, the elite of the organization, but in the perspective of sociology elite is more defined as the political elite. David Jarry and Julia Jerry (Jurdi, 2004: 6) say that: "The emergence of the elite class and the commoners is an inevitable trait in modern society. The assumption that the people as a whole run the government is something wrong, because the real thing that runs the policy is the elite".

According to Nurhasim (2005: 12), the elite can be divided into two categories in the local context, namely:

- 1) The Local Political Elite is a person who holds political positions (power) in the executive and legislature elected through elections and elected in a democratic political process at the local level. They occupy high political positions at the local level that make and implement political policies. Political elites are such as governors, regents, mayors, DPRD Speakers, DPRD members, and leaders of political parties.
- 2) A local non-political elite is someone who holds strategic positions and has the effect of governing others within the community. These non-political elites are: religious elite, social organization elite, youth, profession, and so on

Four Pillars of national and state life are other names than the consensus of the life of the nation and the state. The Four Pillars word is replaced by a consensus because the Four Pillar phrase has no scientific foundation because it uses only the dictionary reference. Besides, Pancasila as the basis of the state should not be aligned with the other three pillars. So that the MK Decision Number 100 / PUU-IX / 2013 contains about MPR RI allowed to socialize the Four Pillars but with different names. Because of the release of the verdict, thus the Consensus of Life of nation and state was born.

The Consensus on the Life of the Nation and State is the result of a focus group discussion facilitated by the Coordinating Ministry for Political, Legal and Security Affairs to name other national pillars. In this study the consensus of national and state life is Pancasila as the basis of the state, the 1945 Constitution as the constitution of the Indonesian state, the Unitary State of the Republic of Indonesia as a state form, and *Bhinneka Tunggal Ika* as the motto of the state.

a) Pancasila

Re-interpreting Pancasila means we want to affirm commitment, that the values of Pancasila is the basis and ideology in our society, nation, and state. Pancasila is not a concept of thought alone, but a set of values to be manifested as a guide in various aspects of life. Thus, the values of Pancasila must be the basis of ethics and morals when we build political, governance, economic, law-forming and enforcement, political, socio-cultural, and other aspects of life. In this case Kusuma (2004: 117-129):

In a speech of June 1, 1945, Sukarno called the basis of the state by using Dutch, philosophical *grondslag* for independent Indonesia. *Philosophische grondslag* is fundamental, philosophy; mind as deeply, soul, a deep desire to build a building on Independent Indonesia. Soekarno Also called the state base with the term 'weltanschauung' or the view of life.

The five basic values formulated in the Preamble of the 1945 Constitution of the State of the Republic of Indonesia are:

- 1) Belief in the One Supreme.
- 2) Just and civilized humanity.
- 3) Unity of Indonesia.
- 4) Democracy led by the wisdom in deliberation / representation.
- 5) Social Justice for all Indonesian people.

The foundation of the state of Indonesia, in its historical sense, is the result of the struggle of the founding fathers to find a solid foundation for the establishment of an independent state of Indonesia. Although the basic formulation of the new state emerged during the trial of the Preparation Agency for Preparatory Enterprises Indonesian Independence (BPUPKI) but the materials have been prepared since the beginning of the Indonesian nationalist movement.

The formulation of Pancasila contained in the Preamble of the 1945 Constitution of the Republic of Indonesia, where the Preamble as a positive law, the Pancasila as the foundation of the state of Indonesia is final and binding for all state officials and all Indonesian citizens. In this case the General Secretariat of the People's Consultative Assembly (2012: 85) states: "Judicially the constitution, Pancasila is the basic state of the Republic of Indonesia as found in the Preamble of the 1945 Constitution of the Republic of Indonesia whose birth in wrought in the process of Indonesian national struggle so it needs to be maintained and actualized . Furthermore, according to Kaelan (Jalilah, 2013: 21) the position of Pancasila as the basis of the country can be described as follows:

- (a) Pancasila as the basis of the state is the source of all sources of (source legal order) Indonesian law. Thus Pancasila is the spiritual principle of the order of Indonesian law which in the Preamble of the 1945 Constitution is further embodied into four main points of thought.
- (b) Includes an atmosphere of spirituality (*Geistlichenhintergrund*) of the 1945 Constitution.
- (c) Realizing the ideals of law for the basic law of the state (both written and unwritten basic law).
- (d) Contains norms that require the 1945 Constitution to contain content that obliges the government and others state organizers (including party and functional organizers) to uphold the moral ideals of the lofty people. This is as stated in the fourth point of thought which reads as follows: "... a State based on the One God, is the foundation of a just and civilized humanity".
- (e) A source of enthusiasm for the 1945 Constitution, for state officials, government officials.

According to Winarno (Jalilah, 2013: 25), in Pancasila there are five precepts that are essentially values that must be actualized in the life of society, nation, and state. The values are described as follows:

- (1) God's Values. The value of belief in one God the almighty means the existence of the recognition and confidence of the nation towards the existence of God as the creator of the universe. This value states that the Indonesian nation is a religious nation, not an atheist nation. The acknowledgment of God is manifested by an act of obedience to God's command and away from His prohibitions in accordance with His religious teachings or demands. God's value also has meaning for the recognition of the freedom to embrace religion, respect for religious freedom, no coercion and no discriminatory among religions.
- (2) Humanitarian Value. Fair and civilized human values contain meaningful awareness of attitudes and behaviors that correspond to moral values in living together on the basis of the demands of the conscience by treating things as they should. Man needs to be treated according to his dignity, as a creature of God equal in degree and

equal to his fundamental rights and obligations. Based on this value, there is absolutely no recognition of human rights.

- (3) Unity Value. The value of the unity of Indonesia contains the meaning of business towards united in the unanimity of the people to foster a sense of nationalism within the Unitary State of the Republic of Indonesia. The unity of Indonesia at the same time acknowledges and fully appreciates the diversity of the Indonesian nation. The existence of differences is not as a cause of disagreement but it can create togetherness. This awareness is well-created if later "Unity in Diversity" is really lived.
- (4) Community Value. The value of democracy led by the wisdom of wisdom in the deliberation or representation implies a government of the people, by the people, and for the people by way of consensus through consensus agencies. Based on this value, it is recognized that democracy prioritizes decision-making through consensus deliberation.
- (5) The Value of Justice. The value of social justice for all the people of Indonesia contains the meaning as the basis as well as the goal of achieving a just and prosperous society of Indonesia in the outer and inner. Based on this value, justice is a very basic value that is expected by all nations. Indonesia is expected to be an equitable Indonesia.

The acceptance of Pancasila as the basis of the state and the national ideology of the Indonesian state has a logical consequence to accept and make the values of Pancasila as the main reference for the regulation of state administration. It is strived to describe the value of Pancasila into the 1945 Constitution and the Laws which applies. The 1945 Constitution and this Legislation shall further serve as guidelines for the organization of the nation. As the basic value of the state, the value of Pancasila is manifested as the norm of nation life.

b) The 1945 Constitution of the Republic of Indonesia

The Constitution occupies the highest order of laws in the country. According to Syarbaini (Jalilah, 2013: 97), "The Constitution is a collection of rules or provisions in a codification of the fundamental matters or the subject of the constitution of a state so that it is given eternal and noble

character, while to change it requires a special and hard way compared to changes in the Law Regulations daily ".

The 1945 Constitution of the State of the Republic of Indonesia is the constitution of the state as the constitutional foundation of the Indonesian nation which became the basic law for every law under it. Therefore, in a constitutional state there is not a single state and a society-run behavior which is not based on the constitution.

In principle, constitutionalism is concerned with the principle of limitation of power. According to Asshiddiqie (Secretary General of MPR RI, 2012: 112), "Constitutionalism regulates two interrelated relationships: first, the relationship between government and citizens; And second, the relationship between one government institution and another. Therefore, the constitution is usually intended to regulate three important matters, namely to determine the limitation of the powers of state bodies, to regulate the relationships between state institutions with each other, and to regulate the power relations between state institutions and citizens ".

As the basic law, the formulation of its contents is arranged systematically starting from the principles of a general and fundamental, followed by the formulation of the principles of power in each branch arranged regularly. Articles and paragraphs are formulated in the level of abstraction in accordance with the essence as a Basic law and open nature that allows accommodating the dynamics of the times. Nevertheless, even though the drafting of the Constitution is outlined, it should be drawn up so that the regulated provisions are not multi-interpreted so that it cannot be interpreted arbitrarily by state officials.

c) The Unitary State of the Republic of Indonesia

The establishment of the Unitary State of the Republic of Indonesia experienced a long historical process of struggle, namely the struggle against the colonization of foreign nations. Indonesian nation consisting of various tribes equally experienced the Dutch colonial for centuries and the colonization reflects the common ideals and determination of a solid Indonesia in various areas. The result of the struggle is the independence

of the Indonesian nation on August 17, 1945. With the proclamation of independence was born the Unitary State of the Republic of Indonesia.

The importance of unity and unitary must be exercised in everyday life as in the third precepts of "Unity of Indonesia", in the preamble of the 1945 Constitution of paragraph IV "... the Republic of Indonesia sovereignty of the people based on ... Unity of Indonesia ...", and also in the article 1 verse 1 of the 1945 Constitution, "The State of Indonesia is a unitary state in the form of a republic". In this case the General Secretariat of the Assembly (2012: 7), states:

The Unitary State of the Republic of Indonesia is a form of state selected as a collective commitment. The Unitary State of the Republic of Indonesia is the right choice to accommodate the plurality of the nation. Therefore, the national commitment to the unity of the Unitary State of the Republic of Indonesia becomes an "inevitability" that must be understood by all components of the nation. Article 37 Verse (5) expressly states that the form of the Unitary State of the Republic of Indonesia is unchangeable because it is a strong legal basis that the Unitary State of the Republic of Indonesia cannot be contested.

The form of the Unitary State is a provision adopted by the founders of the nation in 1945 based on various considerations and the results of a fairly deep discussion. However in the course of history the Indonesian nation has also applied the form of a federal state as a result or consequence of a round table conference in the Netherlands in 1949. But the federal government's implementation lasted only about seven months and then returned to form the Unitary State. According to Mahifal (2016: 16):

Building the unity of the Unitary State of the Republic of Indonesia cannot be done partially but requires the role of all components of the nation. The role must begin early on by providing the basics and the view of universal life. The universal value in the life of nation, state and society is contained in Pancasila as the foundation and philosophy. The common role of the nation, the government, the private sector and the people is really needed to build and foster the spirit and nationalism. One of the efforts made is the coaching of Pancasila ideology and Citizenship education. The educational content provided is designed to cultivate the spirit of

unity and unitary supported by the views and insights of the archipelago as well as the person who is part of a great nation who knows the status of self and the environment.

In order to maintain the unity of the Unitary State of the Republic of Indonesia, all the components of the nation must participate. To participate in maintaining the integrity of the Unitary State of the Republic of Indonesia, it takes necessary attitudes such as love of the homeland, fostering unity and unitary, sacrificing and cultural knowledge in defending the Unitary State of Republic Indonesia.

d) *Bhinneka Tunggal Ika*

Diversity is part of the life of Indonesian society. It does not happen suddenly but through a long historical process. Long before the Western society buzzed the discourse of multiculturalism, the people of Indonesia have lived with a very rich diversity that includes ethnicity, language, customs, religion, and so on.

The diversity is a boon for the people of Indonesia. However, if it is not able to be addressed properly, then diversity becomes a disaster. After 1998 reforms occur various conflicts due to differences in ethnic or religious groups in Indonesia such as the conflict Sampang, Poso, and Shiah conflicts in Madura. The founding fathers of Indonesia consist of various ethnic, religious and even ideological backgrounds, yet they succeed in removing their personal egoism or groups for the benefit of the nation and state. It is not surprising if they include the motto of *Bhinneka Tunggal Ika* in the state symbol. Kusuma (Secretary General of MPR RI, 2012: 170) said:

The issue of the state motto of *Bhinneka Tunggal Ika* began to be a limited discussion between Muhammad Yamin, Bung Karno, I Gusti Bagus Sugriwa in BPUPKI sessions about two and a half months before the Proclamation. The motto is officially regulated in PP. 66 of 1951 on the state symbol.

The motto of *Bhinneka Tunggal Ika* can be traced from the Mpu Tantular Book of Sutasoma. *Bhinneka Tunggal Ika* literally means "bhineka" (various), "single" (one), and "ika" (it). This phrase actually describes the diversity of religions embraced by Majapahit society.

Although different, but adherents of both religions can co-exist. The motto is then interpreted again and adapted to the Indonesian context.

According to the Secretary General of MPR RI (2012: 187), "Bhinneka Tunggal Ika is a motto that reveals unity and unitary that comes from diversity". Although it consists of various ethnics of different regional cultures, it remains a nation of Indonesia, has the same language and country, namely Indonesian and Indonesian homeland. According to Asshiddiqie (Secretary General of People's Consultative Assembly of the Republic of Indonesia, 2012: 199), "The Unitary State of the Republic of Indonesia is a" unitary state "in the sense of being a nation whose citizens are closely united, which overcomes all individuals or groups who guarantee all citizens at the same time before the law and government With no exception".

According to Melani (Jalilah, 2013: 36), "Bhinneka Tunggal Ika is the motto or motto of Indonesia". The spirit of Bhinneka Tunggal Ika teaches us to recognize diversity as a nation's wealth. Thus the consensus of national and state life should be maintained and understood in everyday life where Pancasila as a source of value, the 1945 Constitution as a rule of life, the Unitary State of the Republic of Indonesia is a non-negotiable price, Bhinneka Tunggal Ika as Binding to maintain the integrity of the Unitary State of the Republic of Indonesia.

To be able to implement Bhinneka Tunggal Ika in the life of nation and state, it is necessary to understand deeply the principles contained in Unity in Diversity. Soeprapto (2010: 44) said the principles are as follows:

- (1) In order to form the unity of diversity there is no formation of new concepts from the diversity of concepts contained in the elements or components of the nation,
- (2) Bhinneka Tunggal Ika is not sectarian and exclusive; This implies that in the life of the nation and the state is not justified to feel himself the most righteous, the greatest, and does not recognize the dignity and the dignity of others,
- (3) Bhinneka Tunggal Ika is not formalistic which shows only pseudo-behavior. Bhinneka Tunggal Ika is based on mutual trust, mutual respect, love and harmonious love. Only then can this diversity be united,

- (4) Unity in Diversity is convergent not divergent, meaning that the differences that occur in diversity are not to be exaggerated, but are sought by common ground. This will be realized if based on the attitude of tolerant, non-sectarian, inclusive, accommodative, and harmonious.

By applying these values consistently, it will manifest a society that is peaceful, secure, peaceful, orderly, so that prosperity and justice will be realized.

D. Discussion

Based on the results of interviews with the political elite in the sub district of Kota Juang Bireuen, District, researchers found that some informants did not know what the consensus of national and state life was, but there were also informants know. Some informants understand the consensus as the highest rule in the nation and state which includes: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika*. Thus, based on the research that has been done by researchers in the field, it can be said that political elites in Kota Juang Sub district, Bireuen District understood the nation and state life consensus by translation, interpretation, and extrapolation.

Based on the results of the research, researchers found that generally informants understood about Pancasila. Some participants said that Pancasila is the basis of the state. Pancasila is the basic ideology for the state of Indonesia. Pancasila is the foundation / basis of state / life view of Indonesia. And also Pancasila is the ideology of the nation. However, there were informants who could not mention the contents of the Pancasila listed in the 1945 Constitution. The values contained in Pancasila identified based on interviews with several informants, namely: religious, social, life equality, unity, deliberation. There was an informant who were able to mention the values contained in Pancasila and explained it as follows, namely the value of Belief in the Almighty, namely there is recognition and confidence of the nation against the existence of God as the creator of nature, the value of humanity, namely awareness of attitudes and behavior in accordance with the moral values, the value of

unity, that is the effort towards unity in the people's determination to foster a sense of nationalism, the value of democracy, namely a government of the people, by the people and for the people by way of deliberation or consensus through representative institutions, the value of justice and aim.

The results showed that the understanding of political elites against the 1945 Constitution of the Republic of Indonesia is quite good, where they understood the function of the 1945 Constitution as the source of other sources of law in the legislation. In addition there was informant who mentioned the functions of the 1945 Constitution as a determinant of state rights and obligations, state apparatus and citizens. Its function is as a written basic law that binds the government, state institutions, and citizens within the territory of the Unitary State of the Republic of Indonesia.

There were some informants in the field could not distinguish between the form of state and form of government. While some informants also mentioned the form of the state of Indonesia is Unitary. In addition, the Indonesian state is the Unitary State of the Republic of Indonesia. The research results also showed that the form of the state could not be changed. Because if it is changed it will also change the country and the possibility of this nation is not appreciated by other nations. In addition informants also said, because the Unitary State of the Republic of Indonesia has been listed in the Constitution, that the form of the state of Indonesia is the Unitary State of the Republic of Indonesia therefore the form of the state cannot be disputed. There were also informants who did not know either the form of the state could be changed or not. In addition, the Unitary State of the Republic of Indonesia also said it is costly died. According to informants, the unitary state of the Republic of Indonesia said it costs died because it signifies that absolutely inviolable again. According to other informants, the price is said to die because the Indonesian nation became a foothold that must be maintained, cared for, and maintained its sovereignty from any disturbance because they said that if changing the form of the state, it is just the same as knocking down the country. The Unitary State of the Republic of Indonesia is

said to be the price of death because it is fought so desperately that many heroes have fallen for the sake of Indonesian independence.

The notion of "Unity in Diversity" according to some informants that although different but still one, in addition it was added that *Bhinneka Tunggal Ika* is the motto or slogan of the state of Indonesia. In addition there were informants who did not know what *Bhinneka Tunggal Ika* is.

The results of the research showed that not all informants know what the consensus of the life of nation and state is. It is as seen from the results of research, an informant does not know the meaning of what the consensus so that it cannot be explained whether it has been implemented it or not. Whereas, other informants have implemented the consensus of life of nation and state in everyday life.

The Implementation of the understanding of the consensus of the nation and state life in everyday life conducted by the political elite based on the results of interviews in the field that there is not knowing whether it has been implemented or not because they do not understand what the consensus of the life of nation and state is. There are also those who have done it by being tolerant to fellow believers, appreciating the differences. While other informants implement it by resolving conflicts that occur in society, respecting fellow religious people. And there are also who implement it by maintaining the Unity of the Unitary State of the Republic of Indonesia, and with tolerance. There are also those who make *Pancasila* as the Basic of the State, upholding the 1945 Constitution as the highest law, *Bhinneka Tunggal Ika* as the symbol of the state, maintaining the unity of the Unitary State of the Republic of Indonesia. Some apply with a massive revolution to Aceh to prosper especially *kota Juang* and also carry out the socialization of the national consensus on the campus of *Al-Muslim Bireuen*, participate in the unity of the Unitary State of the Republic of Indonesia. There are several informants implementing it with the tolerance of fellow religious, tribal, Racial and cultural. It exists by maintaining peace, not rebelling, obeying the rules, either at election time or in everyday life. In addition, the implementation of national consensus in everyday life is done

by respecting and appreciating the unitary state of the Republic of Indonesia, Respecting Pancasila as the ideology of the Indonesian state.

Based on the results of field research that led to the consensus of national and state life cannot be implemented is because there is no understanding about what is the consensus of the life of nation and state, the community may have implemented it but unwittingly because of lack of understanding society. In addition to the unfairness of other causes due to lack of care of the community so that it is less understood what is the consensus of the life of nation and state, therefore our duty is to more recognize and understand the foundation of ideology, constitution, national commitment and the spirit of unity in the differences possessed by Indonesia which is summarized in the basic consensus of national and state life: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia and *Bhinneka Tunggal Ika* cannot be implemented in our daily life. The lack of public knowledge about the consensus of the nation and the state life is also the cause that it cannot be implemented in everyday life. There is also who mention that it is because there are differences in viewing the process of realizing the goals of this nation.

E. Conclusion

The political elites in Kota Juang Sub distric, Bireuen District understand the consensus of the life of the nation and the state because they are able to name the definition of Pancasila, The 1945 Constitution, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika*. Based on the elites' understanding, the consensus are 4 (four) pillars underlying the life of the nation and the state that consists of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika*.

Political Elites in Kota Juang Subdistrict, Bireuen District has generally implemented the consensus of national and state life in daily life by tolerating fellow believers, respecting differences in ethnicity, race and culture, resolving conflicts within the community , Making Pancasila as the basis of the State, upholding the 1945 Constitution as the highest law, *Bhinneka Tunggal Ika* as

the motto of the state, maintaining the unity of the Unitary State of the Republic of Indonesia, keeping the peace, not rebelling, obedience to the rules, either at election time or in daily life.

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