02-Turnitin Ideologi

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STRENGTHENING SOCIETY IDEOLOGY OF EAST KALIMANTAN IN SUPPORTING THE NEGARA CAPITAL

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Abstract

The Indonesian nation is one of the various nations in the world that has a history and principles or ideology in life that is different from other nations. Pancasila was chosen as the ideology of the Indonesian nation because the values come from the original personality of the Indonesian people themselves. Pancasila has an important function and rank in the Indonesian state, namely as the identity of the Indonesian nation, as the ideology of the Indonesian nation and state, as the basis for the state philosophy, and as the principle of the unity of the Indonesian nation. The purpose of writing is to see and describe the importance of adopting ideology for the people of East Kalimantan in welcoming the national capital. This article uses a qualitative approach with a descriptive research type. Sources of data were obtained through the socialization of ideology as the primary data for organizational activists in East Kalimantan, lecturers, and teachers, and youth. Secondary data sources in the form of data needed in. The results of the data were analyzed in stages such as reducing data, displaying data, and then drawing conclusions. The results showed that the people of East Kalimantan always agreed to strengthen the values of Pancasila in their everyday life. The implementation of Pancasila rests on the local wisdom of the East Kalimantan people through togetherness, openness, honesty, love, independence, tolerance, trust, courtesy, and harmony.

Keywords: Ideology, Pancasila, Strengthening, State Capital

Introduction

East Kalimantan as a province that has multi-ethnicity and religions, the condition of a singer can trigger a fairly high intolerance problem. Lately, the spirit of tolerance and diversity within the framework of the Pancasila ideology has continued to experience a drastic degradation among the Indonesian people, especially among young people. So it is found that the potential for intolerance vulnerability is still very worrying. Of the total 1,520 respondents, 59.9 percent belonged to the hated group. Groups that are hated include those with non-Muslim religious backgrounds, Chinese groups, communists, and others. Of that 59.9 percent, 92.2 percent disagreed if members of the group they hated became government officials in Indonesia. As many as 82.4 percent do not even want the members of the hated group to become their neighbors.

The results of the above observations can be said that gradually East Kalimantan will experience a huge crisis of intolerance which cannot be resolved wisely through various programs to increase the values of Pancasila, tolerance, and massive diversity in our society. The dissemination of radical ideas is now very structured and systematic in our society, both through educational institutions from early childhood education to universities, indictment institutions, or social communities in society. The methods of dissemination used were very *gentle* and even religious principles and values were used as a justification to justify the method they followed. This method is even quite significant in influencing the way of thinking and acting in our society whose critical attitude is still very low.

Samarinda is the capital of the province of East Kalimantan in its current state of being conflict-prone, which is caused by the various tribes that have entered Samarinda. Therefore, it needs to be prevented by conducting socialization to increase understanding of the Pancasila ideology. Strengthening understanding is done through socialization to the community, especially youth as the next generation of power; If Samarinda is called a conflict-prone city with its relationships, of course, it is also very worrying if East Kalimantan is the capital of the country; The mental readiness of the community is facing the change in the capital city of East Kalimantan as the state-city. Public awareness internalizes the previously obtained insights. Public awareness is still weak in implementing actions that are in line with Pancasila values. Governmental law politics by Pancasila values. Directing the community so that actions can be habituated by the values of Pancasila which are in line with the momentum of the state ideology.

The method

type uses a qualitative descriptive approach. The study data will be collected from two types of sources, namely:

a) Primary data, namely the main data obtained directly through research subjects, namely community leaders and people as history and people who understand the Dayak culture and wrestle or do the cultural actors.

b) Secondary data, namely government documents related to local government policies, historical archives, and various writings on Dayak culture obtained from public libraries, private libraries of cultural actors, and from agencies related to the objectives of the study conducted.

Data collection was carried out using a technique *mixed methods*

a) direct interview with the subject understanding cultural problems that live and develop in the dynamics of community life both in the past as historical aspects and the construction of subject understanding in responding to problems in the present.

b) Observation, namely direct observation of cultural life currently taking place in the study area

c) Documentation, namely extracting data and information that has been carried out in various media, journals, and archives owned by the agency or directly from the research subject.

Data analysis techniques:

1. classify and group data   relevant to the research objectives.

2. Presentation of data based on categorization that has been compiled to answer the research questions that have been compiled.

3. Misinterpretation of each of the categories that have been compiled and conclusions based on each categorization.

4. Integrative theory withdrawal as research findings that are formulated into thought concepts.

Results and Discussion

The importance of adopting ideology for the people of East Kalimantan in welcoming the national capital.

A. Strengthening the Ideology of the East Kalimantan Society

One of the dominant discourses in the study of globalization is the hypothesis about *"cultural homogeneity"* (Hannerz, 1991: 250). For this reason, according to Jenkins (2004: 115), a critical role of local wisdom is needed to change and shape global culture to be close and by local socio-cultural life. According to Tilaar (2007: 15) ethnicity, cultural identity, ownership, and pride in one's own culture in life together constitute a *"nation's political state"*. Such awareness can only be achieved through the process of education and communication in living together as a nation.

In reality, there has been quite a disturbing degradation in the provision of education and the traditions of local kemari-fanfare have been eroded by the flow of global education. Conditions such as this contribute to the diminishing manners, ethics, and ingenuity of the children of the country. The educational landscape is not what is required in the National Education System Statute. The deterioration in the ideals of morality in the collective order of life as a country is also due to a lack of comprehension and implicitness.

In the sense of the intellectual life of the country, Article 3, Law Number 20 of 2003 notes that 'national education has the purpose of developing skills and shaping the character and integrity of the nation, aimed at developing the capacity of participants in education to become believers and righteous. To God Almighty, they have a noble character, are good, intelligent, competent, imaginative, indigenous. Citizenship Education (Civics) is one of the implementation methods of national education for achieving educational objectives.

The institutional structure of Citizenship Education in Indonesia is based on the paradigm that Civics is a curriculum designed to build the individual capacity of Indonesian people with noble, knowledgeable, participatory and responsible qualities as learning subjects. Civics is theoretically intended as a learning topic comprising cognitive , affective, and psycho-motor aspects that are confluent or mutually penetrating and incorporated into the sense of the content of different activities that need to be manifested in daily life. (Budiman-syah, 2012: 24).

Civics have a mission as education for the values of Pancasila and Citizenship Education as well as *"subject-specific pedagogy"* (subject learning material) for Civics teachers. Learning Citizenship Education is also an effort to maintain and preserve Pancasila in a preventive manner, namely to make efforts to increase understanding, understanding, appreciation, and practice through education, information, fostering national awareness, fostering awareness of archipelago insights and pence - other Gahan. Civics at the school level aim to prepare students as(*smart and good citizens*

to be smart and good citizens). Citizens are citizens who master the knowledge , skills , attitudes and values that can be used to promote a sense of nationality and love for the country.

Studies on Citizenship Education to form good citizens are always complex, because first always, citizenship education is in contact with the political interests of the state so that it is vulnerable to be used as a tool to maintain the power of a political regime. *Second, the* concept of citizenship which is related to the "good" attribute of a citizen also presupposes the need for an area of study of state ethics (moral philosophy). *Third, not only does Citizenship Education teach the rights and duties of citizensgatratowards(both citizens), but it also produces an engaged citizen (active citizens).*

Then the reality in the field shows that there is a symptom of the desire to refuse Citizenship Education learning which alone displays moral values. On the other hand, Citizenship Education lost an academic because of the inability to provide sufficient scientific theoriesA model of civic learning that emphasizes the political regime's interests with unattractive and formalistic content. The learning process does not foster the capacity of students to think objectively and creatively. This is because (1) Pancasila 's moral worth as a civic virtue tends to be verbalized by the material, (2) the learning model tends to be in the form of cognitive memorization, causing saturation because the material tends to be monotonous, theoretical, cognitive and also verbalized (Samsuri, 2010: 130). For this reason, it is necessary to develop Citizenship Education learning by the needs and needs of national character development, a lesson that can realize the ultimate goal of citizenship education.

Civics learning students need to be conditioned to always be critical and behave creatively as family members, school members, citizens, and human beings in their environment intelligently and well. The learning process needs to be organized in the form of *learning by doing,* learning to solve social problems *(social problems). solving learning),* learning through engagement social *(socio-participatory learning),* and learning through socio-cultural interactions The context of life in the culture. Therefore, through the Civic Education learning model focused on local wisdom, the values of Pancasila must be revitalized to reinforce the character and identity of the Country.

In language, revitalization means a process, method, or action to re-capitalize (consider it important). Revitalize is defined as a review of something to be organized, worked on, and invincible so that it is more useful in a broad sense. The concept of revitalization encourages evidence that revitalization is not determined individually because each of them influences and influences one another. To fulfill these requirements, meet the corrected criteria in determining which inheritance should be revitalized, which is based on a philosophical, belief, social, and historical background derived from traditions that are in harmony, orderly with environmental and environmental conditions. For each of these criteria, it always changes according to the perceptions of the community. If the criteria for cultural heritage can be grouped according to rank, meaning, and scale as well as the process of strengthening it, then the priority of revitalization will be easier to do.

Revitalization is an effort to revitalize an area or part of a city that was once vital/alive but which has undergone degradation/degradation. Revitalization of scale into macro and micro levels. The process of revitalizing an area includes physical, economic, and social aspects. The revitalization approach must be able to and utilize the environmental potential (history, meaning, unique location, and image of the place). According to Hasan (2001), revitalization aims to 1) revive the city center area that has faded or has decreased its environmental quality, 2) increase the economic value of strategic areas, 3) increase the growth of the surrounding area, 4) encourage local economic improvement from the business world and society -kat, 5) review the area, and 6) support ordering city images. Revitalization itself is not something that is only oriented towards solving physical beauty but must be complemented by an increase in the economy of the community and the introduction of existing cultures. To carry out revitalization, community interaction is needed. Revitalization means making something or action vital. The word vital has a very important or very necessary meaning (for life and so on). Thus, revitalization is essentially reviving vitality or efforts to make something important and necessary. Revitalization is essentially an effort to create something (culture) with a review of its shortcomings to be defeated by the conditions of the times to meet more user needs.

Then, what about Pancasila 's valuesPan-Casella is basically the cornerstone of the state as well as the way of life of the country (philosophy of life) for the Indonesian people. In the life of the nation and state, knowing the meaning of Pancasila implies understanding Pancasila's core values. The second one is essential in place of these functions, Therefore, Pancasila 's various other lives and roles, such as the soul and character of the country, national ideology, noble agreements, the goals of the nation, including basic norms and basic criteria for Indonesian human character/personality can all be returned to these essential traits. Based on the essential values of Pancasila, there are various values and functions of Pancasila which underlie the order of life in society, nation, and state.

Materially, the formulation of Pancasila contains human values, while as the basis of the State, Pancasila has characteristics that only the Indonesian people have. On that basis, the existence of Pancasila is essentially valuable values, which contain basic human values and natural values that are inherent in every individual accepted by the Indonesian nation.

The Indonesian people inherited cultural values from their ancestors. Until now, these cultural values underlie the order of life of Indonesian society. Sari and the peak of the socio-cultural community of Indonesia are the values that underlie the order of community life which is called a way of life. Therefore, the values of Pancasila can be seen from the socio-cultural life of the Indonesian people, such as (a) belief in God Almighty as the Creator and Protection of the universe; (b) The principle of kinship, togetherness as a family, father, mother, and children. This love and kinship forms the basis for the formation of society; (c) The principle of deliberation to reach consensus. Togetherness is a collection of many individuals, citizens, and families. For them to remain harmonious and united, decisions are made based on deliberation to reach consensus; (d) The principle of cooperation. Decisions made on the principle of mutual deliberation for togetherness are shared responsibilities. So it is carried out mutually by and for togetherness; (e) The principle of tolerance; appreciate the situation and feelings between citizens, between individuals; mutual respect and respect in diversity and diversity. Respect each other's rights, beliefs, and religions for the sake of maintaining unity and harmony in life together.

Next, what about questions of local wisdomLocal wisdom, in general, can be implemented as local ideas that are wise, full of wisdom, of good meaning, ingrained and practiced by community members. According to Nurjaya (2006: 2-4), local wisdom originates from the religious and value system adopted in the community. Religious teachings and local people's beliefs animate and give color and influence the image of the environment in the form of attitudes and behavior towards the environment. The essence contained in it is to guide humans to behave in harmony and harmony with the rhythm of the universe to create a balanced relationship between humans and their natural environment.

Local wisdom according to Wales is defined as "a combination *of cultural characteristics that most people have as a result of their experiences in early life"* (in Atmodjo, 1986: 46). Based on this formula, it becomes clear that the locale referred to by Wales is a sub-strat of Pre-Indian culture or what is referred to as "Indigenous" (Poespowardojo, 1986: 30). Local wisdom can also be interpreted as *local development*, namely the local environment whose direction is towards change. Local wisdom and local developments occurred after the incidence of cultural contact or acculturation with other cultures, especially those coming from India (Hindu culture). The local wisdom of the Indonesian people is the ability to absorb the culture that comes selectively, which is adjusted to the local atmosphere and conditions (Atmodjo, 1986: 47).

Basically, the ideals that exist in society are local knowledge. The principles that are real and become a guide in the local community's everyday actions. As Geertz (1963) said, local wisdom is an institution that greatly determines the community's human dignity. This means local wisdom that includes elements of creative intellect and local knowledge from elites and their families, which determines the growth of the society of civilization.

from the concept mentioned above, the kea-Rifan premises are often conceived as *a local* policy, knowledge *local*, or intelligence *local*. local knowledge is the attitude, outlook, and the ability of a community within the neighborhood environment and physical, which backs give the community durability and power that grows in the area where the community is located In other words local wisdom is a creative answer to geographic-geopolitical, historical, and situational situations that are local. Local wisdom is a view of life and science as well as different life methods in the form of practices undertaken by local communities in responding to different challenges in meeting their needs. Local wisdom can be seen globally as the basis for the self-ordering order of the country. For the unity of the nation's culture based on the identities of the different ethnic groups that characterize this archipelago, the effort to find a new national identity based on local wisdom is significant.

Then what about the local wisdom of Javanese culture. In general, Javanese culture can be divided into two categories, namely inland and coastal culture. The interior of Java is centered in Yogyakarta and Surakarta or the so-calledJavanese cultural area *Negarigung*. Meanwhile, "coastal culture" covers the northern coast of Java, centered in the areas of Pati, Blambangan, and Tegal (Sukmawati: 2004: 12).

Geertz (1981: X-Xll) describes Javanese people, especially those in the Javanese cultural area of the *State, who* have a view of life or philosophy of understanding the meaning of life so that they take action. The views of the Javanese in seeing, understanding, and behaving are culturally oriented and sourced. Therefore, the development of Javanese culture is in line with the dynamics of society which refers to the concept of the parent culture, namely "*sang a parenting d*amage" (from where

and where to go) which shows that life for the Javanese is a "*leak*" (journey). Living in the world must understand where the 'origin', where the 'goal' will be, and the 'end' of his life to achieve *journey*"*kasampurna ning dumadi*" (the perfection of life goals) so that "*wingkan sangkan ing parano*".

According to Soeseno (2000: 76), Javanese culture is always related to the values of psychological philosophy and mindset. What are philosophical lies in the values of symbolism because of the contact between humans and the micro-macro cosmos, between their inner and outer life which is called "*kejawen*"? The emphasis on the background of kejawen is called "*ngilmu*" so that the science of kejawen can penetrate the general and universal environment.

At the epistemological level, knowledge is a "*kawruh*", so one's activity to seek and obtain knowledge is called "*ngangsu kawruh*". The culture of the community thought Java combines experience and congruence more than rational and empirical. Because of that, thought activity in Javanese culture is termed as "*digging*", which means using one's conscience, the word "*galih*" which means heart. Truth is attained by"*akawruh*" truly criticalas required by science, an approach to policy which is termed a *kabecikan*. There is an expression of the truth that is not necessarily close to policy or "*during must indeed be continued*". A person does not only see the truth but also must focus on policy as the ultimate goal (Sutrisno, 2002).

The psychological elements of Javanese culture make humans virtuous and holy in their mental attitudes and behavior. The birth of these values is due to the relationship between humans and humans and Sang Hyang Illahi which is universal. The balance between conscience which can be seen with nature and the Creator based on intellectual reasoning is called "*ngelmu*". The three of them are related and not Reliable in the life and life of the Javanese. (Mulder, 1996).

Javanese people have a unique culture according to the conditions of their people. Prabowo (2003: 24) divides culture into two, namely physical and spiritual culture. Culture is born related to a person as an individual being and a social being. In that case, Javanese culture has principles that can be easily identified based on cultural expressions as the embodiment of cultural values that are supported by the community. The inner culture that deals with problems that are supernatural or things that cannot be achieved based on calculations or objectives but are important tasks in the life system of the Javanese people. The inner culture which is classified as Koentjaraningrat (1982: 2) is included in the Javanese religious or religious system symbolized in the expression *manunggaling kawula, Gusti*.

One form of the Javanese society's ideal culture is *Kejawen*. The word *Kejawen* comes from the word Jawi which is a subtle form or krama of the Javanese word. The first definition of kejawen includes everything related to Javanese life views and Javanese insights. According to Mulder(1996: 7), Kejawen is not a religion but tends to ethics and lifestyle that is guided by Javanese thinking. *Kejawen is called teaching,* often with the term *Jawi Science*, on how to become a complete Javanese man. The Javanese worldview departs from the difference between two basic aspects such as above and below as well as things that have risen above. This is the starting point of the Kejawen teaching, which is essentially *kebatinan*, that, the movement of oneself must flow from the outside to the inside, from physical mastery to the development of ba-tin. Because of that, kejawen is essentially conforming to a higher truth until it dissolves (*transcendence).*

Human existence in a cosmological context, in the middle of a universe that is regulated, is a battlefield between two forces to be harmonized. proposal Suseno (1991: 39) states that the harmony of life in Javanese society is determined by two basic principles, namely the principles of harmony and respect. Added by De Jong (1985: 19-20) the characteristic of Javanese people is

1. *Nanaimo,* which means feeling satisfied with the fate and believe that God has a plan of his own,
2. *The Rila,* which means a sincere heart based on human understanding that everything belongs to God and everything in the world is borrowed, it will be taken back from time to time,
3. *Patience* is a spaciousness chest in going through all trials. Patience is likened to an ocean that never overflows no matter what water flows.

The attitude of life that reflects this harmony cannot be separated from the attitude of *tempo lira* (consideration). Armed with the awareness that *nature will be ngundhuh* (planting will pick) or *ngundhuh wohing pakarti* (reaping the fruit of action), attitude and Javanese behavior is controlled by the light of conscience to stay away from evil deeds. For the Javanese, it does not state that when they tell, they must return in good form. Because it must be sincere and *the Rila legowo* when helping, donating, or lend something to someone else. In such a context, according to Suratno and Astiyanto (2009: 99) "sincerity" is like "*idhep-idea nandur pari. Jero "Pari Jero* means rice that takes a long time to be *harvested.*

Javanese culture prioritizes *taste, creativity,* and *intention* in life. The three of them are paired together to form a close union. According to Mulder (1986), there are *three main values* in the Javanese way of life, especially in the family environment *priyayi* in Surakarta. The main value is *respect, get along well,* and *help out.* Based on the thought and theoretical review above, the question is how to develop a learning model for Citizenship Education in Junior High Schools based on local wisdom as a strategy to revitalize the values of Pancasila and to improve national identity?

grondslag or *Sukarnophilosophyweltanschauung* used theat the BPUPKI Session on June 1, 1945 The expression embedded in Pancasila is a fundamental value in state administration as well as a view of the nation's life in fostering an ethical and moral national life. The value base contained in Pancasila is the embodiment of the values that are born from the life of the Indonesian nation because the value base originates from the Indonesian nation which is then made into national initiatives by the founders of the nation to become a fundamental foundation in state administration. As a value system that comes from the life of the Indonesian nation, it is imperative that the Indonesian people consistently ground the values contained in the Pancasila principles.

The historical path of Pancasila has been traversed with various forms of irregularities. *First,* during the Old Order era where Soekarno was an icon at that time.

Soekarno was confirmed as president for life during his leadership, who in theory had straddled the Constitution of 1945, which was the embodiment of Pancasila 's principles, which states in Article 7 of the Constitution of 1945 that the president and vice president hold their positions for five years, after which they can be re-elected. Communism was still in the pulse of some Indonesian people at this time too, even in a organized way through the influence of political parties (the Indonesian Communist Party).

Second, during the New Order era which was controlled by Soeharto. Pancasila in this era is something sacred that cannot be debated, Pancasila is holier than religion. The groups that criticized Soeharto's policies were seen as anti-Pancasila. Pancasila became Suharto's power shield to suppress political opponents (including those who criticized government policies). Initially, Soeharto wanted to purify the implementation of Pancasila in the life of the nation and state from the deviations that were carried out during the Old Order era, but over time, Suharto became the controller of all the power of the nation and state. Miriam Budiardjo revealed that Suharto had become the most dominant figure in the Indonesian political system.

Third, the Reformation era. Reform was born as a form of protest against the domination of power practiced by Soeharto, which did not provide room for freedom for citizens to convey their constitutional rights. Ironically, nature, which carries the theme of freedom, has gone too far. The desire to express every right that is owned by each individual destroys the rights of others.

During the 74 years of Indonesian independence, the basic values of Pancasila seemed to drift away from the life of the nation. Pancasila has not been applied at the praxis level, Pancasila has only become a dogma that has lost its essence. A simple example that can be shown is the rampant corruption cases. Corruption is not only about the disappearance of state money but more than that, namely the loss of the human spirit of the perpetrators of corruption because corruption is only concerned with personal affairs and groups with an interest in enjoying the money without thinking about the existence of other people from the money that should be used to achieve the noble ideals of the nation. Not to mention other examples of acts of violence that destroy the foundations of humanity.

Seeing the historical journey of Pancasila which has its dynamics in the life of the nation and state, which until now has not shown the harmony of life for each component of the state, requires citizens to rethink the best way for the journey of national and state life in the corridor of Pancasila. The issuance of Law Number 6 of 2014 concerning Villages is not only interpreted as a form of recognition of the existence of the village as an autonomous region but more than that. The presence of this law must also be used as a strengthening of the village in managing every component that lives in it. This includes managing diversity in the village. At this point, the value of the Pancasila abstraction must be realized in managing this diversity, because, in essence, the existence of Pancasila is to strengthen the knots of difference in building humanist community relations. This article is important to study, in understanding how the dynamics of Pancasila values that occur in the life of village communities to be institutionalized into a concrete value in managing the life of rural communities.

A.   Grounding Pancasila

Discussing Pancasila is not just about placing Pancasila in a vacuum filled with meaningless indoctrination. The value of Pancasila is an abstract value that needs to be formulated at the level of practical life so that the value of Pancasila is not just sky-high but grounded. The basic values of

Pancasila need to be grounded so that there is a clear direction for the life of the nation and state. Many articles use a term that is equivalent to the word "ground", namely: the actualization or implementation of Pancasila. Whichever term is used depends on how to interpret it, because all terms have the same meaning, namely how the values of Pancasila can be absorbed in the heart and manifested in action. The term "grounded" The writer uses Pancasila values to interpret the values of Pancasila in the context of the social life of the nation and state.

Ngorongoro divides value into three parts, namely:

(1) Material Value, which is anything useful for the human physical element;

(2) Vital Value, namely everything that is useful for humans to be able to carry out activities or activities; and (3) Spiritual Value, namely everything that is useful for the human spirit. In Spiritual Value, there are values: (a) truth/reality that comes from the elements of human reason; (b) beauty that comes from the human element; (c) goodness or moral originating from the element of human will / will; and

d. religious which is the highest and absolute divine, kerokhanian value. This religious value is rooted in human beliefs/beliefs.

Of the three types of values described above, Pancasila is classified as a spiritual value in which other values are also contained completely and harmoniously. This can be seen in the systematic-hierarchical arrangement of the Pancasila precepts, starting from the First Precept, namely God Almighty to the Fifth Precept, namely Social Justice for All Indonesians.

Build The local wisdom of the Indonesian people is reflected in the following components:

Togetherness, Since the outbreak of the Covid-19 pandemic, the government has made various efforts, the Ministry of PPPA in dealing with uncertainty, by improving the welfare of the community, especially helping the poor, women who are vulnerable to poverty, and children. child. The government then established Government Regulation Number 21 of 2020 concerning Large-Scale Social Restrictions (PSBB) in the context of the Acceleration of Handling Covid-19. This policy makes families more at home and has implications for broad socio-economic aspects. Assistance and care for children while studying at home (BdR) also creates a double burden, especially for women as mothers who also work. The high level of stress due to difficulties during the COVID-19 pandemic has also triggered gender-based violence (KBG) against women, children, and other vulnerable groups.

Based on the results of interviews since BdR activities were echoed in many areas, the government has issued policies to address children's learning at homes, such as providing mobile libraries and virtual libraries. The government's efforts as a form of concern in meeting the needs of children during the Pandemic (Jambi, 30 September 2020).

The role of parents during the pandemic to assist in online learning, of course, has difficulty because it is not motivated by parents who have a basic educational background. So that what happens is not learning assistance, but instead, violence occurs in educating children. The dilemma of the period of child learning assistance is the limited learning infrastructure such as quotas, unsupportive networks, cellphones or laptops that do not have or have but are not sufficient for all children who take online learning at home, parents' knowledge is limited by low educational factors, study space children who are less conducive to online learning. It is necessary to divide the roles of parents in assisting when children learn online simultaneously. (Interview in East Kalimantan, 30 September 2020).

Besides that, many husbands experience layoffs, which impact the family's economy, it is difficult to meet their daily needs. Due to increased stress levels and a *broken home*. Also, micro-business activities experienced problems in selling, so they switched activities to online motorbikes, which facilitated the delivery of food/goods purchased by order.

Openness Honesty, Information openness in the family is needed to minimize risks due to Covid-19. If you are not honest, the impact will be detrimental to everyone present. the role of the family is very important, especially since the government recommends staying at home. You can be sure that activities while at home will be very enjoyable. Remind people of the importance of family as a source of strength.

Honest is the key to family harmony. Honesty is very meaningful so that once someone violates it can be a potential for family destruction. Ironic indeed, but that's how important honesty is. Honest should be done by anyone, including parents and children. No matter how difficult the situation, with honesty and mutual openness, the burdens experienced can be carried together. By being honest and open with each other, problems can be solved together without having to go underground.

The meaning of honesty openness as the national personality shows that every human being can accept each other without being a secret. Both in government relations with citizens and or vice versa in a democratic system of power. In governmental power, openness, or what is commonly known as transparency is the principle in realizing a better government. The main objective of implementing honesty openness is to minimize Corruption, Collusion, and Nepotosme (KKN).

Love Should be as a part of the family must have love, mutual love, and attention. Parents love their children, as well as children, love their parents. This form of attention can be represented by the simplest of things. A mother, for example, can show concern, love each other by making food for her child. Fathers give a form of attention and love by teaching children to learn, and there are many other examples.

The giving of love and affection is always done together because the pandemic has brought people together at home. Learning can be done together at home so that love and affection flow in the family. Worshiping together, joking with a family with love and affection.

Tolerance, the Covid-19 disaster, teaches everyone to care for each other, especially their closest ones, such as husband/wife and children. Because in essence tolerance is a characteristic of the Indonesian nation's personality that has existed since time immemorial. However, along with the progress of the times, there has been a shift due to their respective activities so that it has become a custom where parents are overwhelmed by their busyness so they rarely meet their parents. The father leaves the office at dawn to avoid traffic jams, automatically not having time to meet the children, as is the case when coming home from work due to traffic jams so that they come home late at night and the child is asleep.

This phenomenon occurs without each family member having their busyness. Parents are busy with their work, children are busy with their education. A family must prioritize time to gather together, no matter how busy the activities are. Togetherness and tolerance can be in the form of breakfast together, dinner together, or just watching television programs together. Togetherness and tolerance will further strengthen the feeling of affection between family members.

Understanding the Covid-19 pandemic, revolutionizing all human activities that deviate from the national personality to return to the character. As if teaching humans to always tolerate each other starting from the nuclear family.

Harmony, the ideal harmonious family can be formed when the people closest to each other can accept each other's strengths and weaknesses. A harmonious family can create a state of mutual help and hand in hand, mutual understanding, and mutual respect. A good personality can be grown in the home environment through habituation and exemplary from adults. Good or bad one's personality still needs to be brought together by the family. What is an advantage should be proud of, while what is lacking must be protected as the Javanese proverb states "mikul shower, mendhem jero".

The Covid-19 disaster gave new meaning in family life to the meaning of harmony. Because with Covid-19, husband, and wife who previously rarely met because of their respective activities if there was a meeting but were tired/exhausted so that opportunities to joke, seduce and love each other were seldom realized. However, with the Pandemic disaster, family life has become more prevalent, husband-wife relations are more harmonious, the relationship between parents and children is getting closer, children between siblings are increasingly communicating because of the large amount of free time. The harmony created during the Covid-19 Pandemic has a positive influence on the family, especially for couples who desire offspring to realize their dream of listening to a baby.

Local wisdom is always grown in family, community, and state life. The institutionalization of local wisdom can be done, both on a local and national scale. Efforts must be made for institutionalization to preserve local wisdom in various forms because it provides benefits for the survival of the state. Positive habits that have existed in society are Hakamain institutions, as a forum for solving problems that occur in society using kinship. The principle of kinship is a reflection of the personality of the Indonesian nation. The institution applies rules that grow in society such as the rules of decency, politeness, religion, and law. However, the rule of law is the last alternative as a source of solving problems in society.

The virtue of local wisdom needs to be preserved to reduce irregularities of morality and law that are difficult to control. Legal sanctions as *ultimum remedium* in solving problems, therefore what mediates the problems are actions of local wisdom. The act of local wisdom is very humane and supports the second precept which states just and civilized humanity.

Consep of National Capital in Ideological Perspective

Figure 1. Map of the Capital City of the Republic of Indonesia

History of East Kalimantan

This region was very sparsely inhabited prior to the entry of tribes from Sarawak and refugee tribes from outside the island. There were several kingdoms in East Kalimantan before the Dutch arrived, including the Kutai Kingdom (Hindu religion), the Sultanate of Kutai Kartanegara in Martadipura, the Sand Sultanate, and the Sultanate of Bulungan.

The East Kalimantan area (Pasir, Kutai, Berau, Karasikan) was part of the conquered territories of the Sultanate of Banjar, according to Hikayat Banjar, e.g. even since the Hindu era. It is mentioned in Hikayat Banjar that the Sultan of Makassar borrowed land in the first half of the 17th century as a place of trade covering the eastern and south-eastern regions of Kalimantan to Sultan Mustain Billah from Banjar when Kiai Martasura was sent to Makassar and entered into an agreement with I Mangngadaccinna Daeng I Ba'le 'Sultan Mahmud Karaeng Pattingalloang, namely Sultan of Tallo, who entered into an agreement with I Mangngadaccinna Daeng I Ba'le' a trading place for the Sultanate of Makassar (Gowa-Tallo), thus starting to arrive ethnic from South Sulawesi.

Sultan Tahmidullah II of Banjar handed over East Kalimantan to the Dutch VOC company as of 13 August 1787 and the Sultanate of Banjar itself, with the remaining territories being a protectorate of the Dutch VOC. Sultan Sulaiman of Banjar handed over East Kalimantan, Central Kalimantan, part of West Kalimantan, and part of South Kalimantan (including Banjarmasin) to the Dutch East Indies, according to the treaty of January 1, 1817. The handover of East Kalimantan, Central Kalimantan, parts of West Kalimantan and parts of South Kalimantan to the colonial government of the Dutch East Indies was reaffirmed by Sultan Adam al-Watsiq Billah of Banjar on May 4, 1826.

In 1846, in the East Borneo area (now the East Kalimantan province and the eastern part of South Kalimantan), the Dutch began putting an assistant resident in Samarinda named H. Von Dewall. In addition to being an administrative body, East Kalimantan Province is an ecological and historical entity as well. Based on Law Number 25 of 1956, East Kalimantan was established as an administrative district, with APT Pranoto as the first governor. Since 1956, according to the wishes of the people, the territory has been divided into three provinces: East Kalimantan, South Kalimantan, and West Kalimantan. On the basis of Law No. 27 of 1959 on the Creation of Level II Regions in Kalimantan (State Gazette of 1955 No.9), the Second Level Regions within the East Kalimantan Region were created. The State Gazette No. 72 of 1959 consists of:

Establishment of 2 municipalities, namely:
1. Kota Samarinda, with Kota Samarinda as its capital and at the same time as the capital of the Province East Kalimantan.
2. Kota Balikpapan, with the city of Balikpapan as its capital and the gateway to East Kalimantan.

The establishment of 4 districts, namely:
1. Kutai Regency, with its capital Tenggarong
2. , Pasir Regency, with its capital being Tanah Grogot.
3. Berau Regency, with its capital city Tanjung Redeb.
4. Bulungan Regency, with its capital city Tanjung Selor.

Establishment of New Cities and Regencies

Based on Government Regulation Number 47 of 1981, the Administrative City of Bontang was formed in the Kutai Regency area, and based on Government Regulation Number 20 of 1989, Tarakan

Municipality in the Bulungan Regency was also formed. In a further development by the provisions in Law no. 22 of 1999 concerning Regional Autonomy, 2 cities, and 4 districts were formed, namely:

1. West Kutai Regency, with its capital in Sendawar,
2. East Kutai Regency, with its capital in Sangatta
3. , Malinau Regency, its capital is in Malinau
4. , Nunukan Regency, its capital is in Nunukan
5. , Bontang City (improvement of Bontang administrative city became a municipality)

Based on Government Regulation number 8 of 2002, Pasir Regency experienced expansion and its expansion was named Penajam Paser Utara Regency. On July 17, 2007, the Indonesian Parliament agreed to approve the establishment of Tana Tidung as a new district in East Kalimantan, so that the total number of districts/cities in East Kalimantan will be 14 regions. In the same year, the name of the Pasir Regency changed to Paser Regency based on PP. 49 of 2007. In 2012, it was the turn of East Kalimantan Province to be expanded and the birth of North Kalimantan Province (Law No.20 of 2012). Five cities/regencies have joined the North Kalimantan Province, namely Tarakan City, Nunukan District, Malinau District, Tana Tidung Regency, and Bulungan District. Until the number of cities/regencies incorporated in East Kalimantan Province has decreased from 14 cities/regencies to 9 cities/districts.

In 2013, the West Kutai Regency was expanded and gave birth to the youngest Kabuapten in East Kalimantan, namely Mahakam Ulu Regency, which has become 10 Cities / Kabuapten in East Kalimantan Province. Moving the capital to East Kalimantan is the main choice because it is bordered by Malaysia, North Kalimantan, Central Kalimantan, South Kalimantan, West Kalimantan, and Sulawesi which has an area of 127,346 square kilometers. Before being divided into North Kalimantan, the province with the capital city of Samarinda was the second largest province after Papua.

East Kalimantan has had a long history of being what it is today The area of East Kalimantan (Pasir, Kutai, Berau, Karasikan) was the conquered region of the Banjar Sultanate, centered on the Hikayat Banjar. In the 17th century, this area was used as a trading place for the Makassar Sultanate (Gowa-Tallo), so that many ethnic groups from South Sulawesi came. But on August 13, 1787, East Kalimantan was handed over to the Dutch VOC. The Banjar Sultanate itself with the remaining area became the protectorate of the Dutch VOC. Meanwhile, according to the treaty on January 1, 1817, East Kalimantan, Central Kalimantan (Kalteng), parts of West Kalimantan (Kalbar), and South Kalimantan (Kalsel) were handed over to the Dutch East Indies. East Kalimantan was finally made into administrative, ecological, and historical terms. As an administrative area, APT Pranoto was appointed as the first governor of East Kalimantan.

East Kalimantan, formerly one of the homes of the Kalimantan Province, was split into three provinces in 1956, namely East Kalimantan, South Kalimantan, and West Kalimantan. Based on Law No. 27 of 1959 concerning the Establishment of Level II Regions in Kalimantan, Samarinda was designated as the capital of East Kalimantan, while Balikpapan was the gateway.

Apart from the two cities, four districts were formed, namely Kutai, Pasir, Berau, and Bulungan. In 1981, the Administrative City of Bontang was formed in the Kutai region and in 1989, the City of Tarakan in the Bulungan region was formed. However, in subsequent developments, through Law No. 22/1999 on Regional Autonomy, four new districts were formed, namely West Kutai, East Kutai, Malinau, and Nunukan. Meanwhile, Bontang, which was previously an administrative city, has become a municipality.

Three years later, Pasir Regency experienced expansion and gave birth to North Penajam Paser Regency. On July 17, 2007, people's representatives approved the establishment of Tana Tidung as a new district in East Kalimantan, so that East Kalimantan has 14 districts/cities, namely Samarinda City, Balikpapan City, Tarakan City, Bontang City, Kutai Regency, Pasir Regency, Berau Regency, Bulungan Regency, West Kutai Regency, East Kutai Regency, Malinau Regency, Nunukan Regency, North Penajam Paser Regency, and Tana Tidung Regency. In the same year, Pasir Regency changed its name to Paser Regency.

The expansion has not stopped in the East Kalimantan region. In 2012, East Kalimantan Province which was in turn divided then was born North Kalimantan Province. Five districts/cities have joined the new province, namely Tarakan City, Nunukan Regency, Malinau Regency, Tana Tidung Regency, and Bulungan Regency. As a result of this division, the city/regency of East Kalimantan shrank from 14 to nine.

The nine cities/regencies are Samarinda City, Balikpapan City, Bontang City, Kutai Regency, Pasir Regency, Berau Regency, West Kutai Regency, East Kutai Regency, and North Penajam Paser Regency. A year after that, West Kutai Regency was divided and gave birth to Mahakam Ulu Regency. That way, this youngest district fulfilled the number of cities/regencies in East Kalimantan to 10. And on August 22, 2019, the government finally chose East Kalimantan as the location for the new capital of Indonesia. Kaltim was chosen because it has met the requirements to become the capital of the

country. As it is strategically located in the middle of Indonesian territory and has large land owned by the government / BUMN Plantation to reduce investment costs.

Also, it is free from natural disasters and forest and peatland fires, there are sufficient water resources and is free of environmental pollution, nearcities*existing*developedfor initial infrastructure efficiency and has a seaport and adequate drinking water, electricity, and communication network services for developed. Also, the potential for social conflict is low and has a culture of being open to immigrants and fulfilling the perimeter of defense and security.

The population of Kalimantan Island is still not very dense, only two to four million people, the population which is still very small, still allows the government to continue to build, plus the price of land is still relatively cheap and the land is still very large.

Kalimantan is not prone to earthquakes, according to some experts Kalimantan is an area that is almost earthquake free and is not included in the ring *of fire* (volcanic mountains). There are many potentials for cultural and culinary tourism or ecotourism that have not been maximized, which are scattered in several regencies and, with the superior potential of natural tourism and cultural tourism which are important elements in regional studies in Kalimantan.

Kalimantan, when a city becomes the capital of the state, the city will experience significant growth and consequently will produce a demographic and economic impact from the accumulated forces which, if not balanced with good management, will cause many problems with various kinds of polemics that arise including problems. congestion due to the increasing number of motorized vehicles, the problem of narrow living areas and slum, seasonal flooding, employment opportunities and social disparities, and other problems. Jakarta was considered too dense as the nation's capital, the center of government, and economic center and was a legacy city of the Dutch colonial government which from the beginning was not well designed so it was difficult to adjust to the problem of urbanization.

Some countries that have moved their national capitals include:

First, *the* United States was originally the nation's capital in New York, which from its inception was a gateway for immigrants to enter the US and a center for business, culture, transportation, and manufacturing. At the Congress meeting, it was agreed that the election of a permanent capital city, not part of any US state, so that it could be directly monitored by the federal government. A new city was formed to the east of the port of Georgetown, Washington city. The city was founded in an area of 176.9 km2. The city was eventually renamed Washington DC, after the first US President, George Washington. Washington DC has officially become the capital of the US since 1800.

But the United States has moved the capital many times before going to New York and finally to Washington. The transfer of the capital was only followed by a congress called a continental congress, because the cities selected to be the venue for the congress were then designated as the center of the United States government, namely:

1. Philadelphia in Pennsylvania,
2. Baltimore, a city located in the state of Maryland being the central government in 1776, due to the approaching British troops.,
3. Lancaster, in Pennsylvania, the city only became the capital one day on September 29, 1777, then returned.,
4. York in Pennsylvania, for nine months.
5. Princeton, in New Jersey, lasted four months.,
6. Annapolis, Maryland nine months.,
7. Treton in New Jersey, only a month, then finally moved to New York.

Secondly, in 2004, the South Korean government moved its capital from Seoul to Sejong, while Seoul is the capital of Korea.

Third, separate cities, such as Nanjing, which is faded by Shanghai, are traditional capital cities that are economically decaying.

Fourth, due to the decline of a dynasty or culture, finally the existing capital city

. Brasilia, the capital city, is located inland because the old capital city of Rio Jenairo is too crowded.

The discourse of relocating the capital of the Republic of Indonesia to a new area requires a lot of preparation including the linkage with local government policies related to changes in public development policies which then have an impact on social change as well as the pros and cons that occur in society related to moving the capital.

Some objectives must be considered about local government policies that are relevant to community welfare, namely as follows:

1. To predict, minimize or solve social challenges that take place in society.
2. Meet the needs of individuals , families, organizations or societies that, but by collective action, can not be met individually.

3. By reducing individual or group social dysfunction caused by internal, family, and external systemic factors, increasing human intrasocial relationships.
4. Improve the socio-economic condition and environment in which human rights, equality and dignity are conducive to the application of social roles and to the fulfillment of community needs.
5. Exploring, allocating, and creating social capital in order to promote social justice and the welfare of people.

Based on the explanation above, these 5 components must be fulfilled as one of the references in the discourse of moving the capital of the Republic of Indonesia in the context of local government policies because the situation created is a situation that must be conducive to the community. The regional government policy perspective is deemed necessary in examining the discourse of moving the capital of the Republic of Indonesia, especially for the Kalimantan region because this will bring significant changes to the people in the Kalimantan region which of course it is hoped that the discourse of moving the capital will have a positive impact on the development and economic growth of the Kalimantan region. evenly distributed and for other regions in Indonesia because of its position in the middle of the Republic of Indonesia.

In addition to studies on local government policy studies, other aspects need to be studied, namely *cultural studies*, always talking about actors as cultural actors who have knowledge and experience about culture and are supported by critical, creative, and innovative attitudes. These actors are capable of carrying out their role in cultural development. On the other hand, the State / Government with authority*(authority)*and power*(power)*have a role in the cultural development through policies and policy strategies outlined in the form of a program of activities to develop the potential of culture in society.

Therefore, the interaction and integration between actors and structures/government will accelerate the development of culture and the transformation of cultures that have strategic values. Issues related to the preservation of cultural heritage according to Katz-Gerro, T (2015) are the weak power of the community, so that the role of the state or government which should be active in maintaining this cultural heritage, but in fact, the role of the state is still small in spending funds for maintenance of cultural heritage.

In more detail about the use of these funds, Katz said that the larger allocation of funds was intended for a culture that was already running well, rather than the aim of equitable access to culture; the tendency to use amodel *top-down* in using public funds rather than involving the community; orientation to creative culture and markets. Also, public funds that are allocated for cultural development must have an impact on creating changes in the economy and politics, as well as imply the support of parties related to cultural development.

Following Katz Gerro's thought, the state or government has a central role in the development of cultural heritage and has even dominantly carried out a planning model using amodel that *top-down* has determined market-oriented cultural development policies so that the cultural heritage developed can contribute to the economy and politics. This thinking provides an understanding that cultural heritage originating from communities spread across rural areas is being neglected in development to pursue market needs that are close to urban communities.

The same thing with the thinking above, namely the opinion of Mc. Guigan quoted from Lisgird (2015) states that public policy can be understood through three ideological discourses, namely cultural policies that emphasize state authority, and in fact, cultural policies are part of the commercial market and the increase is strongly influenced by the market and support from democratic civil society. . What is different from the previous opinion is the role of civil society that can encourage more opportunities for people to be involved in cultural development and as cultural actors.

Meanwhile, the policy that combinesplanning models*top-down*and*bottom-up*is from Felicetti (2016) that understands that culture does not only work in the area of art and is closed in the area of interpreting anthropology as a way of life. The case in Kota Matra shows the importance of cultural policies that combine policies *that stop down* and *bottom up* to interpret culture in a cultural-related context as a catalyst for the regeneration of the physical, economic and social environment.

Culture as a catalyst places value -cultural value *social capital*, which means that there are values that serve as guidelines in human interaction, and human interaction with the physical environment In the context of *social capital*, Nakagawa Shin (2010) states that cultural policies Emphasis on economy and welfare has contributed to the change of social structures and gives strength to the lower layers of the population and reduces inequality

Through the policy of a creative city (*creative city*) which aims to build social togetherness in developing cities that utilize creative culture. the most important is a recognition that the strength of culture and the creation of structures into *social capital*. Meanwhile, Devika KC et.al (2016) The process of social capital as a cultural policy has been developed in the city of Thrissur which is rich in cultural

heritage as a cultural center by displaying cultural festival events, such as the *Pooram festival* featuring kudamattun (*umbrella display*) and vedekketu. (*Spectacular firework*) and festivals with religious nuances, namely *Pulikali* and *Kummati Keli*. Even so, the city of Thrissur still maintains a balance between traditional arts and modern cultural values.

Interesting thought from Shin Nakagawa is a creative city policy*(creativity)*to build unity to overcome social inequalities, while Devika KC et.al focuses on policy development culture center to provide a balance between the development of traditional values and the values which integrate dynamics of community life and the needs of cultural development and the involvement of *stakeholders,* namely the community, government and entrepreneurs (*private sector*).

As the Constitution of the Republic of Indonesia and its modifications are not specifically governed, the transfer of the capital city to the Republic of Indonesia is very likely: The following is written in paragraph (2) of Chapter II of the Indonesian Constitution: The People's Consultative Assembly shall convene in the national capital within five years. No clause specifies in the Constitution where and how the national capital is governed. High regulations are therefore in effect, including the relocation of national capital. Of course, in relocating the capital of the country, a clear and fundamental reason is required for its successful operation.

There is an alternative discourse of moving and rotating the capital city, that the condition of Jakarta as the nation's capital, which has been too long to date, is not ideal for equitable distribution of national development. If we disclose everything in Jakarta, starting from the national capital, government offices, BUMN head offices, trade centers, concentration populations, industrial centers, and others. Even the government system has returned to a centralized system like what happened in the old and new orders. This condition is certainly not ideal, one function hinders another, namely social justice for all Indonesian people. Ideally, some of these functions should be moved to another city. Moving economic activity will be very difficult, but it is not impossible to function as the capital to move to another city to increase the carrying capacity of the old city to be comfortable to live in and to allow the new city and its region to develop as well.

The relocation of the capital city of the Republic of Indonesia needs to begin with careful planning, Such as preparing to move the capital to Sejong City, Australia. The Sejong City master plan, first of all in urban design, has many distinct features from conventional urban planning. First, to imagine a town, an international concept contest was held. The master plan for the City of Sejong began in 2005 on the basis of this competition, as in the case of Canberra, Australia, a capital city designed after an international contest for urban design.

The members of the jury committee arranged a series of expert consultation sessions and discussions in this competition to pick the winning entries. To establish a balanced and decentralized city, they prioritize the philosophy in which the city must be constructed. After much study, several innovative concepts were selected as an adaptive plan for the area.

The ring-shaped concept with a hollow core that accommodates ideological and environmental preservation requirements is the most important among these ideas in terms of urban structure. The center's large and open space is intended to be shared with the general public and is a sign of a city that is modern and environmentally sustainable (Kwon, 2009). This urban design detail parallels the architecture of the environmental unit and urban garden (Kwon, 2010). Since then, several experts have participated in the creation of the master plan (including urban planners, economists, geologists, and architects).

Second, a decentralized, ring-shaped urban system was proposed during the development of the master plan. The center's broad, open space is intended to be shared with the general public, and the plan includes controlling decentralized urban functions, including central administration; foreign trade and culture; universities and research institutes; medical and welfare facilities; and high-tech and knowledge-based industries. The functions are distributed across the city when the main functions of a city are spread out in a ring-shaped layout, rather than being centralized in one place.

The strategy therefore seeks to resolve the disproportionate resource concentration in the capital region and to create new territories in a balanced and democratic manner. Under the master plan, the public transport hub will have a length of approximately 22.9 km and will be shaped according to the ring-shaped configuration of the area, and plans for an environmental unit will be created.

Therefore, the plan aims to overcome the excessive concentration of resources in the capital region and develop new territories in a balanced and democratic manner. According to the master plan, the public transport hub will be about 22.9 km long and shaped according to the city's ring-shaped structure, and plans for an environmental unit will be developed. To make towns more environmentally sustainable, approaches that make the best use of the local natural environment and central open space will be implemented. More precisely, with the Geum River (network blue), the eco-network would incorporate the surrounding hills and mountains (green grid).

Public transportation will also be built according to the configuration of the ring-shaped town and about 20 community units. It is intended to facilitate effective public transport and to create a safe and environmentally friendly transport system by encouraging people to minimize their use of cars. The notion of a ring-shaped system has faced many challenges in the process of deciding the structure of urban space. The city's basic physical plan represents a decentralized, ring-shaped framework in this planning phase that can be thought of as another form of linear city. In general, most cities have a spatial plan, with representative commercial districts and government buildings filling the central area.

Sejong City, however, left the central part open to the general public for popular use and there was a wide park reserved for this space. A sharp demonstration idea will symbolize this urban design principle. The town takes on a symbolic shape with developments taking place along the periphery while the city center remains undeveloped. Nonetheless, some questions were raised about the city's inefficiency in automotive traffic. These systems have played a direct role in shaping the city as an ideal place to live with a powerful public transit system, amid these concerns.

As with the 2010 United Nations International Strategy for Disaster Reduction, entitled Making Cities Resilient (UNISDR, 2010), Sustainable Practices for Growth that Reduce Disaster Risks and Enhance Citizens' Health and Protection, invest today for a better tomorrow (UNISDR, 2010). As with the 2010 United Nations International Strategy for Disaster Reduction, entitled Making Cities Resilient (UNISDR, 2010), Sustainable Practices for Growth that Reduce Disaster Risks and Enhance Citizens' Health and Protection, invest today for a better tomorrow (UNISDR, 2010). To encourage local governments and other organizations to adopt the 2005-2015 Hyogo Framework for Action, UNISDR proposes a general and restricted scope checklist consisting of ten key points.

This concept focuses on "Building Disaster Resilience of Nations and Communities" (UN / ISDR, 2005), adopted in 2005 by 168 governments. Newman, Beatley, and Boyer (2009) also concentrate on only one dimension of resilience in Kota Tangguh: the oil crisis. They point out in this sense that "the risk that few have immediately considered is the danger of the destruction of our metropolitan area in the face of resource depletion- That is, a reduction in the supply of oil and, in all areas, a required reduction. The construction of a new capital needs support for the resilience of the city, namely the understanding of the government and the citizens to perceive the significance of urban reconstruction.

Environmental conditions that occur in East Kalimantan as the capital city which has abundant natural resource potential. In 2019, data from the East Kalimantan Provincial Environmental Agency determined 10 environmental strategy issues from the physical aspects as follows:

    a. Water, air and soil pollution caused by human activities The
    b. management of solid waste/garbage and hazardous and toxic waste (B3)not been handled
    c. Floods that continue to occur every year in several locations are currently only temporary.
    d. Utilization and management of natural resources that do not apply environmental and sustainable principles
    e. Coastal and marine
    f. damage Land damage due to coal mining activities degradation
    g. Forest
    h. Decrease in biodiversity
    i. Disturbance to protected and protected areas very high
    j. Not optimal implementation of management plans and environmental / biodiversity protection

As a new capital, it is necessary to think about environmental management planning as the 10 issue items above. Efforts that can be done as an alternative to welcoming a new capital city that is pro to the environment are:

    1. Mining activities cannot be carried out carelessly, a permit from the local government is required

To prevent dangerous things that hurt the surrounding environment, construction permit. However, in reality, there have been many illegal mines operating freely to explore existing natural resources, and of course, the mining activities they carry out are not by official mining procedures. Legal mining companies usually have obtained permission from the local government and of course manage mining products without destroying the surrounding environment.

    2. Every mining company needs to monitor the environment around it.

Monitoring here means that every mining company must continue to research the sediment or sediment from mining waste disposal whether it is safe to be released into nature. Before mining waste is disposed of, the company is required to treat the waste first so that it does not pollute the surrounding environment. Therefore, mining companies must carry out AMDAL based on established regulations.

    3. Revoke mining company operating permits that violate AMDAL

Mining companies can continue to run, that is if they do not violate the Environmental Impact Analysis (AMDAL). If the company is proven to have violated and polluted the environment, the government has the right to terminate the company's operating permit. If not, then the company will continue to carry out mining without seeing the damage they have done.

4. Choose the right way to parse the impact of environmental damage.

Within the mining company itself, you can design the structure of buildings and mining equipment so that they are not too damaging to nature. For example, flotation can be done without using pump power to draw natural resources from the earth. The company only needs to take advantage of the gravity *tailing force* that is flowed to move the mining products. So that it can be ascertained that the process does not damage the environment and of course it is environmentally friendly.

5. Maintain biodiversity around the mining site

Most of the mining areas are located in locations that have a wide variety of plants and animals that live in the area. mining companies may establish their companies in that location on condition that they have obtained permission from the government, also not to participate in destroying or even eliminating the habitat where the fauna and flora live there. One of the ways that companies can do is not entering conservation areas, protected forests, and National Parks to preserve the living creatures that live near mining areas. If proven to have violated it, the government has the right to take firm action against companies proven to destroy or even enter protected areas to protect biodiversity from being destroyed or extinct.

6. Mining companies are obliged to carry out the reclamation of ex-mining excavations.

In several areas in Indonesia, many ex-excavations are found in mining activities. As happened in Belitung, former tin mining and ex-excavation from coal mining on the island of Kalimantan. The excavation has turned into holes filled with water to resemble a large pond. So that to close the hole, mining companies are required to carry out reclamation so that the use of the excavated land can be reused and improve environmental conditions. Of course, the implementation of reclamation cannot be arbitrary, there are certain stages so that the reclamation process will not cause problems in the future. These stages are in the form of detecting heavy metal content in the excavated hole, arranging the land to suit the landscape conditions, managing sediment and controlling erosion in the former mining area, conserving the topsoil layer, and so on.

7. Provide education to every local community about the dangers of illegal mining

Providing education about the dangers of carrying out illegal mining is also necessary. Besides being able to damage the surrounding environment due to not being by mining procedures, it is not uncommon for work accidents to occur. For this reason, the government must take precautionary measures such as outreach to residents so that in the future they are aware that mining activities cannot be carried out arbitrarily to protect the surrounding environment from being polluted and damaged in the future. Providing education also invites residents not to participate in destroying nature and the environment. If both parties (residents and mining companies) understand each other about the dangers caused by illegal mining, of course, the environment will remain sustainable.

Conclusion The
The people of East Kalimantan always agreed to strengthen the values of Pancasila in their everyday life. The implementation of Pancasila rests on the local wisdom of the East Kalimantan people through togetherness, openness, honesty, love, independence, tolerance, trust, courtesy, and harmony.

Bibliography

Originality: The Commitment Of The Government And The People To Strengthen The Pancasila Ideology In Welcoming East Kalimantan As The Capital Of The Country

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