

National Law Development through Constitutional Awareness

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Abstract--- Development of National Law in the Republic of Indonesia, in the post-reform era, experienced a pretty great struggle, due to the lack of strength and lack of comprehensiveness of the government's efforts to fight for smooth reform, characterized by various improper behaviors, which were not based on values contained in the precepts of the Pancasila. Based on this concern, an effort is needed to better understand the values that exist in the precepts of the Pancasila. These values actually exist in the life of Indonesian people which are divided into various ethnic cultures. The aim is to find out the various events that occur due to a lack of understanding of multiculturalism which causes justification for wrong behavior. Therefore, this multiculturalism understanding is positioned as a grand strategy in the realization of Pancasila, so that cultural understanding and interaction will support national law development. The research method uses a qualitative, descriptive analysis approach, which is carried out methodologically, sociologically, and historically. Data collection uses primary study in the form of literature and secondary studies in the form of various philosophers of state administration. Approaches from various aspects, such as philosophical aspects (philosophy approach), legislation (statute approach). Conclusions and implications of problems that occur in multicultural understanding and constitutional awareness.

Keywords--- National Law, Development, Constitutional Awareness.

I. Introduction

The basic norm of a nation is a system of ideas or ideas that are abstract, which means a **reflection** or a picture of the nation's culture as a whole. The basic norm of the Indonesian nation is the Constitution, which consists of the Preamble and the Body of the 1945 Constitution of the Republic of Indonesia. Correlation between cultures and constitutions appears in the substance contained in culture, namely: (1) the knowledge system; (2) values; (3) living observation; (4) trust; (5) perception; and (6) cultural ethos. (Ahmad, F, Sumadi., 2013). The constitution is an elaboration of the founding fathers' thinking to provide a system for running the government in the State of Indonesia, and regulating the reciprocal relationship between the government and its people.

Fostering a culture of conscious constitution requires an understanding of the basic values and norms that constitute the content of the Institution. This understanding becomes the basis for the community to make the institution as a guide or guide in the life of society, nation and state. (Najih, M., & Soimin., 2014). If the younger generation can participate fully by understanding the constitution first, then applying it in the life of the nation and state, so that they also understand their constitutional rights that have been guaranteed in the constitution, and the exercise of their rights and obligations as citizens is essential, especially in exercising control on state administration and the running of government; thus can prevent the occurrence of deviations or misuse of the constitution.

This will have an impact on the growing sense of nationalism towards the nation and state. The existence of a sense of nationalism towards the nation and state, is the foundation for the continuity of the state and upholds the pillars that began to collapse, and is expected to reorganize the life of society, nation and state, as the realization of the constitutional rights that have been regulated in the Constitution. (Fadlil, Ahmad, Sumadi., 2013). The reforms that have taken place in the Indonesian state are the beginning of the development of social, legal and political life, especially changes in the social system, because there have been constitutional deviations, which have set aside the constitutional rights of citizens. Therefore, awareness in constitution must begin with a generation that understands the constitution.

The formation of a conscious generation of constitutional culture requires full support, both from the legislation, and from the culture of society which has shifted from static to dynamic, along with growth and change in the Indonesian constitutional system. Understanding this constitution requires a system that can establish a foundation of existing values and norms. (Hufron., & Syofyan, Hadi., 2016). This understanding begins with an understanding of Pancasila, which contains the values and norms that live in society. The validity of a constitution as a binding basic law is based on the highest authority or power in the hands of the sovereign holder, namely: the people. Therefore, in a democratic country, it is the people who determine the enactment of a constitution. This

determination can be done directly, or indirectly, through representative institutions. However, the process of democratization will not run smoothly, if it is not supported by attitudes and political culture in accordance with democratic principles.

In the United States, in opening the constitution there are the words: "we the people (Jimly, Asshiddiqie., 2014). In Indonesia, based on consensus or agreement on shared ideals which is the first agreement, is very determining the upholding of the Constitution in a country, because these shared ideals most likely reflect the common interests between individuals in society, to ensure togetherness in the frame of community life, nation and state. These shared ideals are called the state philosophy or staatsidee (state ideals) which function as the philosophical grondslag.

The second agreement, is an agreement to base the government system on the rule of law and the Constitution; This agreement is very principled, because in the context of administering a country must have a "rule of game" Spearheaded by AV Dicey, this term is emphasized: "the rule of law". (Prasetyo, Teguh., 2017). Whereas the third agreement, regarding the constitutional building consisting of state organs, relations between organs, and relations between state organs and citizens; which always develops along with the development of the state and in the life of the constitutional state.

The constitution is not the same as the law, because the constitution cannot be changed at any time as easily as changing the law. (Nodyanto, Derry., 2012). All of these agreements basically set limits on power, with the holders of sovereignty who are the people. Constitutionalism regulates relations between government institutions and relations between state institutions and citizens, and places restrictions on the powers of those state institutions.

II. Method

This research method is a scientific work that approaches qualitative, descriptive analysis methods, which are carried out methodologically, sociologically, and historically. (Soerjono, Soekanto., 2014). In addition, it also studies and examines various statutory regulations (Statute Approach), which have not included the values of Pancasila, through a literature study on constitutional awareness culture of citizens, in the formation of legislation.

Analysis of data collection uses primary studies in the form of literature and secondary material in the form of studies from various state philosophers. (Juhaya, S. Praja., 2011). Approaches from various aspects, including: a philosophical approach (philosophy approach), statutory approach (statute approach) carried out to be able to draw conclusions and provide recommendations of problems that occur in multicultural understanding and constitutional awareness.

III. Discussion

Understanding Multiculturalism in the Republic of Indonesia

During the reformation and post-reform era, Indonesia was in the midst of a great struggle over territorial integrity and sovereignty. (Rawls, John., 2019). In some regions conflicts between tribes, religions and others occur, so that Indonesia must learn more about what is called: "democracy", and live up to the precepts contained in Pancasila as a means of glue and unifying regions and nations.

The values of locality and regionalism are no longer narrowly interpreted, but broadly interpreted by developing the insight of the archipelago, actualizing the notion of Pancasila as broad as the horizon. (Sukriono, Didik., 2013). There is the term 'local wisdom', technologically meaning: Indonesian-ness, because local wisdom is not living in a particular area, but lives in the heart of every human being who is an Indonesian citizen, so local wisdom or wisdom This local, has a meaning: The lives of citizens in the order of living together.

If Indonesia is philosophized, it begins with the experience of daily life, in the historical-cultural-religious-social-natural traditions, especially in life on the outskirts of the archipelago, including those that are remote, remote in the forest -jungle. (Subiako, Henry., &Rahmah. I, 2015). Even in geographical maps often unknown or not yet visible, it is very necessary to understand the precepts in the Pancasila and also about the Archipelago's Insights. Noblenesses originating from the local community, are associated with Pancasila and actualized.

According to Bung Karno, a nation has: "soul", and this "soul" is extracted from within the Indonesian people themselves. This "soul" criticalization is the principle in the Pancasila. So, Pancasila is the "soul" of the nation or the personality of the Indonesian nation; without Pancasila, Indonesia would definitely be a nation that does not have a "soul". (Armada, Riyanto., Et al, 2015). After 54 years (1945 - 1999), the 1945 Constitution (1945 Constitution), experienced changes in the 1999 General Session of the MPR, as many as 9 (nine) articles, then in 2000, changes

were made that covered 7 (seven) chapters, then continued until 2002 which included 5 (five) Chapters, which consisted of several articles, because what was agreed was: 'change' and not replacement.

A very important concept to understand is the concept of God's sovereignty, law and the people. (Wahyudi, Alwi., 2013). Yes T. Is key in thinking about our state concept. The Indonesian people need a momentum to reawaken awareness of the unity of territories and nations, therefore ceremonial memorials are held, to bring back awareness of all human beings who form the state of Indonesia to play a role in implementing local policies contained in the precepts. Pancasila, in the life of the nation and state.

It is these diversity that underlie the application of the principles of Pancasila in shared life in the same area, with one Institution, namely: The 1945 Constitution of the Republic of Indonesia, as a foothold for national development in various aspects of national life. (Wignjosoebroto, Soetandyo., 2015). Therefore, our Constitution which has been amended through 4 (four) stages (1999 - 2002), is a demand for reform, and has changed much of the building and face of Indonesian state administration, therefore, the Constitution is not only a foothold in the nation and state, it will but also as a 'house of the nation'. As a parable, the Constitution is like building a house, while constitutionalism is the science of architecture or civil engineering. Constitutionalism is a theory about ways to make a house called 'constitution'; as a 'home', the Constitution contains social values, as a 'social contract'.

According to J.J. Rousseau., As a community agreement, the highest agreement for a state. (Wiyono, Suko., 2018). This understanding of multiculturalism begins with an understanding of the sources of our identity, also about diversity in cultural and psychological perspectives, then our natural tendency to encapsulate ourselves, because this multiculturalism protects us from imposing our own criteria of reference out of place by opposing assumptions our own assumptions, and expressing the same hopes or values through culturally learned behaviors, allowing us to understand them differently. This multicultural competency is the need of all citizens, and focuses on the importance of multicultural awareness, knowledge and skills.

The development of one's consciousness can be equated with his ability to assess the situation appropriately and well from his own perspective, as well as from the perspective of other cultures. (Suko, Wiyono., And Suroso., 2012). Specifically, one's multicultural awareness according to Pedersen (2002). as follows: (1). The ability to recognize direct and indirect communication styles. (2). Sensitivity to non-verbal cues; (3). the ability to recognize cultural and linguistic differences (4). Interest in other cultures is greater (5). Sensitivity to myths and other cultural prejudices (6). Concern for the well-being of someone from another culture (7). The ability to articulate the elements of culture itself. (8). Appreciation for the importance of multicultural teaching (9). The ability to recognize relationships between cultural groups (10). The ability to distinguish good and evil properly in other cultural contexts.

This opinion of Pedersen is strengthened by several opinions of the state philosophers of the Indonesian State, which is very concerned with understanding multiculturalism in the preparation of a generation that is aware of and understands the country's constitution. (Juhaya, S. Praja., 2011). Another antrara: Achmad Fedyani Syaifuddin, who put forward 5 (five) efforts in developing a multicultural Indonesia, namely: (1). Multiculturalism is a praxis-oriented view which emphasizes the realization of ideas into actions; multiculturalism requires the learning process to understand culture and its interactions (2). Multiculturalism must be a grand strategy into the future, especially in national education (3). By positioning multiculturalism as a concrete manifestation of Pancasila. (Abdullatif., & Hasbi, Ali., 2010). So culture is no longer just a sampiran, but made one of the main priorities to build a nation that relies on cultural issues (4). Position Pancasila as the nation's goal in interpreting multiculturalism (5). Changing the perspective of pluralism towards multiculturalism is not easy, so it requires an understanding of multiculturalism models and consistent policies and supportive political conditions.

Therefore, the world view of the state administrators needs to be analyzed and updated, or restructured, so that culture can become a national identity, with characteristics that are interpreted in these cultural aspects, including: language, clothing, appearance, customs, life habits and behavior, norms used in the regulation of life, respected beliefs, and so on. The level of values and mindset of every nation and ethnic group has differences caused by the influence of their respective cultures. (Wiyono, S., & Suroso., 2012). Judgment and mindset will greatly influence the particular stereotype of the nation. There are individuals who may try to preserve their culture, some who do not try to preserve their culture, and may not even have a relationship with other cultures.

The diversity of a nation, is a fortune, because this personal perspective is not narrowly interpreted, but if it is interpreted narrowly, it will be very dangerous in understanding this muticulturalism. (Ridwan, J., and Achmad, S., 2013). This perspective, called the national insight or insight of the archipelago, teaches about the need for a unity in the political system, cultural system and defense and security system within the territory of the Unitary Republic of

Indonesia (NKRI). A true multicultural understanding is expected to give birth to the awareness to accept all differences as a necessity, so that it can gradually shape the character of tolerance, mutual respect, uphold the unity and integrity of the nation to strengthen the Unitary State of the Republic of Indonesia (NKRI).

Understanding of the Urgency of Political Ethics

Understanding of ethics in the political field, is a necessity in the administration of the State. (Agusmidah., 2011), because political ethics has two sides, namely: (1). The practical side, which teaches values, rules that serve as guidelines or benchmarks for the behavior of both individuals, and groups (2). The theoretical side that studies about values, moral norms, in order to confirm the practical side. As for the political ethics of the Indonesian people, is to make Pancasila as the only source of values and rules of political ethics and to guide moral norms for the Indonesian people.

Benchmarks that exist in the community, some are written and some are not written, but have rooted very strongly in the lives of people who understand multiculturalism in the Unitary State of the Republic of Indonesia. (Ahmad, Muliadi., 2013). The written form is in the form of legal regulations made by state institutions, while what is not written is customs, codes of conduct and traditions that are still enforced in society. Arrangements in state life, it is not enough just to write state products, but also others, to fill in the gaps that might be contained in the regulation of the state, this is what constitutes an embodiment of political ethics and institutionalization. This understanding of multiculturalism is related to the understanding of political ethics, because it can determine an obligation that needs to be done in dealing with pluralistic circumstances, can also be used to face the forces of modernization, and threats from those who use opportunities in narrowness, therefore, it is so the importance of understanding this political ethics in the administration of the State and the continued existence of the Indonesian nation.

This Political Ethics should be built with harmony between the spirit and body of the Indonesian nation based on Pancasila with all its manifestations as a basis, values, instructions, in the development of the political ethics of the Indonesian nation. (Ahmadi, M., and Sakka, P., 2012). Political Ethics as a very important part in the national social structure and an inherent part of the existence of the nation itself. Therefore, in the realm of political ethics, contained a very broad meaning, which is relevant to State organizations. This State Organization requires a comprehensive or comprehensive study and study of all components of the Indonesian nation, from various aspects, including: political aspects, social aspects, legal aspects, cultural aspects, and others.

Through this political ethics, the Indonesian people determine the strategy in realizing the practice and implementation of state objectives, their consistency will remain maintained as a basis for values, knowledge and knowledge within the Pancasila frame. (Aloysius, U., et al., 2014). The existence of humans who are citizens, cannot be separated from political activities (in the broad sense), that is, all matters relating to the affairs of the State.

Therefore, political ethics is an important part in administering a country to fill in the blanks or deficiencies of existing laws and regulations. Noting the importance of political ethics in the regulation of the state, it is necessary to understand about political ethics not only for citizens, but more for the state administrators and political figures who can provide both direct and indirect influence in carrying out the functions of the State, especially in social life and patriotic.

This political ethics needs to be institutionalized with efforts that are consistent, massive, structured, institutionalized, through various strategies and pathways that can be carried out, for this reason, the participation of political figures is needed.

One of the development priorities in order to create a just and democratic Indonesia is: reforming the national legal system and legal politics using political ethics and constitutional awareness. (Didik, Sukriono., 2013). In order for all citizens to carry out national and state life based on the 1945 Constitution, it is necessary to have a constitutionally conscious culture and to foster a culture of constitutional awareness, an understanding of basic values and norms that constitutes the content of the constitution is required; Such understanding is the basis for the community to be able to always make the constitution as a reference in social, national and state life.

Legal Culture Degradation

The emergence of the degradation of the legal culture in the Indonesian people, marked by the decline in the level of public appreciation, both to the legal substance, or to the existing huum structure. (Astim, Riyanto., 2010). This can be seen from the events that occurred at the grassroots level, with vigorous vigilance, beating of criminals, sweeping of certain groups that should not have occurred in the post-reform era. The existence of behavior that is not in accordance with the guidelines in multiculturalism, reflects the low legal culture of the community, because it

misinterprets the meaning of 'freedom', which is interpreted as: 'completely allowed', even though there is law as an instrument in protecting individual and social interests. The existence of legal uncertainty due to the decline in the level of appreciation of this community, causing increasing justification for wrong behavior.

Therefore, to support reform or renewal of the legal system and legal politics through political ethics strategies, it is very necessary to have support from various components in society. (Bahder, J., Nasution., 2014). Public awareness of these legal rights and obligations still requires a level of education that makes it possible to understand and understand various problems that occur, in addition, support from government officials is needed to disseminate laws and various laws and regulations.

Although the level of education of most people is still inadequate, but by conducting legal counseling into existing groups and communities and developing in society, then an understanding of political ethics will be applied. Understanding political ethics based on an understanding of multiculturalism, becomes the basis in national development through responsive laws in various conditions.

Building Constitutional Awareness

Learning from the historical formation of the Republic of Indonesia, the development of national law in the present time, requires the development of political character for the community, especially young people. (Candra, Kusuma., 2013). The state cannot escape from the shift of power and change of leadership or state administration, so instruments are needed to improve the quality of a growing nation with various challenges faced. These instruments include: the understanding of Pancasila as a source of national law and ideology, especially as a center and basis for thinking and as a guideline for mem-earth thinking in the territory of the Republic of Indonesia. When Pancasila was included as part of the Preamble to the 1945 Constitution, and was retained in the 1945 Constitution of the Republic of Indonesia (after four stages of amendment), there were differences in their meanings.

Pancasila as a basic law and became the philosophy and basis of thinking in 1945, with Pancasila which was maintained in 2020, which is more applicable, not only as a basis and mindset, because it is more directed towards behavior in the nation and state. (Candra, Kusuma., 2013). So that the ideals of the State are: the welfare of its people, contained in the 5th precepts: 'Social Justice for all Indonesians'. Pancasila is the basis of the formation of laws or laws and regulations so that a rule is guided by values that are extracted from a society that is rich in cultural enrichment and is very understanding of multiculturalism within the scope of the Indonesian nation. Strengthening the legal culture is essentially also strengthening the legal awareness of the community.

Building awareness about the importance of the constitution in the life of the nation and state is not easy, therefore efforts to correct the values and norms contained in the 1945 Constitution are very important. (Dominikus, Rato., 2011). In the midst of the diversity of our citizens, we are united by the same awareness, namely awareness of the state and constitution based on the Pancasila and the 1945 Constitution of the Republic of Indonesia as "the integrating constitution." 11 One of the factors that caused the non-functioning of the law is the lack of understanding of the community legal culture; and the real form of the importance of a culture of constitutional awareness is related to the authority of the Constitutional Court in the examination of laws against the 1945 Constitution of the Republic of Indonesia.

Therefore, there needs to be a correlation between rationality thinking with harmony and harmony in the behavior of the Indonesian people, so as to create an awareness to apply applicatively the understanding of multiculturalism and also constitutional awareness in national and state behavior. (Soetandyo, W., 2013). Understanding the constitution based on rationality, not only examines a constitution as limited to a written text, but every constitution must be reviewed by reading the legal ideas contained therein, it is the rationale that underlies the truth of a constitution.

Awareness of the constitution begins with a deep understanding of the values embodied in each of the precepts of the Pancasila, which has been applied in people's lives. Therefore, there needs to be a lighter to accelerate the reform process so that it enters the desired stage in the Preamble of the 1945 Constitution. (Emeritus, J.G., and Emeritus, F.G, 2011). The ideals of upholding a sovereign Indonesian state and supported by all components in society, require reforms at every level of society, especially generations who are aware of the constitution and understand the culture of constitutional awareness to support the development of national law based on Pancasila and the 1945 Constitution. sometimes it can be overcome by the existence of local wisdom based on the spirit of not solving problems quickly, so that it does not interfere with harmony and harmony in the order of life of people who do not understand multiculturalism. Therefore, political ethics becomes important in understanding Pancasila values in creating a generation of constitutional awareness.

National Development requires a conscious generation of this constitution, because this national development includes various aspects, not only legal aspects based on Pancasila and multiculturalism, but also especially aspects of national and state life within the territory of the Republic of Indonesia. (Hufron & Syofyan Hadi, 2016). As a modern state, the Indonesian constitution (the 1945 Constitution of the Republic of Indonesia) has a very important function in the administration of the State, especially in the limitation and legal protection of human rights. Related to the function of the constitution, Thomas Paine in his book "Common Sense", states that constitution also has a function as: "a national symbol".

The constitution as a symbol of the nation, making the 1945 Constitution of the Republic of Indonesia as 'the living constitution', requires an awareness of carrying out or implementing a constitution, or in other words requires a constitutional culture. (Bagir, Manan., & Susi, D.H, 2014). and constitutional culture (constitutionalist culture) is not only limited to the younger generation in the community, but mainly the leaders of the State and government. The constitutional culture has become one of the factors that influences the implementation of the practice of state administration in order to complete violations of the constitution.

Overall constitutional norms will be more effective in their application, if accompanied by constitutional culture, and an understanding of multiculturalism, so as to create a legal culture in the Republic of Indonesia. (Elly, E., Bayu S.S.H., and Ida, S., 2011). If this legal culture has been grounded in Indonesian society, it is hoped that the State's goal, namely people's welfare, will be achieved. For this reason, it is also necessary to understand that Pancasila is also a source of ethics (source of ethics), so that the 1945 Constitution of the Republic of Indonesia as a written constitutional text is not only in the context of constitutional law, but also as constitutional ethics.

This constitutional ethics is a supporting instrument in understanding multiculturalism and the application of constitutional culture. (Nurul Qamar, 2013). Therefore, legal norms should be built in line with the system of values and norms that live in society, which are rooted in people's lives, and presented in the principles of the Pancasila. The source of that value, coming from regions within the territory of the Republic of Indonesia, can still be and must be accepted consciously and with critical power that comes from rationality. Thought that is accompanied by critical power, prioritizes the aspirations and participation of the people, by exercising people's sovereignty through a democratic system. This correlation is apparent from the emergence of the term 'constitutional democracy.

National Law Development

There are 2 (two) problems in legal development, namely: in the macro and micro scope. Legal development in the macro sphere means to form inabstracto law, which is to make laws that are norms that are general or abstract individuals. This inabstracto law, generally applies in managing the life patterns of the state, nation and society, so that order and equitable peace are guaranteed, as well as on the other hand, encouraging community progress through legal means (social engineering). (Suko, Wiyono., 2018), Problems in the micro sphere, relating to the relationship between legal subjects (in the narrow sense) which includes law enforcement, law enforcement, legal services, while in the broadest sense, includes legal education and legal awareness, which in start with an awareness of constitutional culture that becomes constitutional awareness.

Therefore, this systematic study of legal awareness covers 3 (three) main issues, namely: (1). Legal Awareness Education is a Part of Legal Development (2). Legal Awareness Education in the Framework of the National Legal System; and (3). Strategic Steps in Developing Legal Awareness Education. (Suko, Wiyono., 2018). This national legal system framework is needed to be able to place constitutional awareness with an understanding of multiculturalism, as a guide in civilizing legal awareness.

In addition, the framework of the national legal system is guided by the Pancasila which is a framework of thinking in making state policies that must be continuously maintained by the State and all citizens, so that the continuity of developing state thinking is also well maintained. (Alwi, Wahyudi., 2013). If the constitution is the 'home of the nation', then the development of national law cannot be separated from politics.

Therefore, politics also needs a home. meaning: politics must be able to adapt in the midst of changing cultural systems of society. (Henry, Subiakto., & Rahmah, I., 2015). By understanding multiculturalism, so that politics does not control the law, politics must instead obey the law as well. The constitution establishes political procedures, which in its application are in the form of the principle of equal freedom for citizens.

All citizens have equal rights to take part, and to determine the outcome of a constitutional process that enforces the laws that they must obey. (John, Rawls, 2019). The right of citizens to take part and determine the outcome of the constitutional process is a form of participation, with the principle of participation that places the constitution as the highest system of social rules for a rule. This must be understood in the process of national law development.

The development of national law means a renewal in law, which is part of the statement of the will of the people in the post-reform period.

Legal reform is defined as a process of testing various formulations of applicable laws and regulations, and a number of changes are implemented in order to achieve justice efficiency, and also opportunities to obtain justice according to applicable law. (Teguh Prasetyo, 2017). Legal reform begins with changes to the written constitution of the Indonesian State (1945 Constitution), due to changes in the Constitution.

According to Sri Soemantri, it is a necessity with 3 (three) reasons: (Sulard., 2012). The generation that lives now cannot bind the generations to come:

- a. Constitutional law is only one part of constitutional law;
- b. Provisions contained in the Constitution or the Constitution, can always be changed.

Comprehensive understanding, both multiculturalism understanding, an understanding of constitutional awareness, which then becomes constitutional awareness. (Mokhammad Najih & Soimin, 2014). With rational thinking and changing perspectives, leading to an understanding of the politics of national law development, a legal development strategy is needed, which will give an idea of the arrangement of the legal resources that are owned. There are 2 (two) legal development strategy models, namely:

- a. Orthodox legal development strategies;
- b. Responsive legal development strategy.

Both of these strategies produce legal political products that are responsive to demands and developments that occur in society, based on constitutional awareness, but need to be monitored. Faisal, Santiago., 2011. Whether the legal political policies developed in this legal reform, will remain consistent with the values that exist in the Pancasila and the 1945 Constitution of the Republic of Indonesia, and whether the objectives of the State contained in the Preamble to the 1945 Constitution of the Republic of Indonesia can realized through the application of future laws, according to the chosen legal development strategy model.

It should be understood that efforts to foster constitutional awareness cannot be separated from efforts to understand and study the constitution, because attitudes and awareness of constitutional life as an ideal, must be built and based on a correct understanding of the constitution. (Derry Nodyanto, 2012). The development of national law is related to various aspects of life, especially in economic development, towards the goal of prospering society.

According to Jimly Asshiddiqie, economic development requires institutional support and a norm system, both the legal system (rule of law) and the ethical system (rule of ethics) that regulates and directs effectively and efficiently so that fair and equitable welfare goals can be achieved as well as possible. the good. (Jimly, Asshiddiqie. 2019). The Republic of Indonesia is a democratic country, and democracy will be formed and carried out well, if it stands above the political level, starting from the constitution to the lowest level, so that the welfare of a nation will be achieved.

IV. Conclusion

The existence of a nation is related to the existence of a sovereign State. Therefore, an understanding of the values embodied in the principles of Pancasila is needed, and an understanding of multiculturalism, which is different from pluralism, is also needed.

The diversity that exists in the territory of the Republic of Indonesia is a cultural enrichment that has been included in the values of the Pancasila, so that it is interpreted as a unity in the diversity of Indonesia, and becomes the basis for behavior, especially in increasing public appreciation of the law, which experiencing degradation after reform. This understanding of multiculturalism is supported by the existence of political ethics in the nation and state, especially for State administrators. To maintain the existence of a united Indonesian people in the Unity of the Republic of Indonesia, communicative rationality thinking is also needed, so that in carrying out national and state behavior, it is still guided by the Pancasila values contained in the Preamble to the 1945 Constitution of the Republic of Indonesia.

V. Implementation

Beginning with reforms marked by changes to the Constitution / Constitution of the Republic of Indonesia, from 1999 to 2020, there was a change in behavior in the nation and state, as follows:

- a. In-depth understanding of Pancasila; with the implementation of P4 Training.

- b. An understanding of multiculturalism; by conducting Multiculturalism Training.
- c. Understanding of national and state behavior; with Integrated Training between Institutions.
- d. Understanding of the Constitution; with Special Constitutional Training.
- e. Understanding of the Way of View (World View) as the Indonesian Nation united with National Training and Archipelago Insights.

This whole understanding is specifically for the generation that is prepared to continue the struggle and process of reform, in order to maintain the existence of a united Indonesian people in the Unitary State of the Republic of Indonesia which cannot be separated by anything. In order for the Republic of Indonesia to remain established, it takes a generation who have a constitutional awareness, especially in renewing national law with an understanding of multiculturalism.

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