

Internalization of National Defense Values and Formation of Social Conformity in Makassar City

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Abstract

This study aims to analyze the design, internalization, conformity values, and community involvement in National Defense Education and Training in Makassar City, particularly among street communities. Using a qualitative approach, this study involved street children (parking attendants, pa'ogah, and buskers) with data collection techniques in the form of interviews, observations, and documentation through Focus Group Discussions (FGD). The results show that effective training design must be inclusive and contextual to foster positive conformity, not coercion. The internalization of national defense values is successful through equal interaction, where respondents' self-efficacy and motivation increase when they feel valued. The conformity that is formed is pro-social, manifested in concrete actions such as mutual cooperation and social awareness, born out of consciousness, not obedience. Finally, the active involvement of all levels of society is the key to the success of the program, fostering a sense of collective responsibility and ownership. This study concludes that the internalization of national defense is effective when it is participatory and relevant to social reality.



Keywords: Social Conformity, Community, Education and Training, State Defense

INTRODUCTION

Education is a necessity for everyone because through education, individuals are able to develop their full potential based on the values and culture of their society. The main challenge we currently face is preparing human resources with diverse intelligences, namely spiritual intelligence with life insight, intellectual intelligence with a creative attitude, and behavioral intelligence with productive fairness, which will enable individuals to survive, compete, and not get lost amid the various changes that exist (Suhartono, 2008).

The etymology of the word education comes from the Latin word *ducare*, which means to guide, direct, or lead. Then the prefix “e” is added, which means out, so that *educare*, or education in English, is understood as continuous guidance (to lead forth). Guidance is a dynamic, methodical, and systematic process of activities aimed at achieving goals. Education is a process that cannot involve only two parties, but many parties. In family education, the role of parents in the educational process is central. Meanwhile, in schools, education is carried out in the form of learning, not just teaching. Therefore, education is required to be able to facilitate the growth and development of every potential that exists in each individual student, especially when they later return to being members of society.

Fundamentally, Indonesian Law No. 20 of 2003 defines education as a conscious and planned endeavor. It is not merely a spontaneous process, but rather a deliberate initiative to create a conducive learning environment. The goal is to empower students so that they can actively develop their potential holistically.

A person's education and learning process basically begins in family education as the basis or foundation for instilling character and attitudes to maintain customs that apply in community life. Then, this education continues to the formal education stage in school up to college. The formal education process is carried out with the hope that the outcome will be human resources capable of developing their lives with all the competencies they possess in the life of the nation and state (Jasman, 2017).

The lives of Indonesians today have undergone many shifts from the domestic sphere to the international sphere due to the influence of globalization. Globalization is a process of international integration that occurs due to the exchange of worldviews, products, ideas, and various other cultural fields. Advances in transportation and telecommunications infrastructure, including the emergence of the telegraph and the internet, are among the main causes of



globalization, which has further encouraged economic and cultural interdependence. Thus, globalization is the densification of the world and, overall, the enrichment of global awareness (Lestari, Eta Yuni, & Wardanai, 2019).

The increasing influence of foreign elements in Indonesia, such as technological advances, modernization, and globalization, has led to a decline in national awareness among the public, especially the millennial generation. This has caused a shift in values, resulting in the prevalence of undesirable behaviors and actions that have begun to spread to educational environments, including higher education. Education is not only about academic development but also about character building, where each individual is guided to develop their full potential within the framework of community values and culture. In Indonesia, the shift in values and behavior, especially among teenagers and educators, has become a serious challenge. Issues such as sexual harassment, bullying, and intolerance, along with juvenile delinquency such as alcohol and drug abuse and criminal acts such as robbery, demonstrate the need for effective intervention.

In addition, one of the efforts to achieve conformity in society is the need for education and training in national defense. According to (Winarno, 2009) "National defense is the effort of every citizen of the Republic of Indonesia against threats, both from outside and within the country". This definition provides an understanding that national defense is an obligation for every Indonesian citizen, and even a right that citizens must fulfill towards the state. These rights and obligations are a manifestation of love for the Indonesian nation and state (nationalism) that must always be nurtured and developed.

The rights and obligations of national defense, as mentioned in the definition of national defense, are explicitly stated in the 1945 Constitution of the Republic of Indonesia in Article 27 paragraph (3) of the second amendment, which reads, "Every citizen has the right and obligation to participate in national defense efforts" (Asshiddiqie, 2005). The provisions regarding national defense efforts are further explained in Law Number 3 of 2002 concerning National Defense. Article 9 of Law No. 3 of 2002 stipulates that every citizen is obliged to participate in national defense efforts through various means, such as civic education, basic military training, and service according to their profession or as TNI soldiers.

Based on the provisions in these articles, it can be understood that citizens' participation in national defense can be carried out in various fields of life, in accordance with their respective professions. One element that has a major responsibility in national defense efforts is the younger generation. The younger generation is the social capital of the country, which is expected to play a strategic role in supporting the creation of a peaceful nation and state, with the spirit of national



unity and integrity as the basis for realizing the defense, security, integrity, and sovereignty of the state.

However, the main problem faced in society is the gap or barrier between education and training in national defense, which should reach all levels of society but has not been evenly distributed. This has prevented education and training in national defense from having a maximum impact on social conformity. Furthermore, this training has not reached most levels of society, so there is no strong collective awareness to support national defense efforts across the board.

This is also inseparable from the form of social relationships or interactions that occur in the social life of the community. The lack of internalization in the community makes the understanding of national defense in the community less understood, thus making conformity in the street community less acceptable. The social process in which individuals, groups, and communities meet, interact, and communicate, giving rise to social systems and institutions, as well as all aspects of culture. This social process then undergoes another social dynamic called continuous social change, which simultaneously moves within larger social systems. This social process will experience ups and downs in line with global social change.

Social processes are fundamentally manifested in social interactions, which form the foundation of all social dynamics. These interactions are not merely physical encounters, but rather dynamic reciprocal relationships that occur between individuals, between groups, or between individuals and groups (Soekanto, 2010: 62). There needs to be more intensive and inclusive efforts in the implementation of education and training in national defense that can overcome access inequalities and strengthen awareness and commitment to national defense in all elements of society, especially the younger generation who are agents of change in maintaining the integrity of the country.

Several fundamental principles underlie this research as a philosophical basis that can identify and respond to implications that occur in society, viewed from ontological, epistemological, and methodological assumptions, which essentially form the basis of this research's post-positivistic paradigm. The ontological assumptions of this research view phenomena as objective but not fully explainable, thus requiring deeper exploration of their meaning. The reality referred to is the conformity of Makassar City society to the values internalized through education and national defense training. Post-positivism suggests that this conformity is a real phenomenon that can be observed, even though there are limitations in fully understanding every aspect of the internalization process, given the social dynamics that occur.



Epistemological assumptions adhere to dualistic and objective epistemology, whereby researchers must place themselves behind the scenes to observe the essence of reality as it is in order to maintain the objectivity of findings and rely on criticism. Therefore, this study will attempt to critique the real reality that exists in the social environment of society. The post-positivistic paradigm allows for the use of flexible methodologies. Qualitative methods were chosen because they aim to explore a deeper understanding of the internalization process of education and training in national defense and its impact on social conformity.

Education and training in national defense are efforts to instill the values of national defense in citizens. The values of national defense include love for the homeland, awareness of nationhood and statehood, belief in Pancasila as the state ideology, and willingness to sacrifice for the nation and state. The internalization of national defense values is a process whereby national defense values become part of an individual's beliefs and attitudes. This internalization process can be carried out in various ways, including 1) formal education; 2) non-formal education; and 3) training. The internalization of education and training in national defense is an important process in realizing conformity to the values of national defense. High conformity to the values of national defense will benefit individuals and the nation in maintaining the sovereignty and integrity of the state.

The younger generation, as the hope of the nation, plays a vital role in maintaining the sovereignty and integrity of the Indonesian state. National defense training not only provides physical and mental skills, but also develops a sense of responsibility towards the country and the nation. The city of Makassar is one of the strategic locations for internalizing the values of national defense as part of efforts to achieve strong social conformity at the community level.

The people of Makassar, especially its youth, are known for their courageous character, a trait inherited from the region's long history of struggle. The courage possessed by the youth of Makassar, if channeled appropriately, can become a powerful force in strengthening the character of national defense. This courage is not only seen in physical aspects, but also in the determination to maintain the honor and integrity of the country. Therefore, national defense education in Makassar must be able to channel this courageous spirit to produce individuals who are not only resilient in facing challenges, but also have a sense of responsibility for the future of the nation.

Character education in Indonesia, according to Mulyasa (2016) , must begin at an early age and continue through higher education, encompassing the development of positive values such as responsibility, discipline, and patriotism. In the city of Makassar, education and training in national defense are expected to be an effective instrument for internalizing these values, thereby



creating a society that is aware of and cares for the nation and state.

Several previous studies that can be used as references to strengthen this study are (Apriantara et al., 2023) in a journal entitled “The Importance of State Defense Realization for the Young Generation in Building National Character,” which emphasizes the importance of the younger generation having a high level of understanding and awareness of the concept of defending the country in order to build a strong national character. The realization of State Defense can shape attitudes of patriotism, love, and responsibility towards the nation and state, as well as increase social awareness and contribution to society. The roles of families, schools, and the government are very important in shaping the understanding and values of State Defense in the younger generation. Families provide a strong initial influence through example, teaching, and daily habits. Schools provide formal education and practical training, creating an environment that supports the development of patriotism and social responsibility. The government provides support by providing facilities and opportunities to develop the skills and potential of the younger generation.

In the Journal of Defense and National Security (Setiawan & Ramdhani, 2021) examined the pentahelix method applied by the Bandung City National Unity and Politics Agency (Bakesbangpol) in national security education. This method, which involves collaboration between various parties, is considered effective in shaping a resilient younger generation because it is able to develop geographical, psychological, security, and dedication dimensions. However, the study also highlights significant weaknesses, namely the lack of systematic follow-up and adequate media to accommodate the continued participation of young people after they complete the national defense education program.

The Journal of Law, Education, and Social Humanities published by (Triadi & Agustina, 2024), entitled “The Role of Education in Shaping National Defense Awareness among Indonesia's Younger Generation,” concludes that the role of education in shaping national defense awareness among Indonesia's younger generation is very important. Patriotism education for the younger generation is expected to shape awareness of the importance of love for the homeland and nation, as well as foster basic patriotism skills. Through the implementation of the national education curriculum, character education, citizenship education, and extracurricular activities, the younger generation can be equipped with a strong understanding of the importance of patriotism and nationalism. In addition, mass media and social media also play a role in shaping national defense awareness among the younger generation.

Several differences between previous studies and this study lie in the fundamental basis,



methodology, and phenomena that arise in the community of Makassar City. By providing holistic training, including discipline education, instilling values of nationalism, patriotism, and understanding of threats to national security, community organizations are able to shape individuals who have a collective awareness of the importance of maintaining national sovereignty by having good characteristics or personalities. In addition, through joint activities in the context of national defense, community organizations can foster solidarity and a sense of brotherhood among community members, creating strong social conformity to support common goals for the stability and security of the country.

RESEARCH METHOD

This study uses a qualitative approach to gain an in-depth understanding of the phenomenon of internalization of national defense education and training in achieving conformity in the community of Makassar City. A qualitative approach was chosen because it allows researchers to explore subjective meanings and complex social realities through the experiences, perceptions, and understandings of the research subjects (Creswell, 2017). The design used is descriptive-analytical, which serves to present a detailed description of the training program and analyze how the values of national defense are internalized and contribute to social conformity. This approach is relevant for identifying key themes that emerge from the data and providing in-depth interpretations (Merriam, 2009).

This research was conducted in Makassar City for six months, focusing on institutions that organize national defense education and the communities involved, particularly on main roads. Research data was collected from primary and secondary sources. Primary data was obtained through in-depth interviews, participatory observation, and FGD/document review notes. Meanwhile, secondary data included official documents, literature, reports, and government policies related to national defense. The main instrument in this study was the researcher himself, who acted as an interviewer and observer to collect and analyze data directly.

Data collection techniques were carried out in three main ways: in-depth interviews, participatory observation, and documentation. In-depth interviews were used to obtain subjective data from participants, organizers, and the general public. Participatory observation allows researchers to be directly involved in observing the process of internalizing values in real situations. Finally, documentation is used to supplement the data with objective evidence from official documents (Sugiyono, 2017). The focus of the research includes program design, the internalization process, the values of conformity that are formed, and the involvement of the



general public.

Data validity was ensured through triangulation of sources, techniques, and time, as well as member checks. Triangulation compares information from various sources, data collection techniques, and observation times to ensure consistency. Meanwhile, member checks were conducted by reconfirming the data with informants to ensure the researcher's interpretation was accurate. This process was supported by the researcher's persistence in the field to ensure that the data obtained was valid and credible. Data analysis is conducted interactively using a model from (Miles, Huberman, & Saldana, 2014) consisting of three stages: data reduction, data presentation, and conclusion drawing. Data reduction simplifies abundant data, data presentation organizes it in a structured form, and conclusion drawing is done carefully to verify existing findings.

DISCUSSION

This study examines in depth the impact of national defense education and training programs on the formation of conformity among marginalized communities in Makassar City. The main focus of this study is vulnerable groups such as street children, buskers, and parking attendants. A qualitative approach through in-depth interviews with key informants revealed significant findings that this program not only provides material, but also successfully fosters voluntary conformity.

The conformity formed in this group does not stem from external pressure or coercion, but is rooted in a strong sense of self-awareness (internalization of values). Informants consistently expressed that through this program, they began to understand the meaning and importance of national defense as part of their identity. This internalization process changed their perspective on their social roles and responsibilities as citizens (Azzaria, 2021). Instead of feeling compelled to follow the rules, they now choose to conform because they believe that such actions are in line with the values they hold dear.

These changes in behavior and mindset are reflected in several key aspects. First, there has been an increase in active participation in social activities. Informants reported that they are now more concerned about their surroundings and are involved in volunteer activities, such as community service or maintaining order. Second, there has been an increase in a sense of belonging and pride in national identity. They no longer feel marginalized, but rather an integral part of a nation with equal rights and obligations. This fosters internal motivation to contribute positively. Third, these changes also encourage greater personal discipline and social



responsibility. Informants showed initiative in reducing behaviors that were previously considered normal, such as disturbing public order, and shifting to more productive and normative ways.

Overall, these findings highlight the success of the national defense program in modifying the behavior and attitudes of marginalized communities from within. With a persuasive and educational approach, this program not only creates obedient subjects but also citizens who have the awareness, responsibility, and initiative to conform voluntarily (Putri et al., 2025). This success shows that the formation of sustainable and meaningful conformity must begin with the internalization of values, not coercion.

A. Transformation of Attitude and Personal Responsibility

The national defense program has demonstrated its effectiveness in bringing about significant internal transformation in participants, going beyond mere external compliance. These changes are reflected in their daily attitudes and behaviors, which have been consistently reported by various informants, such as S, R, APP, H, Y, MH, P, and L. They all acknowledge a clear improvement in discipline, responsibility, and work ethic. Previously, the concept of national defense was often considered an abstract idea and only relevant in a military context. However, through this program, participants began to internalize these values concretely in their daily routines (Mukhtadi & Komala, 2018). This transformation marks a shift in understanding that national defense is not only about defending physical sovereignty, but also a

bout awareness of the rights and obligations of citizens (Akbar et al., 2024). This is in line with the view that emphasizes the need to expand the scope of national defense to cover all aspects of social life.

Manifestasi dari perubahan ini terlihat dalam berbagai profesi. Sebagai contoh, informan Y dan DN, yang berprofesi sebagai tukang parkir, mulai melihat pekerjaan mereka bukan hanya sebagai kegiatan mengatur kendaraan, melainkan sebagai kontribusi nyata terhadap ketertiban dan keteraturan kota. Sikap sopan, kejujuran dalam bekerja, serta kepedulian terhadap lingkungan sekitar menjadi manifestasi nyata dari nilai-nilai kebangsaan yang telah mereka internalisasi. Perubahan ini menunjukkan bahwa konformitas yang terbentuk tidak bersifat koersif atau dipaksakan dari luar, melainkan tumbuh secara internal melalui kesadaran nilai-nilai seperti disiplin, kepedulian sosial, dan rasa memiliki terhadap komunitas (Febryanti et al., 2025).

This successful process of internalizing values can be explained through social conformity theory (Bandura, 1977). This theory states that norms and values will be more effectively absorbed and internalized if the transformation process is dialogical and participatory. The



national defense program appears to have succeeded in creating a space where participants not only receive information but also actively reflect on and apply these values in their lives. In other words, this program has succeeded in transforming participants from mere objects of regulation into active subjects who consciously contribute to maintaining social order (Ilham & Rahman, 2024).

B. Strengthening Solidarity and Social Integration

Conformity, often viewed as a passive adaptation process, actually has a much broader and more transformative impact, going beyond changes at the individual level. Field data shows that conformity not only triggers self-adjustment to new norms, but also acts as a catalyst for significant social change, especially among marginalized communities. This impact is manifested in increased solidarity and a sense of belonging to the community (Putri & Rapita, 2025). Informants, including Informant MH, who works as a parking attendant, reported a collective shift. They proactively began to encourage their colleagues to internalize values such as cleanliness, order, and work ethics. This behavior is not merely compliance, but a tangible manifestation of the reconceptualization of the value of defending the country, which is reinterpreted in everyday actions (Nabawi & Ummah, 2024). This action shows that national values can be actualized in the simplest and most fundamental contexts, far from the political or military realm.

The case of informant MH is a clear example of this phenomenon. He not only adopted change for himself, but also acted as an agent of change. By politely reprimanding his colleagues and encouraging them to work more systematically, MH showed that conformity is not passive, but active and collective. This transformation, in turn, strengthens social cohesion within a group that may have previously been less organized (Susetyo, 2021). This active involvement is in line with the concept of civic responsibility, which asserts that every citizen, regardless of social or economic background, has the potential to participate and be socially responsible if given the right guidance (Wibowo, 2024). Overall, these findings challenge traditional views of conformity and marginalized communities. They prove that conformity mediated by effective guidance can result in spontaneous and organized social movements from within the community itself. This change confirms that social empowerment does not only depend on external intervention, but also on the community's ability to collectively shape and uphold positive norms (Sayuti et al., 2024).



C. Increased Self-Esteem and Social Recognition

One of the most important outcomes of this program is its profound psychological impact on participants. Based on qualitative data obtained from interviews with informants, there has been a significant positive behavioral change that explicitly fosters pride, self-esteem, and social recognition. Informants stated that they no longer felt marginalized, but rather part of a valued community. These findings are highly relevant to social psychology theory, particularly normative conformity theory (Deutsch & Gerard, 1955). This theory explains that individuals have a tendency to conform to group norms in an effort to be accepted and maintain social harmony (Fitri, et al. 2024). In this context, the change in the participants' behavior, from being considered 'deviant' to 'orderly', is a form of normative conformity that has successfully integrated them into a broader social structure.

The increase in self-esteem and social recognition experienced by participants is also in line with the stages of psychosocial development, in which recognition and validation from the social environment are crucial in the formation of a strong sense of identity (Risnanosanti, 2025). For individuals who previously experienced marginalization and rejection, positive treatment from the community in response to their orderly behavior becomes a significant motivator to continue maintaining these changes. Sociologically, this change reflects that national defense training, with a humanistic approach, can be an effective instrument in the formation of productive social conformity. Values such as nationalism, social responsibility, and public ethics are no longer just abstract concepts, but are internalized as part of citizens' daily behavior.

Overall, these findings reinforce the argument that civic education, when conducted with a humanistic and dialogical approach, can create conformity that is oriented towards self-transformation. This program does not merely enforce compliance through sanctions, but rather fosters internal awareness of the individual's role in maintaining order and harmony. The conformity formed among street children and informal workers in Makassar City is not merely a superficial behavioral adjustment, but a profound change based on the internalization of the values of unity, responsibility, and caring. This proves that national defense is an effective means of strengthening social resilience and integrating marginalized communities into a more orderly and cohesive social order, while also giving them a new sense of belonging and identity.

CONCLUSION

Based on the results and discussion of the research conducted, it can be concluded that the national defense education and training program in Makassar City has succeeded in fostering



pro-social conformity among street communities, namely parking attendants, pa'ogah, and street musicians. This conformity was not formed through coercion, but through a process of internalization of values that were participatory and relevant to social reality. The humanistic and dialogical approach in this program has succeeded in profoundly transforming the attitudes of the participants, from initially feeling marginalized to having a sense of self-esteem, pride, and social responsibility. This change is demonstrated through increased personal discipline, work ethic, and active involvement in social activities. Moreover, the conformity that is created not only has an impact on individuals, but also strengthens solidarity and social cohesion within the community. Program participants not only changed themselves, but also became agents of change who encouraged their colleagues to collectively conform to positive norms. This proves that civic education, when carried out in an inclusive manner, can be an effective instrument for integrating marginalized communities and creating strong social resilience from within.

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