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**EMPOWERMENT OF VILLAGE COMMUNITIES  
IN THE DEVELOPMENT FRAMEWORK  
THE UNITARY STATE OF THE REPUBLIC OF INDONESIA****Nandang Rukanda**

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**ABSTRACT**

*Empowerment of village communities, must be developed in accordance with the awareness and form of the existing cultural and ecological systems, in order to provide added value to the life of the community itself, and ultimately help the community to realize itself that the development framework leads to the model of building integrity The Unitary State of the Republic of Indonesia.*

**Keywords:** empowerment of rural communities, NKRI

**PRELIMINARY**

Indonesia is an agricultural country where most of its people still live in rural, inland or frontier areas. Especially those who still depend on agriculture, plantations and various other livelihoods that are still related to the full use of nature. In the composition of the structure of the livelihoods of the Indonesian people as a whole, agriculture still plays a significant role, with 34% of the total population of Indonesia choosing agriculture as a livelihood. While trade contributed 31%, the service sector 13%, the industrial sector 11% and the rest were livelihoods in the banking, mining and so on. Thus, agriculture is still very much contributing to the level of life of the Indonesian people, coupled with the high consumption of agricultural products in the form of rice that is so high, which reaches 130 kilograms per capita per year. So it is natural that in 1999 there were still around 72% of the population dependent on agriculture and plantation sectors, and in 2007 this number shrank to only 61.7% of the population who depend their lives on the agricultural sector. This is certainly a separate note, where there has been a significant shift even though in just six years, it has shifted around 10.3% of the composition of the livelihood structure in rural areas. This is the main focus of the development of the Indonesian community in the future, where urban and rural development, as if it still happens in accordance with factual needs, and not in the long-term vision of development that is far more advanced.

Empowerment of rural communities provides a diverse set of thoughts and concepts regarding how forms of empowerment are in accordance with cultural character, character of people's lives, and the characteristics of various life-supporting elements, both biological and non-living. Because, ecological relations with the principle of development development are so important. We certainly still remember, when the tractor's assistance from President Soeharto to the Baduy community was actually rejected. The basic reason is an unprepared culture, whereas in its main component this is not a mere cultural reason, but rather a series of ecological

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awareness that is still owned by the Baduy community itself, where they never use cosmetic equipment or toiletries as used by the community other regions that feel they have reached their own degree of modernization, noting that it actually disrupts the ecological balance in which they live. This is what then encourages Brundtland (1988) to state that the strategies and approaches of rural and urban development must be complementary and not mutually contradictory.

Empowerment of rural communities, especially in the 3T areas (remote, foremost and disadvantaged) is a major concern in Indonesia's current development. We certainly still remember how Sipadan and Ligitan Pulaui could be separated from the motherland's grip, because the Malaysia had already built and developed the two islands rather than what Indonesia had done for the two islands. This then became the main basis for the decision of the International Court of Justice to resolve the disputes between the two countries regarding national borders and ownership of the two islands. In addition, we also certainly remember how the Free Aceh Movement had carried out more than 30 years of resistance against the Indonesian state, because it assumed that Jakarta could never understand the difficulties that existed in other regions. We also certainly still remember how the Free Papua Operation pushed to fight, because it felt unfairly treated. Their wealthy regions have never been able to make their lives move much better. Now, Indonesia has realized the fallacy of the focus of development that is too Javanese. This is what drives the government to build a much more equitable development system for all regions in Indonesia, especially regions which have been categorized as remote areas (inland) that are difficult to get access at all, left behind (unable to align themselves with other regions ) and the outermost who directly face the lives of neighboring countries that are far more advanced.

The integrity of the Unitary State of the Republic of Indonesia is a fixed price to build a developed Indonesia in the future. Without the unity framework of the Republic of Indonesia, it will only make the development carried out in vain, even though the funds have been disbursed quite large, but will mean anything in building the meaning of the life of the nation as a whole. This is what follows that all parties must realize that the life of the nation and state requires a vision of development that is far more open and more capable of embracing all parties involved in it. The challenge regarding the NKRI itself is not always from the outside, but rather from within the Indonesian state itself. This includes problems with feelings of injustice in development. This is an important part of efforts to build a more advanced Indonesia in the future. Moreover, Indonesia has almost 250 ethnic groups scattered in various regions and across geographical boundaries that cannot be maximized to date. If it is not immediately handled wisely, it is very possible that the seeds of national disintegration will continue to emerge and become a threat to the integrity of the Unitary State of the Republic of Indonesia itself. This, which is the main key, about how to empower rural communities to support the establishment of a system of the Unitary State of the Republic of Indonesia that is truly intact and complementary to one another, rather than allowing foreign nations to enter then causes a growing sense of injustice among fellow nationals grew up in Indonesia.

## **THEORETICAL BASIS**

Community empowerment and improving the quality of life of the people have taken a very important part in developing and developing various concepts regarding the community

welfare theory framework. Many things can be developed if the community has been able to improve and improve the quality of life, both in quality and quantity. The struggle of various economic development theories regarding poverty alleviation is often the cause of various contradictions in economic studies and social life, even ideological conflicts between various groups and countries in the world also develop from the origin of questions about improving the quality of life of society as a whole without distinguishing social strata .

The framework of the unitary state of the Republic of Indonesia, as expressed by President Soekarno, at that time was to build and improve the quality of life for the people of Indonesia, from the chaotic situation and conditions towards a just and prosperous society for all Indonesian people. This is what is implicitly even explicit that this comprehensive community development is then an important part in building and developing the framework of the Unitary State of the Republic of Indonesia. The important parts of development itself are how to provide an opportunity for all people to get their rights as human beings in order to develop themselves and their communities according to the goals and ideals of life itself, without differentiating between one another.

Prosperity and justice are a noble ideal to build a civilized state framework. Likewise with the Unitary State of the Republic of Indonesia. Military power and lighthouse politics will never be able to make this country respected. Both are only supporters as one of the ribs of development, while their own strength is derived from the country's ability to fulfill what is needed by its people independently, rather than relying solely on foreign aid and allowing economic invaders to impersonate investors to sway the interests and voices of the people to get material benefits that do not have a direct impact on improving the quality of people's lives even in local areas.

### **A. Empowerment and Quality of Community Life**

Ordinary community empowerment is understood or interpreted as a process of developing, empowering, empowering, strengthening the bargaining position of the lower classes of society against pressure forces in all sectors and sectors of life. There are also other parties who emphasize that empowerment is the process of facilitating community members together on a common interest or affair that collectively can identify targets, gather resources, mobilize an action campaign and therefore help re-establish strength in the community.

There are several perspectives that can be used in understanding community empowerment (Sutoro, 2004), namely:

- 1) Empowerment is interpreted in the context of placing the position of the community standing. the position of the community is not the object of the beneficiary that depends on giving from outside parties such as the government, but in a position as the subject (agent or participant acting) who acts independently. Doing it independently does not mean being separated from state responsibility. Provision of public services (health, education, housing, transportation and so on) to the community is certainly a duty (obligation) of the state given. An independent society as a participant means the opening of space and capacity to develop potential-creation, control the environment and its own resources, solve problems independently, and determine the political process in the state's domain. Communities participate in the development process and government.

- 2) Empowerment principally deals with efforts to meet community needs. Many people argue that grassroots communities really do not need utopian things such as democracy, decentralization, good governance, regional autonomy, civil society and so on. "Is it true that village people need democracy and village autonomy? The community only needs the fulfillment of clothing, food and shelter. This is the most basic. There is no point in talking about democracy if the people are still poor. This opinion is reasonable, but very superficial. Maybe the basic needs will be completed if there is a lot of money. But the problem of resources for meeting basic needs of the community is scarcity and constraints. Communities cannot easily access resources to meet basic needs. Therefore, empowerment is an effort to meet the needs of scarcity and resource constraints. However, various resources to meet people's needs are not only limited and scarce, but there are structural problems (inequality, exploitation, domination, hegemony, etc.) that cause uneven distribution of resources. In terms of the state, adequate, sophisticated, pro-poor policies and programs are needed to manage the limited resources. from the community side, as the later elaboration writer, requires participation (voice, access, ownership and control) in the policy process and resource management. Pemberdayaan terbentang dari proses sampai visi ideal. Dari sisi proses, masyarakat sebagai subyek melakukan tindakan atau gerakan secara kolektif mengembangkan potensi-kreasi, memperkuat posisi tawar, dan meraih kedaulatan. Dari sisi visi ideal, proses tersebut hendak mencapai suatu kondisi dimana masyarakat mempunyai kemampuan dan kemandirian melakukan voice, akses dan kontrol terhadap lingkungan, komunitas, sumberdaya dan relasi sosial-politik dengan negara. Proses untuk mencapai visi ideal tersebut harus tumbuh dari bawah dan dari dalam masyarakat sendiri. Namun, masalahnya, dalam kondisi struktural yang timpang masyarakat sulit sekali membangun kekuatan dari dalam dan dari bawah, sehingga membutuhkan "intervensi" dari luar. Hadirnya pihak luar (pemerintah, LSM/ NGO's, organisasi masyarakat sipil, organisasi agama, perguruan tinggi, dan lain-lain) ke komunitas bukanlah mendikte, mengkurui, atau menentukan, melainkan bertindak sebagai fasilitator (katalisator) yang memudahkan, menggerakkan, mengorganisir, menghubungkan, memberi uang, mendorong, membangkitkan dan seterusnya. hubungan antara komunitas dengan pihak luar itu bersifat setara, saling percaya, saling menghormati, terbuka, serta saling belajar untuk tumbuh berkembang secara bersama-sama.
- 3) Empowerment extends from the psychological-personal level (community members) to the structural level of society collectively. Psychological-personal empowerment means developing knowledge, insight, self-esteem, ability, competence, motivation, creation, and individual self-control. Empowerment of personal structures means arousing critical awareness of individuals towards unequal socio-political structures and the capacity of individuals to analyze the environment that influences them. psychological-community empowerment means fostering a sense of belonging, mutual cooperation, mutual trust, partnership, togetherness, social solidarity and a collective vision of the community. Whereas structural-community empowerment means organizing the community for collective action and strengthening community participation in development and government. empowerment cannot only be placed on the abilities and mental self of an individual, but must be placed in the context of a larger power relation, where each individual is in it. following Margot Breton's (1994) in Sutoro (2004)

opinion, the objective reality of empowerment refers to structural conditions that affect power allocation and the distribution of resource access in society. he also said that the subjective reality of change at the individual level (perception, awareness and enlightenment) is indeed important, but very different from the results of the empowerment objective: changes in social conditions.

- 4) The government and the state essentially want to bring the country closer to the village community, with a framework of decentralization (autonomy) of the village, democratization of the village, village good governance and capacity building of village governance. State and development talk about the role of the state in development and public services. The focus is on changing the top down direction of development towards a bottom up, making public services better quality and getting closer to the community, as well as reducing poverty. Pemberdayaan masyarakat merupakan strategi pembangunan. dalam perspektif pembangunan ini, disadari betapa penting kapasitas manusia dalam upaya meningkatkan kemandirian dan kekuatan internal atas sumber daya materi dan nonmaterial. Sebagai suatu strategi pembangunan, pemberdayaan dapat diartikan sebagai kegiatan membantu klien untuk memperoleh daya guna mengambil keputusan dan menentukan tindakan yang akan dilakukan, terkait dengan diri mereka termasuk mengurangi hambatan pribadi dan sosial dalam melakukan tindakan melalui peningkatan kemampuan dan rasa percaya diri untuk menggunakan daya yang dimiliki dengan mentransfer daya dari lingkungannya (Payne, 1997: 266).

Meanwhile Ife (1995: 182 in the book "Community Development: Creating Community Alternatives-Vision, Analysis And Practice") provides limits on empowerment as an effort to provide people with resources, opportunities, knowledge, and skills to improve their ability to determine their future and to participate in and influence the lives of their communities.

On the other hand Sutrisno (2005: 185) explains, in an empowerment perspective, the community is given the authority to manage development funds both from the government and from other parties, besides they must actively participate in the process of selecting, planning and implementing development. the difference with participatory development is that the involvement of community groups is limited to the selection, planning, and implementation of programs, while funds remain controlled by the government.

Although the formulation of the empowerment concept varies from one expert to another, in essence, it can be stated that empowerment is a planned effort designed to change or reform a community or society from a state of helplessness to power by focusing on fostering potential and independence. society. thus they are expected to have full awareness and power in determining their future, where providers from the government and Non Government Organizations / NGOs only take the position of participants, stimulants, and motivators.

The concept of empowerment as an alternative concept of development, which essentially provides the pressure of autonomy in decision-making from a community group, which is based on personal resources, direct (through participation), democratic and social learning through direct experience. as the focal point is locality, because "civil society" will feel ready to be empowered through local issues. However, Friedmann (1992) also reminds that it is very unrealistic if economic forces and structures outside of "civil society" are ignored. therefore

community empowerment is not only limited to the economy but also politically, so that eventually the community will have a bargaining position both nationally and internationally.

The concept of empowerment is the work of an interactive process both at the ideological and practical levels. At the ideological level, the concept of empowerment is the result of interaction between the top down and bottom up concepts between growth strategy and people centered strategy. While at the praxis level, interactive will occur through inter-autonomous battles. the concept of empowerment as well as containing the context of alignment with the layers of society that are below the poverty line.

The problems faced by the community are mostly caused by gaps in access to capital, infrastructure, information on knowledge, technology in skills, added by the ability of human resources, as well as local economic activities that are not competitive to support community income, as well as problems in capital accumulation.

In addition, development institutions that exist in local communities in general have not been optimized to channel and accommodate interests, needs and community services in order to increase productivity that is able to provide added value to the business.

While looking at the institutions of the government apparatus at the local level is too burdened with the implementation of programs from the top level of government, so it cannot focus on the service of developing community participation in the process of embodying an advanced and independent society.

According to Kartasasmita (1996) which refers to Chambers' opinion, community empowerment is a concept of economic development that explains social values. this concept reflects the basic paradigm of development that is people centered, participatory, empowering and sustainable. From the definition above, community empowerment is understood as a broader concept than just fulfilling basic human needs. Community empowerment is more interpreted as an effort to make people as sources, actors and who enjoy the results of development. In other words, development from, by and for Indonesian society.

Concretely, community development is pursued through people's economic development (Sumodiningrat, 1998). Meanwhile, people's economic development must begin with efforts to alleviate the population from poverty. Then Sumodiningrat said that community empowerment efforts as mentioned above must at least include five main things, namely financial assistance as venture capital, infrastructure development to support the development of activities, provision of facilities, training for officials and the community and strengthening of community social economic institutions such as assistance provided to the community which must someday be replaced with savings collected from a business surplus.

This background is manifested in the community development approach as follows:

- 1) Optimization of village / kelurahan community development through a community empowerment approach to be able to seize opportunities for business opportunities through the provision of infrastructure and facilities for social capital in the community.
- 2) Strengthening development coordination through the creation of linkages between local institutions in the community.

- 3) Basing on community participation accompanied by an increase in business partnerships, sustainable development management and transparency.

### ***Community Empowerment Approach***

There are several approaches that need to be used in non-formal education which emphasize the empowerment process, among others, which was proposed by S. Kindervatter in Kusnadi (2007: 222) consisting of:

- 1) Community organization, which is a characteristic that aims to activate the community in an effort to improve and change their socio-economic conditions. Things that need to be considered include; (a). The role of participants is involved in group management or assignments; (b) the role of the tutor is only as an intermediary, guide and motivator and facilitator; (c) methods and processes prioritizing problem solving methods, organizing the community as a basic force
- 2) Participatory approaches, namely approaches that emphasize the involvement of each member in all activities, the need to involve leaders, community leaders and local experts
- 3) Education for justice, which is an approach that emphasizes the creation of situations that allow citizens to grow and develop their analysis and have the motivation to participate.

### **B. Community Welfare and the Unitary State of the Republic of Indonesia**

Talking about the welfare of the people and the unitary state of the Republic of Indonesia, we will meet with various theories of development that were born in the 18th or 19th century where at that time every country tried to rise from an economic downturn or political downturn resulting from high corruption again able to become a shield for community development in the future. In addition, the growth of industry as one of the pillars of people's lives at that time became a major part of driving the emergence of new views about the quality of people's lives. Various ideologies flourish and flourish to answer people's anxieties when facing social problems that they have never faced before. The increase in unemployment, due to reduced labor needs as a result of the modernization of the working devices of manufacturing companies in Europe at the time, led to various other social problems that emerged as derivative effects of the birth of the Industrial revolution in England and impacted on the birth of the French revolution, and continuously encouraged the birth the American revolution. Even in the era after World War II ended, the development of the theory of development and the welfare of society developed so tightly. Humans try to answer the anxiety that has been disturbing, related to the quality of people's lives in the world.

Along with the development of people's lives at that time, the term welfare state was born, which appeared to answer the needs of the community about the question of how to build a country that is able to provide services to its people and provide welfare as aspired by every citizen. The state is not only a tool of power and decides to wage war with other nations, but more on how the state can guarantee the lives and rights of life of its citizens to achieve a better level of prosperity.

We need to examine the definition of welfare state, welfare or welfare state. In general, the definition is a country whose government guarantees the implementation of people's welfare. In

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realizing the people's welfare, it must be based on five pillars of state, namely: Democracy (Democracy). Rule of Law, protection of Human Rights (Social Rights), Social Justice (Social Justice) and anti discrimination.

The idea of a developing country welfare system in Indonesia is usually more negative than positive. For example, we often hear that the state welfare system is a wasteful approach, incompatible with economic development, and creates dependence on beneficiaries. As a result, not a few think that this system has met its end, aka no longer practiced in any country. Although this assumption is rarely accompanied by adequate arguments and research. many people become less interested in discussing, and moreover, taking this approach into account.

Talking about how welfare affects the integrity of a country, we can consider several basic concepts of the welfare state itself, including referring to Suharto (2006), notions of welfare contain at least four meanings:

- 1) As a condition of well-being. This understanding usually refers to the term social welfare as a condition for fulfilling material and non-material needs. Prosperous conditions occur when human life is safe and happy because basic needs for nutrition, health, education, shelter, and income can be fulfilled; and when humans get protection from the main risks that threaten their lives.
- 2) As a social service. In the UK, Australia and New Zealand, social services generally include five forms, namely social security, health services, education, housing and personal social services.
- 3) As social benefits, especially in the United States (US), given to poor people. Because most recipients of welfare are poor, disabled, unemployed people, this situation then creates a negative connotation on the term welfare, such as poverty, laziness, dependence, which is actually more accurately referred to as donations.
- 4) As a planned process or effort carried out by individuals, social institutions, communities and government agencies to improve the quality of life (first understanding) through the provision of social services (second understanding) and social benefits (third understanding).

The definition of state welfare cannot be separated from the four definitions of welfare above. Substantially, the welfare of the state includes the first, second, and fourth welfare notions, and wants to erase the negative image in the third sense. In broad outline, the welfare of the state refers to an ideal model of development that is focused on increasing welfare through giving a more important role to the state in providing social services universally and comprehensively to its citizens.

In the UK, the concept of the welfare state is understood as an alternative to the Poor Law which often creates stigma, because it is only intended to provide assistance to poor people (Suharto, 2006). In contrast to the system in the Poor Law, state welfare is focused on the implementation of an institutionalized social protection system for everyone as a reflection of the right of citizenship, on the one hand, and the state obligation, on the other. State welfare is intended to provide social services for all residents - parents and children, men and women, rich and poor,

as well as and wherever possible. He seeks to integrate the source system and provide a service network that can maintain and improve the well-being of citizens fairly and sustainably.

The welfare state is very closely related to social policy which in many countries includes strategies and government efforts to improve the welfare of its citizens, especially through social protection which includes social security (both in the form of social assistance and social insurance), or social safety nets.

## DISCUSSION

Speaking of life quality, it will relate to the main standards of human quality of life that must be used as a reference. Because, if not it will be possible to occur bias in determining the basic framework of the quality of life itself, because quality is a measure that can be understood in one context, but not in a universal framework, so it requires a measure to quantify it. This is the main part in building and developing a comprehensive and sustainable development system.

In general, if we refer to decent living standards according to the Indonesian Minister of Manpower, this includes the following requirements:

- 1) Food & Beverage
- 2) Clothing
- 3) Housing
- 4) Education
- 5) Health
- 6) Transportation
- 7) Recreation and Savings

These needs are determined based on the minimum needs of the standard of living that is needed for Indonesian workers in general, thus it is expected that workers can live properly in accordance with humanitarian standards. This can be one of the benchmarks of decent life that is expected for the people of Indonesia in general, although the needs of the quantity will differ from one region to another. Rural communities, although in some cases still have certain characteristics, but in their basic principles still have the same needs as other humans, this is the basis that even rural communities have the same standard of living as those in other areas, including even in urban areas. .

To understand the problems of the life of rural communities, it is necessary to examine how the patterns of life of communities around the countryside. What is meant by village according to Sutardjo Kartohadikusuma (1964) is a legal entity in which a community of self-government resides.

According to R. Bintarto (1977), the village is an embodiment or unity of geography, social, economy, politics and culture that is contained there (an area) in its relationship and its

reciprocal influence with other regions. Whereas according to Paul H. Landis (1948; 12-13) the village is a population of less than 2,500 people. With the following characteristics:

- 1) Having a life association that knows each other know between thousands of souls.
- 2) There are similar feelings about the preference for habits.
- 3) How to try (economy) is the most common agrarian that is strongly influenced by nature such as: climate, natural conditions, natural resources, while non-agricultural work is secondary.

Rural communities are characterized by the ownership of strong inner feelings of fellow villagers, namely the feeling of every citizen / member of the community who is very strong in essence, that someone feels an inseparable part of the community where life is loved and has a feeling of being willing to sacrifice at any time for the sake of the people or community members, because they think that as a member of the community who love each other respect each other, they have equal responsibility for safety and shared happiness in the community.

The characteristics of rural communities are as follows:

- 1) In rural communities among citizens there is a deeper and more intimate relationship when compared to other rural communities outside their territorial boundaries;
- 2) The life system is generally grouped on a family basis (Gemeinschaft or association).
- 3) Most residents of rural communities live from agriculture. Non-agricultural jobs are part-time jobs which are usually used as free time.
- 4) The community is homogeneous, such as in terms of livelihoods, religion, customs and so on.

Because community members have almost the same basic interests, they always work together to achieve their interests. Such as when setting up houses, wedding party ceremonies, repairing village roads, making waterways and so on, in these cases they will always work together. The forms of cooperation in society are often termed mutual cooperation and help. Mutual cooperation work is now more popular with terms of community service such as repairing roads, waterways, maintaining village security (night patrols) and so on. While there are two kinds of mutual cooperation work (voluntary work), namely:

- a) Collaborative work for jobs that arise from the initiative of the community itself (usually termed from below).
- b) Cooperation for jobs whose initiatives do not arise from the community itself comes from outside (usually originating from above).

The first type of collaboration is usually, really useful for them, while the second type is usually often not understood its usefulness.

The development of rural communities in Indonesia, should properly pay attention to the character of each village, because in principle the character of the life of the village community will be an important part in determining the development program itself. The development

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context and character of people's lives will have an impact on the views and readiness of the community itself to accept the development process.

The feasibility of a development program and the empowerment of rural communities is strongly influenced by the readiness and ability of the community to continue the program in a sustainable manner and rests on the ability of the community itself. No matter how sophisticated the program is built, but without community readiness it will only cause further problems in the life of the community itself. For example the construction of a presidential school that had succeeded in increasing the gross participation rate of the community in education, but along with the development of time, and the increase in the number of schools including private schools, this has caused other problems, namely inequality between one school and another. In fact there is an imbalance in the distribution of educators between urban areas and rural areas. This is a problem, because the subsequent impact is the uneven quality of education graduates themselves. In addition, the distribution of industrial distribution centered in sub-urban areas is also a problem, because in principle the development that does not involve the local community will only become another problem in the life of the community itself. For example, the development of Freeport in Papua which does not directly touch the lives of rural communities there, will only lead to a never-ending gap, especially as the impact of too many foreign workers in the area and is felt to not improve the quality of life of the surrounding community.

The integrity of the Unitary State of the Republic of Indonesia means that Indonesia is a unitary state that has sovereignty, has national goals and stands in full both in its territory, its people or its government. Sovereignty has meaning not only politically and juridically, but sociologically, ecologically and economically. So that people have the ability to develop a series of life activities that are appropriate for humanity and able to actively participate in democratic activities. The strength of a nation's economy is not only related to the ability to build an economic system, but also the ability to develop the life of a nation and state that is able to process and actualize all its potential to achieve overall prosperity and be accountable in a life of mutual respect, respect and justice for all people.

Indonesia, has fulfilled all the prerequisites to become a basis for an independent state. Because, in de jure and de facto terms, Indonesia has had legal and political recognition of its sovereignty base. But the sovereignty side must be built in accordance with the vision and goals of development itself since the beginning of Indonesian independence. Community needs for basic needs which include clothing, food and shelter must be the main priority of development in addition to other development programs. Development must provide opportunities for all people to be able to actualize themselves as other human beings, because the right to a decent life is not limited to advanced citizens, but to all citizens in the world.

Indonesia's ability to develop and develop a life of nation and state that is mutually respectful and equitable can still be developed, as long as all parties are able to contribute to the slightest contribution to the development of the nation and state of Indonesia. The contribution of the able group to the disadvantaged groups is one form of positive contribution to building Indonesia in the future. The framework of the integrity of the NKRI is sovereignty that must be built based on the existing strength of the entire Indonesian nation, along with the existing ecological unity. The integrity of Indonesia cannot be built solely on the basis of mere political

and juridical power, because economic needs are equally urgent with the need for democratic development in Indonesia itself. There is even an anecdote, 'democracy cannot be built on rumbling'. This is only an illustration that basic needs are far more urgent than democracy itself. Communities in the countryside are very likely not to know who the legislative candidates and prospective ministers are in the next cabinet, but they will recognize the flag and in which countries must stand as long as the needs of the right to life can be fulfilled by the country in which they live.

The case in Aji Kuning Village, Nunukan Regency, East Kalimantan, which is located on Sebatik island, proves that the need for democracy and so on will only be number two, after basic needs are met. They prefer to transact in the Malaysia region, because the price of goods is far more complete and cheaper, including when they have to transact and sell their produce. This is the important part of village development in the 3T region, the ideology of the nation and so on can be destroyed if it has to deal with the basic needs of the feasibility of human life itself.

The framework of the Republic of Indonesia can be built, if empowerment and human development are in accordance with the expectations and needs of the community. This is the key to building a democratic system that is just for all Indonesian people. Indonesia's Vision Going forward in 2045 can only be obtained if Indonesian people themselves are able to participate in that vision and feel part of the life of the nation and state within the framework of the Republic of Indonesia, not only being used as a barn for elections and forgotten after getting votes to get seats.

## CONCLUSION

Indonesia's development requires substantial costs, but these costs are far less than the costs of reuniting a divided nation. Indonesia has an enormous diversity of ethnic groups, even one of the largest compound countries in the world. No other country has ethnic diversity like Indonesia. Diversity itself can be an opportunity and opportunity, but it can also be a threat to the survival of the Unitary State of the Republic of Indonesia itself, especially if there are groups of people who feel left alone in the midst of the progress of other national groups.

Empowering rural communities is felt so important to build the framework of the Republic of Indonesia in the future. Because, there are still many Indonesian citizens living in rural areas, especially those included in the 3T area category (remote, disadvantaged and foremost). The need to get a decent life is the most important demand, however the community is a child of the nation who has the same rights to be considered and treated according to their dignity and human dignity. This is the main key to empowering rural communities within the framework of the Unitary Republic of Indonesia, so that Indonesia will continue to be built on the foundation of a nation that is healthy, fair, prosperous and equitable for all the Indonesian people.

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