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## Manifesting the Spirit of “Gotong-Royong” between State Institutions in Maritime Security: An Effort to Regulate and Enforce Law in Indonesia

Article	Abstract
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### INTRODUCTION

President Soekarno articulated “Our geopolitical destiny is maritime” during a meeting held on December 13, 1957, focusing on the Djuanda Declaration ([Madjid, 2015](#)).

Furthermore, Presidential Decree No. 126/2001 established Nusantara Day on the 13<sup>th</sup> of December by President Megawati Soekarnoputri with the aim of commemorating an important moment for Indonesia's marine sovereignty. Later, during the East Asia Summit forum in Naypyidaw, Myanmar, on Thursday, November 13, 2014, President Joko Widodo introduced the marine sector concept of the Global Maritime Fulcrum. Indonesia's attention in the 21<sup>st</sup> century is on the advancement of the maritime sector, as stated by President Joko Widodo (Krisman & Sinaga, 2020). The three Presidents of the Republic of Indonesia mentioned previously focused on Indonesia's maritime interests, including the matter of maritime security.

The primary concerns regarding maritime security pertain to maritime delimitation, Illegal, Unreported and Unregulated (IUU) Fishing, traditional piracy and armed robbery, and acts of terrorism at sea (Wibawa et al., 2020). In the Sulu Sea, the Abu Sayyaf Group uses piracy to raise funds for terrorist operations (Saraswati & Pinatih, 2020). Additionally, Indonesia is grappling with the issue of IUU fishing, which has disastrous economic, social, and environmental impacts. As of 2021, the Ministry of Marine Affairs and Fisheries of the Republic of Indonesia has recorded 92 vessels, both foreign and domestic, that were charged with illegal fishing (Darajati, 2022). Indonesia will face increasingly complex and severe challenges in maritime security as the Indo-Pacific region becomes the focus of global geopolitical and geostrategic centres.

The formation of the Maritime Security Agency (Badan Keamanan Laut/BAKAMLA) in December 2014 was one of the major steps the Indonesian government took in advancing law enforcement, together with security in the maritime sector. Additionally, subsequent to the implementation of Law Number 32 of 2014 regarding Maritime Affairs, BAKAMLA possesses the power to pursue and intercept any form of threat. It also has the power to stop, inspect, arrest, transport, and transfer vessels to the appropriate authorities for legal action. In adherence with Article 63 of Law No. 32/2014, BAKAMLA has extensive jurisdiction in the field of maritime law enforcement and has a solid infrastructure for law enforcement (Kurniaty et al., 2021). Nonetheless, the existence of BAKAMLA does not inherently preclude other maritime security agencies that possess analogous responsibilities. Therefore, BAKAMLA's duties overlap with those of other pre-existing institutions, including the Sea and Coast Guard Unit (Ministry of Transportation), the Water Police, the Indonesian National Police, and the Indonesian Navy (Junef, 2019). These institutions are assigned responsibilities according to their legal bases, which also overlap with one another.

Furthermore, BAKAMLA faces a shortage of patrol vessels, which hinders its operations. The fleet comprises only 225 vessels of varying types and operational capabilities. Additionally, the agency must contend with overlapping authorities, regulations, and sectoral conflicts of interest (Slamet et al., 2020). In these circumstances, BAKAMLA encounters difficulties in efficiently executing its statutory execution responsibilities to ensure safety and security in Indonesia's waterways. Consequently, the transition from a multi-agent to a single-agent law enforcement approach at sea has not successfully materialized and requires further evaluation to strengthen the framework. Given the geographical conditions in Indonesia, it is challenging to depend on a singular institutional system to guard every corner of the state's territorial waters, leaving potential gaps for law and sovereignty violations. Therefore, resolving this institutional problem requires the creation of integrated cooperation and clear lines of coordination between institutions with authority in the field of maritime security.

Therefore, in order to make Indonesia an advanced and robust maritime axis based on national interest, it is crucial to cooperate both nationally and regionally (Medina, 2023). In this way, Indonesia can become a sovereign and independent country on the basis of the

gotong-royong spirit (collaboration). During Sukarno's presidency from 1945 to 1966, Indonesia was regarded as one of the strongest countries in the Southern Hemisphere. It prioritized self-respect, honour, dignity, national defence, and security (Manurung, 2018).

The researcher has a strong intention to complement the thoughts of previous research on maritime security in Indonesia. Aria Cakra Wibawa et. al examined three maritime security issues: maritime delimitation, piracy, and illegal fishing. The research determined that current maritime security policies, particularly those addressing illegal fishing and pirate activity, require reassessment and modification to align with international legislation as well as legal systems for effective implementation (Wibawa et al., 2020). In addition, the findings of Rika Kurniaty et al. indicate that BAKAMLA possesses the power to pursue, stop, inspect, arrest, and bring and turn over ships to the appropriate authorized agencies for further legal proceedings. In addition, BAKAMLA can integrate information systems for security and safety.

Nevertheless, the existence of BAKAMLA does not necessarily obviate or remove the need for other institutions to perform the same function (Kurniaty et al., 2021). Suradi Agung Slamet et.al also conducted research on the efficacy of the Indonesian Marine Security Agency (BAKAMLA) in enforcing prosecution duties inside Indonesian maritime territories. This study reveals that the Marine Security Agency has not effectively enforced laws in the sea waters of Indonesia due to the intricate demands and challenges to guarantee safe and secure operation of the Indonesian maritime domain, both regarding geography and the types of crimes at sea (Slamet et al., 2020).

This research aims to investigate the potential for gotong-royong among maritime security organizations and regulations. The objective is to identify solutions to address overlapping authority and legislative conflicts between institutions. Furthermore, this study aims to explore alternative measures to strengthen the populist-based marine security system, promoting national unity and safeguarding the sovereignty and laws of the Republic of Indonesia against diverse maritime challenges.

Apart from the focus of this research, several factors make it significant. Firstly, Indonesia boasts enormous marine potential, including a rich array of biological resources and strategic sea transportation routes. Unfortunately, this potential is directly proportional to the threats that could harm the sea, such as human trafficking, slavery, illegal fishing, ship hijacking, and terrorism. However, the maritime security system established in Indonesia has not effectively prevented these threats because of various issues discovered in previous studies. Secondly, the spirit of gotong-royong, which is the essence of Pancasila, is diminishing in today's society. Therefore, gotong-royong should be the guiding principle in establishing a robust maritime security system in Indonesia, as it embodies the spirit of the country's founding fathers who sought to build a dignified, independent, and strong nation

## RESEARCH METHOD

In order to scrutinize those questions, this study employed the normative juridical research methods to examine alternative paradigms that better elucidate legal phenomena and their connection to the maritime security system. The interpretivism and critical paradigms encompass numerous theoretical and methodological perspectives in the social sciences and humanities, including "pure" legal research methods that rely on textual analysis (Irianto, 2012).

This study employed an interpretivism paradigm based on hermeneutics, which centres on analysing texts, such as laws and regulations. As such, it yielded a comprehensive comprehension of the significance of gotong-royong and the maritime security system,

coalescing into a single entity when researchers correlate the constituent parts of gotong-royong and the maritime security principle. This way, researchers drew meaning and coherence from the interconnected components of the text.

## ANALYSIS AND DISCUSSION

### **The Lack of Gotong-Royong Spirit in Indonesia's Maritime Security System**

#### **1. The Spirit of Gotong-Royong as the Essence of Pancasila**

Indonesia is a pluralistic country with extensive cultural diversity. It is a nation of great richness and diversity, with diverse ethnic groups and rich regional nuances. The Indonesian people require a shared vision for life and a national character that presents their unique attributes as a nation. This will allow for clear recognition and understanding by other nations. Therefore, a nation must have a distinct national character from other countries to attain justice and thrive in civilization. The development of a national character is expected to revive awareness within each community, emphasizing their role as social beings ([Hartini & Cahyati, 2022](#)). This gift of diversity has been present among Indonesian people even before the nation was united as an independent state.

Examining Indonesia's history reveals that it is a country with diverse ethnic backgrounds that has resulted in a unique cultural atmosphere. The principle of collectivism, specifically the Pancasila ideology, is vital in promoting unity among Indonesians. Pancasila's outlook is based on a well-balanced and harmonious lifestyle, and it can prevent the division of the Indonesian nation. This concept fosters diverse life patterns within a united framework. As such, Pancasila serves as the foundation of the state, regulating ideology, perspective, and moral principles that Indonesian citizens must internalize to attain independence. These universal values, originating from Indonesian culture, have timeless basic principles ([Octavian, 2018](#)). One of the core values of Pancasila that is important for the Indonesian people to uphold is gotong-royong.

The principles of Pancasila have been codified in the preamble of the 1945 Constitution of the Republic of Indonesia, which serves as the foundational document for achieving the nation's ideals and maintaining its independence. The Constitution of the Republic of Indonesia serves as the foundational document for the nation, encompassing all aspects of the state, including the implementation of institutional authority and its relationship with society. Consequently, the principles of Pancasila and the constitutional framework of the nation are inextricably intertwined in the realm of statecraft. The Constitution meticulously delineates the principles of the Five Principles in the form of specific laws and regulations.

The basic values of Pancasila are both philosophical and practical. Philosophically, these values are systematic and logical, providing a framework for human understanding of the universe, the Creator, human beings, the meaning of life, society, nation, and state. Practically, Pancasila is a way of life that embodies a system of values and beliefs, offering extensive guidance on various aspects of Indonesian life ([Widisuseno, 2014](#)). The five moral values outlined in Pancasila are a reflection of National Identity as a dignity inherent in every citizen of the Republic of Indonesia ([Shofiana, 2015](#)). The philosophical teachings have greatly impacted the minds of Indonesians, shaping their perspectives on life, society, and governance.

Indonesian society prioritizes solidarity and cooperation, guided by Pancasila as the nation's life philosophy ([Dewantara, 2017](#)). The principle of gotong-royong, communal living and working, fosters kinship, mutual support, social security, and shared responsibility for communal life. This behaviour has been deeply ingrained in Indonesian

culture since ancient times and is still characteristic of the Indonesian people today. There is a clear causal relationship between the behaviour of the community and the practice of cooperation. Gotong-royong has been an integral part of Indonesian society for an extended period. It has developed into an inseparable aspect of Indonesian life, emerging from the community's conduct. The altruistic social disposition of individuals to alleviate workload results in a sense of unity (Permana & Mursidi, 2020). Sukarno considered cooperation to be crucial for Indonesia's nation-building cultural legitimacy, and its importance must be evaluated objectively (Endro, 2016).

President Sukarno reduced Pancasila to one word, gotong-royong. Gotong-royong is the essence obtained from Sukarno's process of squeezing Pancasila's content in his speech. President Sukarno delivered a speech alluding to the value of gotong-royong on June 1, 1945, as follows (Marhayati, 2021):

"...if I squeeze the five into three, and the three into one, then I get one genuine Indonesian word, namely the word "gotong royong". The Indonesian state that we establish must be a state of gotong royong. "Gotong royong" is a dynamic concept, more dynamic than "*kekeluargaan*" (kinship). *Kekeluargaan* is a static notion, but gotong royong describes one effort, one charity, one work, a collective toil, a collective squeeze of sweat, a collective helping struggle. The charity of all is for the benefit of all, the sweat of all is for the benefit of all. *Holupis-kuntu-baris* (Java philosophy means togetherness) for the common good is gotong royong."

According to Sukarno, the formation of the Indonesian state was motivated not only by a desire for political independence resulting from colonial oppression but also by a shared aspiration for collaborative efforts towards prosperity. In his speech, Sukarno emphasized gotong-royong as the fundamental principle of both the Indonesian state and nation.

The principle of gotong royong is the foundation of the Indonesian philosophy and worldview. It is related to the essence of values such as divinity, deliberation, consensus, kinship, justice, and tolerance (humanity) (Effendi, 2016). The practice and spirit of gotong-royong is the embodiment of the five precepts of Pancasila and the attitudes, words, and actions of every Indonesian citizen in social life. For instance, belief in God Almighty is a fundamental spiritual aspect in the life of every Indonesian citizen. The first precept of Pancasila recognizes the existence and role of God in society, reflecting the diversity of ethnicity, race, culture, and local traditions of Indonesian society. Indonesia's identity is based on religious values that emphasize brotherhood, solidarity, and cooperation. These values are essential for ethical behaviour and social action (Mulyatno, 2022). The Precept of Belief in One God is the "spirit" as well as the foundation of the other four precepts (Octavian, 2018).

Meanwhile, the second precept of Pancasila upholds the value of gotong-royong and respect for individual dignity in daily life, aiming to realize a multidimensionally just and prosperous society (Mulyatno, 2022). This precept emphasizes the importance of humanity, highlighting the need for just and civilized behaviour that respects justice, human dignity, and God's creation. The nation's mindset of gotong-royong and tolerance is bolstered by upholding high moral values and a shared goal of advancing society (Octavian, 2018). By enacting this second principle, obstacles and hazards that could destabilize the nation can be collectively addressed by emphasizing equity and compassion in the endeavor of justice.

The practice of gotong-royong promotes unity in diversity, which is a hallmark of Indonesia that every generation embraces. The third precept emphasizes Indonesia's unity, providing a foundation for gotong-royong to show respect for every individual as a creature of God with dignity in unity. Meanwhile, the fourth precept forms the fundamental principle



for implementing gotong-royong in the decision-making process involving all citizens. Dialogue helps appreciate and practice Pancasila's values in everyday life. That acknowledges and analyzes heterogeneity throughout individual and collective circumstances, regional customs, dialects, ethnicities, ethnic groups, tenets, and figurative representations throughout the Indonesian archipelago (Na'imah et al., 2017). The Constitution calls for the establishment of a democratic state with full sovereignty vested in the people. The fourth precept of Pancasila is the guiding principle for Indonesian democracy (Octavian, 2018).

The system of gotong-royong fosters fairness among Indonesian citizens, which is in line with the fifth precept of Pancasila. The state must impartially treat all individuals without discrimination. The principle of social justice for Indonesians forms a prerequisite for the development of the nation and the state. Justice, in terms of regulations, policies, actions, and impartial treatment of the people, can enable the community to deliberate freely and achieve consensus to solve problems. A fair system facilitates the nation to unify its forces and attain dignified prosperity. By implementing gotong-royong, the principles of Pancasila will increasingly thrive and become a reality in the nation and the state's life. The concept of gotong-royong holds immense significance in social life (Permana & Mursidi, 2020).

Gotong-royong should be emphasized across various aspects of life, including within the realm of government affairs. Amidst challenges to national unity in diversity, preserving the tradition of communal living and working together is crucial. This is because gotong-royong embodies the social wisdom and intelligence of Indonesian society when confronting adversity (Subagyo, 2012). Especially in this era of modernization and globalization, Indonesia, being the largest archipelago, is susceptible to various threats, including those to its marine territory. The Indonesian people need to work together to preserve their territorial sovereignty and abundant natural resources.

## 2. Maritime Security System in Indonesia

Maritime security entails preventive and law enforcement measures to safeguard maritime zones from unlawful activities or threats targeted at law enforcement, which includes both civilian and military personnel, as well as defence operations, like naval forces (Sagena, 2013). While there is no commonly recognized standard for the definition of maritime security, some contend that it should be differentiated from maritime safety. Maritime security entails proactive and reactive measures implemented to protect the marine sector from threats and deliberate illegal activities. Conversely, maritime safety encompasses preventative and proactive strategies designed to safeguard the maritime domain from accidental or natural threats, harm, environmental degradation, hazards, or losses, with the objective of minimizing their effects. Therefore, it is proposed that the essential components of maritime security encompass prophylactic and reactionary initiatives, aimed at the enforcement of laws as both a public as well as military commitment, together with defense operations as a military imperative, particularly within this environment, a naval necessity (Wibawa et al., 2020).

Simultaneously, the International Maritime Organization (IMO) distinguishes between maritime safety and security. Maritime security endeavors to avert or diminish maritime-related incidents resulting from inferior boats, inadequately trained staff, or operational mistakes. It seeks to safeguard against deliberate and illegal actions occurring at sea (Astawa et al., 2023). Essentially, the significant difference lies between hazards and risks caused by humans versus those that are accidental.

Maritime security comprises two interrelated dimensions: sovereignty enforcement and law enforcement. These dimensions are enforced by national and international legal instruments within a state's jurisdiction ([Arletiko, 2017](#)). Indonesia has passed 21 laws to ensure maritime security, as revealed in the author's limited search. The laws are as follows:

1. Law Number 1 of 1973 regarding the Indonesian Continental Shelf;
2. Law Number 5 of 1983 concerning Indonesia's Exclusive Economic Zone;
3. Law Number 17 of 1985 regarding ratifying the United Nations Convention on the Law of the Sea (UNCLOS) 1982;
4. Law Number 5 of 1990 on the Conservation of Living Natural Resources and their Ecosystems;
5. Law Number 6 of 2011 on Immigration;
6. Law Number 16 of 1992 on the Quarantine of Animals, Fish and Plants;
7. Law Number 6 of 1996 on Indonesian Waters;
8. Law Number 17 of 2006 on the Amendment to Law Number 10 of 1995 on Customs;
9. Law Number 32 of 2009 on Environmental Protection and Management;
10. Law Number 22 of 2001 on Oil and Gas;
11. Law Number 2 of 2002 on the Indonesian National Police;
12. Law Number 45 of 2009 on the Amendments to Law Number 31 of 2004 on Fisheries;
13. Law Number 12 of 2008 on the Second Amendment to Law Number 32 of 2004 on the Local Government;
14. Law Number 34 of 2004 on the Indonesian National Army;
15. Law Number 26 of 2007 on Spatial Planning;
16. Law Number 1 of 2014 on the Amendment to Law Number 27 of 2007 on the Management of Coastal Areas and Small Islands;
17. Law Number 17 of 2008 on Shipping;
18. Law Number 3 of 2002 on National Defense;
19. Law Number 39 of 2007 on Customs Duty;
20. Law Number 32 of 2014 on Maritime Affairs;
21. Law Number 16 of 2023 on the Continental Shelf.

National maritime security has not been fully optimized due to the fragmentation of scattered maritime security laws ([Aryani, 2021](#)). Currently, Indonesia lacks a national legal instrument specifically regulating maritime security ([Puspitawati, 2017](#)). Hence, a solid legal framework is necessary for Indonesia to regulate maritime security specifically.

The government proactively addressed this potential issue through the enactment of the Maritime Security Law, a legislation explicitly aimed at regulating maritime security. This legislation governs the general provisions and definitions of the security system, objectives, functions, scope, threat types, organization, elements, management, and countermeasures for peacetime and wartime threats. It delineates the responsibilities, powers, collaboration, and partnership among maritime entities, global partnership, oversight, funding, and any other pertinent issues regarding the marine security framework ([Darajati, 2022](#)).

In addition to regulatory concerns, Indonesia features a significant number of maritime agencies and bodies compared to other nations, with a total of thirteen law enforcement organizations dedicated to the maritime domain. Of the agencies mentioned above, six (6) have a patrol task force at sea, while seven (7) other law enforcement agencies lack such a task force ([Wulansari, 2014](#)). Unfortunately, maritime security remains suboptimal due to variations in strategies, policies, infrastructure, and human resources among the various agencies and ministries. Integration and unified command and control are lacking among

these organizations. The following presents a concise overview of the authorities of the Ministries/Agencies involved (Aryani, 2021):

- a. The Navy is responsible for upholding the territorial security, defense, and sovereignty of the Republic of Indonesia at sea, both internally and externally.
- b. The Directorate of Water Police, Indonesian National Police, is tasked with investigating crimes committed in Indonesian waters.
- c. The Directorate General of Marine Resources and Fisheries Supervision, under the authority of the Ministry of Marine Affairs and Fisheries, is responsible for investigating cases related to marine resources and fisheries.
- d. The Directorate General of Sea Transportation, Ministry of Transportation, oversees the coast guard and law enforcement in marine areas.
- e. The Ministry of Tourism and Creative Economy is responsible for supervising cultural heritage objects, tourist safety, environmental sustainability, quality, and shipwrecked cargo objects.
- f. BAKAMLA serves as a national coordinating agency to enhance the alignment of surveillance and law enforcement efforts in marine waters across Indonesia.

Therefore, it is expected that conflicts and power struggles may arise among different agencies during the implementation process, as well as competition between agencies or institutions within the same sector. The situation remains unresolved due to the lack of uniformity among entities authorized to oversee marine security (Darajati, 2022).

In Indonesia's maritime history, a coordinative system was used for maritime security (Wulansari, 2014). Nevertheless, the establishment of BAKAMLA, which was tasked with coordinating the functions and duties of each authority, has not met the anticipated results. The coordination of sea-based fisheries investigation operations is currently not optimal, leading to the accumulation of patrol vessels from the three agencies (the Indonesian National Police, the Ministry of Maritime and Fisheries Affairs, and the Indonesian Navy) in specific areas. Furthermore, the structure of marine security facilities and infrastructure is sector-based, leading to overlapping of these resources within the same surveillance area. This results in inefficiencies in budget allocation (Aryani, 2021).

The overlapping authorities and facilities, as well as sectoral egos exhibited by authorities in the sea area, result from a lack of cooperation. According to Article 7, Paragraph (1) of Law No. 34/2004, the Indonesian Navy has been assigned to uphold state sovereignty and preserve the territorial integrity of the Republic of Indonesia based on Pancasila and the 1945 Indonesian Constitution. Therefore, Indonesia needs to change from a coordinative maritime security system to a gotong-royong maritime security system that prioritizes collaboration between authorities.

Moreover, as Indonesia has yet to formulate a national legal framework explicitly governing maritime security, it is essential to examine the practices of other nations that possess a singular legal instrument fully addressing maritime security. Australia possesses a national framework for maritime security referred to as the Guide to Australian Maritime Security Arrangements (GAMSA). GAMSA is a comprehensive multi-agency document that regulates various maritime threats and countermeasures, while assigning responsibility for specific threats to designated institutions. This kind of arrangement is not present in Indonesia. Primary and secondary institutions are clearly distinguished under the provisions of GAMSA. Secondary institutions provide advice and policies for managing specific maritime threats, while primary institutions handle mechanisms for dealing with these threats (Puspitawati, 2017). The system developed in Australia can be classified as a collaborative



maritime security system, as there is a distinct division of tasks among the multiple agencies working towards a common goal of securing Australia's maritime environment.

Tadjuddin Noer Effendi posits that upholding the spirit of gotong-royong as social capital facilitates the attainment of shared objectives. In contrast, the absence of gotong-royong, which is integral to social capital, as a guiding principle for the community impairs social energy and obstructs the realization of collective goals (Effendi, 2016). In this way, gotong-royong serves as a powerful collective motivator for achieving common goals. In this context, Bakir Ihsan argues that gotong-royong is an embodiment of trust and synergy of shared values aimed at achieving collective objectives. Gotong-royong represents active involvement in addressing common issues as a sign of people's togetherness (Ihsan, 2018). Therefore, in efforts to reinforce Indonesia's marine security system, all responsible authorities should trust and coordinate with each other. This mechanism will be more effective if each institution collaborates to fulfill its respective responsibilities towards achieving the collective goal of enhancing marine security in Indonesia.

### **A Maritime Security System Based on the Spirit of Gotong-Royong: An Effort to Strengthen Law Enforcement**

#### **1. Involvement of Coastal Communities as A Support Force for Maritime Security**

According to the 1982 UN Convention on the Law of the Sea, Indonesia is categorized as an archipelago consisting of 17,504 islands with about two-thirds of its land area covered by water. Indonesia has the largest archipelago in the world and the second-longest coastline in the world, which provides abundant marine resources. However, more significant efforts are needed to optimally manage this wealth and improve the welfare of the population (Listiyono et al., 2019).

The frequent commission of illegal activities such as illegal fishing, goods smuggling, narcotics and oil trafficking, piracy, armed robbery, terrorism, and human trafficking in Indonesia's maritime territory reflects the ineffectiveness of the state's maritime security system, resulting in a multitude of adverse consequences. This condition persists due to the lack of harmonious integration among authorities responsible for maritime security, the absence of a robust legal framework, and suboptimal marine security infrastructure (Darajati, 2022). Therefore, Indonesia should further reinforce its maritime security system by implementing specific regulations, such as granting multi-agency cooperation with authorized power, while also empowering coastal or indigenous communities to help maintain maritime security.

Indonesia is geographically distinctive, with a vast majority of its territory comprising water and a lengthy coastline. In addition to the inadequate personnel of the sea authorities and budget constraints, the authorities alone are not sufficient to ensure security in Indonesia's vast marine territory. Coastal communities can be empowered as responsible authorities to provide reports on illegal actions that occur in the surrounding sea to the authorities that have been established as law enforcers of maritime security. However, of course, community empowerment must be strengthened by increasing the community's capacity to maintain maritime security.

If embraced by the community, communal cooperation, known as gotong-royong, could greatly aid in nation-building. This culture is deeply rooted in Indonesian society and permeates all facets of national life. Gotong-royong's principles hold significant potential to contribute to the nation's realization of its goals and aspirations, notably the enhancement of societal welfare (Hartini & Cahyati, 2022).

Capacity building can be achieved through a state defence program designed for coastal communities. This program helps coastal communities understand the significance of maintaining maritime security. The active participation of coastal communities in protecting marine security is consistent with the national defense system, a holistic framework that includes everyone in the community, areas, and national resources. This organized structure, coordinated and controlled by the government, guarantees state sovereignty and protects the sovereignty and territoriality of the Republic of Indonesia, while simultaneously defending the nation from diverse potential security risks (Fatimah dkk al., 2021).

The issue of state defence and conscription has been confirmed in Article 27, paragraph (3), and Article 30, paragraphs (1) and (2) of the Indonesian Constitution. These articles substantiate the notion that every citizen possesses both the right and the obligation to engage in the defense of the nation. Meanwhile, Article 30 paragraph (2) explains that state defence and security efforts are carried out through a universal people's defence and security system by the Indonesian National Army and the Indonesian National Police, as the main force and the people, as a supporting force. State defense efforts encompass a range of forms of participation, both military (e.g., enlistment in the TNI) and non-military (e.g., engagement in social activities that bolster state resilience). Therefore, coastal communities can be empowered and equipped with defence literacy to be involved in maintaining maritime security.

This strategy promotes maritime understanding throughout the society, along with the government, to guide Indonesia's development in the maritime domain. It is looking for improvements in human resource capability through a marine-focused strategy as a result of advancing marine scientific and technological advances. Additionally, the policy emphasizes the importance of managing the national sea area to safeguard sovereignty and prosperity. Ultimately, it seeks to enhance the ethical and efficient use of the marine environment in order to create a cohesive and integrated marine economy. Maritime security is a component of maritime legislation, integral to the national defense and security stability framework (Darajati, 2022).

## 2. Advancing International Collaboration for Indonesian Maritime Security

In addition to the requirement for specific regulations and collaboration among multiple agencies concerning maritime security issues, international cooperation aims to enhance the maritime security system in Indonesia. This is noteworthy given the country's geographical location. Indonesia, located between two continents (Asia and Australia) and two oceans (Indian and Pacific), is a Southeast Asian country situated on the equator (Listiyono et al., 2019). Indonesia's strategic location as a crossroads for trade and sea transportation poses a high risk for illegal activities that can threaten its maritime security. Indonesia borders the seas of Malaysia, Singapore, Vietnam, the Philippines, Palau, Papua New Guinea, Australia, Timor Leste, India, and Thailand. These neighbouring countries can collaborate (gotong-royong) as partners to uphold regional maritime security.

Indonesia can also carry out regional and global cooperation in dispelling potential threats to regional seas, for example, such as the cooperation that has been built under the auspices of ASEAN in response to the status of Southeast Asian waters included in the category of the most dangerous areas in terms of maritime security, especially piracy and terrorism. These include the establishment of the ASEAN Regional Forum (ARF) and the ASEAN Maritime Forum (AMF). Although the ARF was established under the auspices of the IMO, ARF members do not only come from ASEAN member states. The ARF consists of 27 member states, which include 10 ASEAN member states, 10 ASEAN dialog partners, which include Australia, Canada, China, the European Union, India, Japan, New Zealand,

South Korea, Russia, and the United States, one ASEAN observer state, Papua New Guinea, as well as North Korea, Mongolia, Pakistan, Timor Leste, Bangladesh, and Sri Lanka (Puspitawati, 2017).

The ARF aims to harmonize measures to ensure regional stability. However, the instrument is merely a declaration of ARF member states' willingness to cooperate further to counter piracy and armed robbery at sea, without specifying any detailed mechanism for cooperation. Additionally, the instrument does not prescribe any obligations to be undertaken. Therefore, cooperation remains voluntary despite the agreement to do so (Puspitawati, 2017).

The ARF does not address maritime security issues, whereas the AMF serves as a platform to deliberate and propose solutions to maritime security hazards (Keliat, 2009). Although the precise boundaries and nature of maritime threats remain ambiguous, the AMF encompasses piracy, armed robbery at sea, marine pollution, human trafficking, and drug smuggling within its definition (Puspitawati, 2017). In addition, there are no explicit obligations mentioned; therefore, although the parties have agreed to cooperate, the cooperation remains voluntary.

The value of gotong-royong encompasses the values needed to build the nation's character, including togetherness, kinship, justice, responsibility, volunteerism, socialization, helping, active participation of every member of society, and unity in both individual and communal life. Because humans do not live in isolation, they exist in diverse and pluralistic societies and surroundings. Community cooperation, or gotong royong, is a defining characteristic of Indonesian society and its national culture. This unique culture emphasizes tolerance and mutual respect, traits that have earned praise from other nations. The spirit of gotong royong is a noble value derived from Pancasila, which shapes the identity of the Indonesian nation (Hartini & Cahyati, 2022).

The world view of God, nature, and humanity in Indonesia, as espoused by Pancasila, has firmly enmeshed itself in the daily lives of Indonesian people (Atmoredjo, 2022). While Pancasila's values are uniquely Indonesian, they possess objective universality (Atmoredjo, 2021). Therefore, the essence of Pancasila, known as gotong-royong, can be expressed in various contexts of social life, politics, and government.

## CONCLUSION

The spirit of gotong-royong has not been well manifested in maritime security authorities in Indonesia. This can be seen through the phenomenon of overlapping authority, sectoral ego, and lack of clear coordination and disintegration between each authority as a maritime security law enforcement agency. Meanwhile, by actualizing the values of gotong-royong, these authorities can collaborate voluntarily, helping each other create maritime security in Indonesia.

Increasing the capacity of coastal communities to maintain maritime security is the first step in reinforcing the maritime defense framework. This can be accomplished through the enthusiastic involvement of coastal communities. The state defence program can facilitate capacity building. Fostering maritime insights for both coastal communities and the government, as well as state defence programs specific to the community, can promote marine-oriented development in Indonesia. This national defense program is the right of all Indonesian citizens to participate in national defense efforts to achieve national security and resilience, as stipulated in Article 27 (3) and Article 30 (1) of the 1945 Constitution. Furthermore, Indonesia can enhance maritime security by seeking regional and global collaborations to mitigate potential risks to the regional seas. International partnerships demonstrate the universality of gotong-royong.

## AUTHORS CONTRIBUTION

Muhammad Insan Tarigan as the primary contributor to this article, oversaw the research activities, including data collection, organization, and the composition of the report and manuscript. Raisha Hafandi and Dani Amran Hakim contributed to the creation of this article as co-authors. Their contributions included collecting data, conducting a literature review, and co-authoring the report, which the main author primarily drafted.

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