Strengthening Civic Unity Through Effectiveness of The Four Pillars Socialization Program in Indonesia

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ABSTRACT

The persistent challenges of social fragmentation in Indonesia, particularly those rooted in ethnicity, religion, race, and inter-group (SARA) issues, highlight the urgency of reinforcing national values. To address this, the People's Consultative Assembly of the Republic of Indonesia (MPR RI) initiated the Four Pillars Socialization Program, encompassing Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Unity in Diversity. This study aims to evaluate the effectiveness of the program in strengthening civic unity and minimizing divisive sentiments. A qualitative approach with a descriptive-analytical design was employed, involving purposively selected participants consisting of community members, local leaders, and program facilitators. Data were collected through semi-structured interviews, program documents, and observations, while thematic analysis guided interpretation. The research applied the effectiveness framework of Kettner, Moroney, and Martin, which includes five indicators: Effort, Cost Efficiency, Results, Cost Effectiveness, and Impact. The findings reveal that while program efforts and coverage are extensive, cost efficiency and long-term impact remain inconsistent due to uneven resource allocation and the absence of systematic follow-up. Nevertheless, participants reported enhanced awareness of national values and greater civic enthusiasm. The study concludes that although the Four Pillars Socialization Program has strengthened short-term civic unity, its long-term sustainability requires continuous evaluation, cost adjustments, and integration with educational and cultural initiatives. These insights provide strategic implications for policymakers to refine civic education and counter SARA-related conflicts.

INTRODUCTION

Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika are all united in a common concept called the Four Pillars of National and State Life or the Four Pillars of the MPR RI. In the book of Socialization Materials for the Four Pillars of the MPR RI (2023) (Chumaeson et al., 2020), it is explained that the Four Pillars of Nationality are the pillars of support, foundation, the main thing, or the parent, the strong support (main pillar) so that the Indonesian people feel comfortable, safe, peaceful and prosperous and are protected from various kinds of disturbances and disasters. Pillars are pillars of support or reinforcement for a building so that it can stand firmly, if the pillars are fragile, the building will easily collapse, as is the case with the Indonesian state. The mention of the Four Pillars of the MPR RI does not mean that the four pillars have the same or equal position. Each pillar has a different level, function and context. In principle, Pancasila as the National Ideology and the Foundation of the State, its position is above the other three pillars (Jumansyah et al., 2022).

Currently, the unity of the nation is easily shaken. Issues of Tribe, Religion, Race, and Inter-group (SARA) and socio-cultural conflicts are exacerbated due to the lack of under-standing of the pillars of nationality. Some people cannot accept differences with an open heart. Instead of respecting

each other as part of Indonesian citizens, what happens is that they prioritize each other's egos.

From data from the Directorate General of National Unity and Politics of the Ministry of Home Affairs (Kesbangpol Kemendagri), it is known that between the period 1997-2004, there were 3,600 conflicts with at least 10,700 victims, not including the conflicts in Aceh, Maluku and Papua. In 2015, the National Human Rights Commission (Komnas HAM) also recorded more than 100 cases related to ethnicity, religion, race, and inter-group (SARA) occurred within a one-year period of the Joko Widodo and Jusuf Kalla (Jokowi-JK) administration. Some of the most prominent cases include the attack on a mosque in Tolikara, Papua on July 17, 2015. It is suspected that the congregation of the Indonesian Gospel Church (GIDI) Tolikara came and threw stones at them during the seventh takbir in the first rakaat of the Eid prayer. The mosque was burned down by the masses. As a result of the incident, dozens of people suffered burns and others were evacuated. In addition to the mosque in Tolikara that was burned, houses and market stalls also suffered a similar fate. The goods inside were also looted by the masses (M. F. Hastangka, 2020).

Next, on July 20, 2015, there were two church burnings in Central Java, namely the Indonesian Baptist Church in Saman, Bantul and the Javanese Christian Church (GKJ) in Tlepok Village, Purworejo. On October 13, 2015, a church burning occurred in Aceh Singkil Regency, Aceh. This incident was

triggered by the burning of a house that was considered not to have a permit to be used as a place of worship. The clash occurred between a group calling themselves the Aceh Singkil Islamic Youth Movement and residents of Dangguran Village, Gunung Meriah District, Aceh Singkil Regency. The riot began when a group of people tried to break through the guard barricade to a building called the HKI Church in Dangguran Hamlet, Kuta Lerangan Village, Simpang District.

The SARA issue case also occurred in DKI Jakarta during the 2017 DKI Jakarta Pilkada. The SARA issue began when Basuki Tjahaja Purnama or Ahok as the Governor of DKI Jakarta at that time was making a working visit to Pramuka Island, Seribu Islands Administrative Regency on September 30, 2016. On that occasion, Ahok gave a speech in front of the residents of Pramuka Island by mentioning Surah Al-Maidah verse 51 which provoked a pro and con reaction from the public. Most Muslims were angry because they felt that Surah Al-Maidah verse 51 had been blasphemed by Ahok in that speech. The case developed in such a way that it attracted the attention of the wider community, not only in Jakarta which was holding the Pilkada, but also most of the Indonesian people. As a result, the contestation of the DKI Jakarta Pilkada in 2017 was colored by SARA issues.

With the diversity of primordial bond backgrounds, issues concerning ethnicity, religion, race, and inter-group (SARA) are issues that are still often the main triggers of conflicts throughout Indonesia. SARA conflicts themselves are conflicts that occur due to actions involving violence, discrimination and harassment and are based on self-identity and group (Chandra & Syakurah, 2020; Hidayat et al., 2020). According to Nugraha et al. (2023), this conflict usually arises due to development inequality, injustice, socio-economic disparities, and uncontrolled dynamics of political life. Efforts to minimize the prevention of SARA conflicts and increase public order and security must be synergistic and fully supported by the role of the state.

In fact, SARA issues should no longer be a topic of debate in Indonesia, because the founders of the Indonesian nation have long formulated and become a common agreement, that diversity is the wealth of the Indonesian nation, even becoming the main element in the formation of the Indonesian state and establishing it as the foundation and legal basis. Pancasila as the basis of the state and national ideology, the 1945 Constitution of the Unitary State of the Republic of Indonesia (NKRI) as the constitutional basis, NKRI as a unifying vessel for the nation, basic principles, laws, and non-negotiable prices, and Bhinneka Tunggal Ika as the unifying spirit of the unity of the Indonesian people which is used as a motto to achieve the common goals of the Indonesian State (Rajagukguk et al., 2022). The differences in entities within the Indonesian nation must be understood positively that differences in terms of ethnicity, religion, race, language, customs and others must be directed as a synergy that is mutually dependent, needs each other and actually becomes an attraction towards cooperation, towards a more harmonious resultant as a civilized nation (Jumansyah et al., 2022).

The four things that are the basis and guidelines for living side by side in diversity are summarized in what is called the "Four Pillars of National and State Life" which consist of Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika. In Chumaeson et al. (2020) it is explained that the first pillar, Pancasila, as the basis of the state and national ideology brings the logical consequence that the values of Pancasila are used as the main foundation, the

fundamental foundation for the implementation of the Indonesian state. In the development paradigm in Indonesia, the essence of the position of Pancasila contains a consequence that in all aspects of national development, it must be based on the values of Pancasila, both aspects of political development, economic development and social development (Toruan et al., 2020).

The 1945 Constitution is the second pillar in national and state life. In the 1945 Constitution, the State Objectives stated in the Preamble to the 1945 Constitution are "To protect the entire nation and all of Indonesia's blood" this is the State's objective The formulation "To advance public welfare, to educate the nation's life" this is the objective of the material legal State, which as a whole is a special or national objective. The Republic of Indonesia as the third pillar was born from the sacrifice of millions of souls and bodies of the nation's fighters who were determined to maintain the integrity of the nation. Therefore, the Republic of Indonesia is a basic principle, law, and non-negotiable. The fourth pillar in the life of the Indonesian nation and state is Bhinneka Tunggal Ika. Bhinneka Tunggal Ika is the motto or slogan of Indonesia. Different but still one" which means that even though the Indonesian nation has different backgrounds in terms of ethnicity, religion, and nation, it is the Indonesian nation (Agustian & Salfutra, 2022).

However it should be underlined that SARA issues are closely related to a good understanding of diversity and must be implemented in the curriculum of formal and non-formal education, one of which is the Socialization of the Four Pillars of National and State Life. The urgency of holding the Socialization of the Four Pillars is increasing, and may even have to be better than the implementation in previous years due to the stronger challenges that the country must face. The Socialization of the Four Pillars was first implemented in 2004 (Sudewi et al., 2025). The term used at that time was the socialization of MPR decisions. However, in 2009 the term changed to the socialization of national and state life. In 2014, the term received a judicial review, until then the term was changed to the Socialization of the Four Pillars of the MPR RI. The emergence of the term Socialization of the Four Pillars was initiated by the chairman of the MPR RI in 2009. At the beginning of its emergence, this idea was controversial. The reason is, Pancasila is the foundation of the state which is considered higher than the other three pillars. The book of the MPR Leadership and the Socialization of the Four Pillars working team (2014:6) (Armawi, 2017), the mention of the Four Pillars does not mean that the four pillars have an equal position. Each pillar has a different level, context, and function. In principle, Pancasila as the ideology and foundation of the state is positioned above the other three pillars.

In addition, debate also arose when the date of birth of Pancasila was determined on June 1, 1945. Several parties argued that August 18, 1945 was the birth of Pancasila after being ratified by the PPKI as the basis of the Indonesian state. The Chairman of the MPR RI was able to convince all parties that June 1, 1945 was the birth of Pancasila. This was because on June 1, 1945, Ir. Soekarno first gave a speech and put forward ideas regarding the 5 basic principles of the state before the BPUPKI session. Meanwhile, August 18 is now commemorated as Constitution Day because on that day the PPKI ratified Pancasila and the 1945 Constitution as the state ideology (Subkhi Mahmasani, 2020).

In (H. Hastangka et al., 2019), it is said that the early history of the Four Pillars began in August 2012 when the MPR RI published a book entitled "The Four Pillars of National and

State Life", containing material that the MPR RI called the values of the Four Pillars (Secretariat General of the MPR, 2012:vi). The legal basis used by the MPR RI in implementing this program is through Law Number 27 of 2009 concerning the MPR, DPD, and DPRD, Article 15 letter e coordinates MPR members to popularize the 1945 Constitution of the Republic of Indonesia…" Law No. 27 of 2009 concerning the MPR, DPD, and DPRD; MPR Secretariat General, 2012: xii). However, based on this Law there is no further explanation regarding the use of the term Four Pillars. In 2011, a more explicit legislative product was issued that introduced the term "Four Pillars", namely Law Number 2 of 20011 concerning Amendments to Law Number 2 of 2008 concerning Political Parties. Article 34 paragraph (3b) letter a has stated that Political Parties must carry out Political education. The Political Education referred to is one of them, namely the deepening of the four pillars of the nation and state, namely Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika Ika, and NKRI (Article 34 paragraph (3b) of Law No. 2 of 2011). Law No. 2/2011 is the legal basis for the MPR RI to implement a program called the Four Pillars socialization (Apriliansyah, 2020). In Rajagukguk et al. (2022) it is written that the Four Pillars socialization program is important to strengthen unity and togetherness, and is a shared responsibility by carrying out the following stages: defining the problem; planning and programming; taking action and communicating; evaluating the program (Oliveira et al., 2021).

The Four Pillars Socialization Activity is considered important because the MPR RI considers that there are still many state administrators and community groups who do not understand and comprehend the values contained therein. Their existence and role will fade over time without a national movement to popularize and cultivate the Four Pillars of National and State Life. Thohari (2014:18) emphasized that the Indonesian nation, especially the younger generation, needs to be introduced to national character education that is based on the Four Pillars of the Nation, namely the 1945 Constitution, Pancasila, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia (Thohir, 2017). This is important to do in order to stem the influence of modernity and globalization among citizens. The Four Pillars are believed to be able to be a filter for various challenges, obstacles, and disturbances that are not in accordance with the personality of the Indonesian nation such as intolerant attitudes, anti-humanity, divisiveness, anti-deliberation and social justice for all Indonesian people. The Four Pillars are also a fortress from low culture and morality that originate from foreign cultures such as violence, radicalism, narrow fanaticism and so on (Thohari:2014).

The MPR considers the Socialization of the Four Pillars to be very important to deal with various national and state issues that occur in the country caused by negligence and neglect in implementing the values of the Four Pillars in everyday life. The selection of the values of the Four Pillars is to remind all components of the nation so that the implementation and organization of national and state life continues to be carried out while still referring to the noble goals of the country that are aspired to. Members of the Indonesian House of Representatives are entrusted with the mandate to carry out the Four Pillars program because as representatives of the people they have an obligation to protect their voters. Members of the Indonesian House of Representatives have constituents who must continue to be cared for and are easier to involve in various member activities including the implementation of the

Socialization of the Four Pillars. Every year, members of the Indonesian House of Representatives must carry out six programs that involve the community in their electoral districts. In addition to being guided by Law Number 17 of 2014 mentioned above, the duties and obligations of MPR members to socialize the Four Pillars are also based on MPR RI Regulation Number 1 of 2014 concerning the Rules of Procedure of the MPR RI, Article 6 letters a and b, Article 13 letter c, and Presidential Instruction Number 6 of 2005 concerning support for the smooth implementation of the socialization of the 1945 Constitution of the Republic of Indonesia carried out by the MPR.

The Four Pillars are not only a polemic but also an interesting debate from various perspectives. The implications of the socialization of the Four Pillars of the MPR RI continue to get contrasting results from previous studies, and the implications of the Four Pillars socialization activities have never been studied in depth, especially in DKI Jakarta. Based on this background, it is deemed necessary to conduct research on the Effectiveness of the MPR RI Four Pillars Socialization Program in DKI Jakarta to determine its impact on efforts to instill the values of Pancasila, the 1945 Constitution, the Republic of Indonesia and Bhinneka Tunggal Ika in society. Including whether it is able to reduce SARA sentiments in society. So that later we can conclude recommendations in efforts to strengthen the MPR RI Four Pillars Socialization Program in the future.

Hastangka et al. (2019) stated that the socialization of the Four Pillars of the MPR RI had an impact on the uncertainty of students' and lecturers' understanding in teaching Pancasila as the basis or pillar of national and state life, the Four Pillars of the MPR RI caused debate among students and lecturers regarding its historical, ontological, epistemological, and axiological basis, and the use of the term Four Pillars in the socialization of the Four Pillars of the MPR RI should be stopped and eliminated because it confuses the understanding and knowledge of students in understanding Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika properly and correctly.

According to Arasyas (2016), even though there is a lot of opposition, the existence of socialization like this is still needed to build understanding, the effectiveness of under-standing Pancasila through training/socialization contributes as much as 13 percent, understanding Pancasila through the actions of state officials as much as 19 percent, in addition to education as much as 30 percent, religious lectures 10 percent and publications in the mass media as much as 2 percent.

According to Tahir (2023), the implementation of the four pillars of the Quality Assurance Policy has gone well because the academic culture as the key point of the Quality Assurance Policy has been felt by the UNG campus community, with support from the Informatics and Technology Policy and also the Soft Skill policy and the Environment policy has gone quite well. The supporting factors for the implementation of the four pillars of UNG development policy are Communication and Human Resources, while related to Campus Public Participation/Support, it still needs special attention. According to Apri Atika Sari, to implement the Four Pillars of Nationality in shaping the character of students, learning steps can be taken, including: 1) Implementation of the content of Pancasila values in Islamic boarding schools through instilling the values of faith in students by providing learning about monotheism, studying the interpretations of the verses of the Qur'an. 2) Implementation of the content of the values of the

1945 Constitution of teaching students to obey the regulations made by the Islamic boarding school. 3) Implementation of the contents of the Republic of Indonesia through education of love for the homeland through organizational activities that contain an understanding of love for the homeland. 4) Implementation of the contents of the Bhinneka Tunggal Ika values by not discriminating between students. Thus, the process of character formation through the Four Pillars of Nationality can be realized through religious activities, order activities and learning activities.

According to Nina Angelia, the relationship between understanding the Four Pillars of Nationality and students' attitudes in facing modern developments. The theory used is Arikunto's theory of understanding and uses a descriptive correlational research method. The study involved 44 respondents with four classifications of questions about Pancasila, the 1945 Constitution, the Republic of Indonesia, and information related to the Four Pillars. Based on seven questions about Pancasila as the basis of the state, as many as 24 respondents or 56 percent of students tend to be quite understanding in understanding Pancasila as the basis of the state. Furthermore, the results of data analysis from 10 questions about the 1945 Constitution, as many as 27 respondents or 60 percent of students tend to be quite understanding in understanding the 1945 Constitution as the legal basis of the Republic of Indonesia, the constitution, the results of amendments and provisions on procedures for changing the Constitution. Based on nine questions about the Republic of Indonesia, as many as 28 respondents or 63 percent of students tend to be quite understanding in understanding the Republic of Indonesia including, the definition of the state, elements of the formation of the state, forms of the state and sources of state law. Finally, the results of data analysis from 5 questions show that as many as 21 respondents or 57 percent of students tend to strongly agree with the existence of information. Communication and technology in helping students to find what students and teachers need.

According to Budi Cahyanto, Holilulloh, M., and Mona Adha, public perception of the Four Pillars of Nationality in Kampung Agung Jaya, Banjar Margo District, Tulang Bawang Regency is not good. Based on the data from the distribution of questionnaires to 51 respondents, it can be explained that the frequency of values in the interval 44-48 (not good) is 16 heads of families or 31.37 percent of the total respondents. Furthermore, the frequency of values in the interval 49-53 (not good) is 27 heads of families or 52.94 percent of the total respondents. Furthermore, the frequency of values in the interval 54-58 (good) is 8 heads of families or 15.69 percent of the total respondents.

RESEARCH METHODS

The research uses a qualitative method (Creswell, 2011) with a descriptive analytical approach (Moleong & Lexy, 2004), using the theory of Effectiveness of Kettner, Moroney, and Martin (Martin, Kettner, 2008) with 5 indicators: Effort, Cost efficiency, Result, Cost effectiveness, and Impact . The research is also based on the researcher's reasoning to connect facts in the field, and information obtained by trying to understand the Socialization of the Four Pillars in DKI Jakarta.

RESULTS AND DISCUSSION

The efforts made by the MPR RI in implementing the Four Pillars Socialization program have been quite good, based on several interviews with informants who stated that the Four

Pillars of Nationality Socialization activity is very necessary to remind the public, especially residents of DKI Jakarta, of the noble values contained in the Four Pillars of Nationality, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. This activity is quite effective in reminding the public of the Four Pillars of Nationality material, but its effectiveness is still low because it cannot be ascertained whether the effects will last long term or not. In the daily implementation of the community, there is no supervision from either the local village government or the organizers of the Four Pillars of Nationality Socialization Program and there has been no further research on the community who have participated in the MPR RI Four Pillars Socialization Program.

An activity can be said to be efficient if there is an improvement in the process, for example becoming faster, better, cheaper and can reduce costs, such as reducing operational costs. If operational costs are smaller, then the budget will be more minimal. Likewise, in the implementation of the Four Pillars Socialization program by the MPR RI, it pays attention to cost efficiency in every existing budget. The budget for each activity is clear and has been stated where it is intended and what it is used for. However, with a budget that is clearly stated from the MPR RI secretariat's finances, every member of the MPR RI who will carry out the Four Pillars Socialization activities in their respective electoral districts should still pay attention to and consider the committee budget, both central and local committees.

The socialization activities of the Four Pillars by members of the MPR RI have been going quite well with 100% absorption of activities, however, it is not only seen from the full absorption of activities every year but must also be seen from the quality of the Four Pillars socialization program activities by members of the MPR RI. The sustainability of the Four Pillars socialization program must be a concern for MPR RI members as policy makers, with the sustainability of the program it is certain that this activity will get much better quality results not only seen from the quantity. The instillation of the meaning of each Pillar must be emphasized to residents who participate in the Socialization activities and must be applied in everyday life.

Pancasila is the foundation of the state that is used as a guide in social, national, and state life. The meaning of each principle has a deep and important meaning to be applied in everyday life, for example, the meaning of the first principle, namely Belief in the One Almighty God, has the meaning that the Indonesian nation recognizes the existence of the One Almighty God, which emphasizes the importance of upholding the religious values adopted by Indonesian citizens, which means that every citizen has the freedom to practice worship according to their respective religious beliefs. Pancasila is the philosophical foundation and ideology of the state that unites the various likes, religions, and cultures in Indonesia into one whole.

The 1945 Constitution is the constitution of the Republic of Indonesia which is the highest basic law that regulates the implementation of the state, the rights and obligations of citizens, and the duties and authorities of the government. The concept of the Unitary State of the Republic of Indonesia emphasizes that Indonesia is a country consisting of various tribes, religions, races, and cultures but remains united in one complete unity which contains the meaning of the importance of maintaining the integrity and unity of Indonesia. Bhinneka

Tunggal Ika contains the meaning of the importance of mutual respect for differences that exist in society. Different tribes, religions, races, and cultures should not be an obstacle to the establishment of harmony and unity.

Cost efficiency is the ability to achieve desired goals or results at the lowest possible cost or resources. This involves managing expenses and resources in the most effective way in order to optimize the results achieved within the existing budget limits. In the MPR RI Four Pillars Socialization Program, all activity funds are the same for all MPR RI members throughout Indonesia, the only difference is in the travel money for members according to the distance traveled by the electoral district of each MPR RI member. With cost efficiency, it is expected to increase operational efficiency so that it can increase productivity and quality.

Cost effectiveness in the context of the Four Pillars Socialization program activities by the MPR RI is how the MPR RI is able to generate value from the objectives of the activities that have been carried out. Cost effectiveness in the Four Pillars Socialization activities of the MPR RI refers to the efficient use of resources in producing the objectives achieved as expected. In general, the financing of the implementation of the Four Pillars of Nationality socialization program activities by members of the MPR RI has not been effective because the value of goods in each region where the Four Pillars socialization activities are carried out is different, for example, the financing of the implementation of activities in West Jakarta and in the Seribu Islands is different for the price of cakes, boxed rice and services.

Cost effectiveness is very necessary in every activity of the MPR RI Four Pillars socialization program to achieve good results from existing resources. However, every allocation of funding from the available budget must be in accordance with the reality in the field. In the implementation of the MPR RI Four Pillars socialization program, each activity has been regulated in the details of the activity costs and activity money for each MPR RI member throughout Indonesia, the only difference is in the travel money for MPR RI members who are resource persons. In general, the cost of implementing the Four Pillars socialization program is still not effective, because the value of an item in each region is different.

The impact of a program is a description of the value of a program to the community, both individuals and groups, which refers to direct influence. Usually, the impact refers to the long-term benefits to the community in terms of implementing the Four Pillars of the MPR RI socialization program, namely the community that has participated in the socialization. For example, the impact obtained by the community after participating in the Four Pillars socialization program by members of the MPR RI is becoming more aware and loving of Indonesia by practicing the noble values of the Four Pillars of Nationality.

The impact felt after participating in the socialization activities of the Four Pillars of the MPR RI has fostered a sense of nationalism again, the sense of love for Indonesia has deepened, but the real impact has not been felt, perhaps there should be real activities from the continuation of the socialization of the Four Pillars, related to the issue of SARA on Tidung Island itself, it has not surfaced apart from the case of blasphemy a few years ago by Mr. Ahok on Pramuka Island, but apart from that, the issue of SARA here can be said to be almost never.

Tabel 1. Findings and Indicators

Indicators	Findings
Effort	Broad outreach, 100% implementation, but limited monitoring post-activity
Cost Efficiency	Budgets standardized, yet not aligned with local cost variations
Results	High participation rates; quality improvement needed
Cost Effectiveness	Budget allocation uneven, affecting program sustainability
Impact	Enhanced nationalism reported; long-term effects remain unclear

CONCLUSION

This study set out to assess the effectiveness of the Four Pillars Socialization Program in strengthening civic unity and addressing SARA-related tensions. The findings indicate that the program has successfully raised public awareness and reinforced national values, demonstrating its relevance in promoting social cohesion. However, its long-term impact remains constrained by uneven resource allocation, limited follow-up, and insufficient integration with everyday civic practices. These limitations suggest that while the program has symbolic value and short-term benefits, its sustainability depends on more systematic evaluation, context-sensitive budgeting, and deeper engagement with communities. Strengthening its linkage with education, cultural initiatives, and local governance would allow the program to move beyond ceremonial activities toward more substantive contributions in reducing conflict and nurturing inclusive civic identity. By refining its approach in these directions, the Four Pillars Socialization Program can serve not only as a formal dissemination of values but also as a transformative platform for building resilience, tolerance, and national solidarity.

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