

# Pancasila Clinic Development In The Village Community

(Village Case Around Universitas Negeri Semarang Campus)

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**Abstract**—Rural communities are people who are vulnerable to the effects of globalization. Their limited access to information from the outside community often results in shock over the values order among them. In turn, understanding, appreciation, and implementation of Pancasila in their daily lives can gradually be eroded. Many of their behaviors are no longer in accordance with the Pancasila values. If this happens protracted without any effort to strengthen the Pancasila values, undoubtedly there will be a natural silting of ideology in their daily lives. Therefore, it is necessary to identify the existing social capital among rural communities, to be revitalized to strengthen the implementation of Pancasila values among them. Pancasila clinics among rural communities are considered to have high effectiveness in an effort to strengthen the civilization of Pancasila values.

**Keywords**—Pancasila Clinic, Pancasila Values, Village Communities

## I. INTRODUCTION

The internalization of Pancasila values in the village community is important, considering that their lives are not also free from globalization. There is a tendency that the dynamics of rural communities are quite high. The style of this village community can no longer be said to be a static society and far from alteration. The current information era will make the village community able to easily access all information that occurs in the world. This condition will make the lives of rural communities also experience high dynamics as well as urban communities. In other words, the flow of globalization has also affected rural communities.

In anywhere of the community life, the value is an important thing that will lead to a harmonious life. According to [1], values are defined as parameters or measures that underlie humans in determining their choices. Those values are the measure to determine ‘good or bad’ and ‘right or wrong’ for social behaviour in society. The important role of values for the community life, in sociology studies, is to be the role of the game of a life system. With this role of game, the community will need to be bound in, obey all the signs, and pass them on hereditary so that it will create mutual harmony in daily life. It can be imagined what will happen then if in the community life there is no value parameter used as a

reference for shared life, or each community group has a different value system which forces one group and another to force its value system obeyed. Undoubtedly, a prolonged conflict will occur and there is no way out of the conflict.

The Pancasila value is the realization of the five principles of Pancasila. From the first principle of ‘Believe in the One Supreme God’, it is determined that every human being in Indonesia must be God in which manifests by adhering one of the religions in Indonesia. The consequence is that Indonesian people admit the teachings of values set by God contained in their religious teachings. In this connection, the system of moral values held by a person must not contradict with the teachings of his religion and must even derive from the teachings of his religion

From the second principle of ‘Just and Civilized Humanity’, it is emphasized that Indonesian people in all their actions and ways of life must be based on human values, justice, and civilization. In Indonesia, there is no justification for oppression and corruption of human rights, justice and existence. Then, from the third principle of ‘The Unity of Indonesia’, it was determined that Indonesian people must have a tendency to unite and unify. This tendency must be based on the encouragement from within oneself than the coercion from outside or because of certain interests.

The fourth principle of Pancasila emphasizes that the rights of every citizen are the same in the state of Pancasila. One must not feel more entitled to something than others. All rights and obligations are determined by the same laws and regulations in a fair, honest and correct manner. To guarantee the creation of such conditions, every deed, and action that concerns the interests of more than one person must be preceded by deliberation based on wisdom in the meaning that contains benefits for human life.

Furthermore, the last principle of Pancasila is ‘Social Justice for the whole of Indonesian People’. The teaching of values derived from this principle is togetherness and tolerance between human beings. The existing prosperity should not only be enjoyed by certain groups of people but must be enjoyed by all Indonesian people. It means that Indonesian people are required to have a generous attitude, care for others, tolerance, and the like.

The value of Pancasila means morality and customs according to the teachings of Pancasila. According to the above values, every human deed and action is considered as having a high moral standard if it is in accordance with the values, morals, and norms contained in Pancasila. The measure to determine a right and good deed done by Indonesian people is Pancasila. In other words, Pancasila is used as a guide to all of life activities and Indonesian human life in all fields.

The importance of moral values in the existence of society was also expressed by [2] as follows:

“All strong societies have a strong moral basis. Any study of history of economic development shows the close relationship between moral and economic factors. Countries and groups that achieve successful development do so partly because they have an ethic that encourages the economic virtues of self-reliance, hard work, family and social responsibility, high savings, and honesty.”

It was emphasized that all solid communities have a strong moral foundation. All studies on the history of economic development show a close relationship between moral factors and economic factors. Morality will effectively control through upholding regulations on economic activities, and on the contrary, a solid economy will further strengthen the existence of community morality. Moreover, [3] strengthens this thesis with the following statement:

“Another important aspect of the operation of social control has been that the sources of structural conduciveness and strain which initiated the revolution were reduced. First of all, the new rulers succeeded in creating within the Republic a certain measure of political stability. Secondly, and strongly related to this, the also stimulated further economic growth, which implied improvement of the overall economic situation.”

The symptoms occurred in rural communities regarding the excesses of globalization; also occur in the five urban villages. Moreover, the presence of UNNES campus with so many students coming from various regions will quickly influence the lifestyle and values of the Seppasuka community. Through one of the pillars of conservation from Semarang State University, the pillar of cultural conservation, there are things that must be considered, namely how to make efforts to conserve the cultural values of the Seppasuka community so that they remain adhered to the principles of values that have evolved hereditary with the Pancasila values. The Pancasila culture is the culture of the Indonesian people, including the culture of rural communities, especially the urban community in the Seppasuka neighborhood.

Thus, the Politics and Citizenship Department has direct responsibility for cultural conservation efforts that are in the form of conservation of the Pancasila values in the lives of the people of those five villages. This is very possible considering that the Department of Politics and Citizenship has a Character Hermitage (*Padepokan Karakter*) laboratory, which can systematically foster Pancasila values within the Seppasuka community. The visibility is very high because the geographical location of

the Seppasuka community is very close to the UNNES campus, especially the Laboratory of Character Hermitage of the Politics and Citizenship Department.

This paper examines the problems of the Pancasila culture implementation in the villager's daily lives, the factors that inhibit the implementation of Pancasila cultural values, identifies social capital among them, and the development of Pancasila clinical models appropriate to people's lives in village.

## II. RESEARCH METHOD

This study used a Qualitative Research approach, in which the data are stated in natural circumstances or as it is, not changed in the form of symbols or numbers [4]. This research was conducted in five urban villages around Semarang State University, namely Sekaran, Patemon, Pakintelan, Sukorejo, and Kalisegoro (Seppasuka), Gunungpati District, Semarang City.

This study focuses on, first, the portrait of Pancasila culture implementation in the daily lives of the Seppasuka community, including understanding, appreciation, and civilization of the Pancasila values. Second, the factors that become obstacles to implementing Pancasila cultural values include the level of community education factors, psychological factors, and sociological factors. The third focus is social capital that encourages the implementation of Pancasila cultural values include social institutions, community values, and community kinship. Lastly, the fourth focus is the identification of the need for the existence of the Pancasila clinic

The data collection process in this study uses interview techniques and documentation studies. To test the data validity triangulation technique is carried out, which is the examination of data that utilizes something else outside the data for the purpose of checking and comparing the data [5]. While in conducting data analysis, the interactive analysis model is used, which is the form of interaction on three components; data reduction, data presentation, and data verification. This activity is carried out during the data collection process.

## III. RESULTS AND DISCUSSION

The Pancasila community is an idealized community building. Pancasila as a national ideology, according to Latif [6], is a static basis that unites as well as a dynamic guide star (leister) which directs the nation in achieving its goals. In such a position, Pancasila is a source of identity, personality, morality, and the direction of the safety of society, nation and state.

As a basis for morality and social, national and state direction, Pancasila has a strong ontological, epistemological and axiological basis. Each principle has its historicity, rationality and actuality justification, which if understood, lived, believed and practiced consistently can sustain the great achievements of national civilization [6]. This is the fundamental argument of the need for the Pancasila values to be re-actualized and the contextualization of Pancasila values in building the aspired community, both in the position of Pancasila as a

view of life, personality, national ideology, and national principle.

Pancasila-conscious people, who are able to think critically, borrow the formulas used by Ennis in [7] having the following indicators: 1) able to formulate the main points of the problem: find clear answers to each problem; 2) able to reveal the facts needed to solve problems; 3) able to choose logical, relevant and accurate arguments; 4) able to find alternatives, find explanations as much as possible, and take positions when having sufficient evidence; and 5) able to determine the consequences of an alternative taken to determine a decision. Such communities are often referred to as civil society.

In the theory of learning social services, various forms of exemplary adults can inspire and become a reference for young people in shaping their behaviour. Practices in the education world, based on the results of research by Lerner et al. (2001) and Warter and Grossman (2001) in [8], assert that reciprocal transactions occur between students and context. According to the theorists, societies, where students work as volunteers, will provide a unique cultural, environmental, political and historical context. In this context, the younger generation will learn lessons from public affairs and social issues in the community.

Moreover, the implementation of Pancasila values cannot be separated from three important aspects, namely understanding the Pancasila values, appreciation of the Pancasila values and ultimately the implementation of Pancasila values in the daily lives of rural communities. Those Pancasila values include values that are rooted in the first principle, in the form of trusting and devoting to the Almighty God in accordance with their respective religions and beliefs in a civilized manner; respecting the choice of religion, belief and freedom to practice worship according to religion and belief respectively; fostering a compassionate and tolerant spirit of divinity in intra- and inter-religious life by not resorting to violent ways and coercion of religious beliefs to others; developing relationships and cooperation between followers of different religions and beliefs so as to foster harmony live; and promoting religious morality as a basis for public ethics by maintaining integrity of mind, words and deeds.

The values of the second principle of Pancasila is in the form of recognizing equality of degree, equality of rights and equality of obligations between human beings; upholding the value of humanity by respecting the basic human rights as individuals, as citizens, and as part of collectivity; developing a sense of humanity and mind humanity's character towards fellow human beings and other creatures and prefer to do humanitarian activities; and daring to fight for truth and justice for the dignity of humanity.

Furthermore, the third principle of Pancasila covers the following values. Demonstrating a sense of belonging and love of the country and willing to protect all nations and all of Indonesia's bloodshed; expressing unity, entity, interest and safety of nations above personal or group interests; willing to sacrifice for the benefit of the nation and the state; proud of being an Indonesian nation with exalting the potential and the work results as well as promoting the spirit of mutual cooperation and cross-

cultural association for the sake of national unity and entity in the name of Unity in Diversity.

From the fourth principle of Pancasila, the values include respecting the aspirations and interests of the people in politics by continuing to accomplish democratic systems and practices; respecting the views differences by not imposing the will on others; prioritizing deliberations in making decisions concerning shared life and guided by wisdom and common sense in accordance with a noble conscience; with good intentions and a sense of responsibility accepting and carrying out the results of deliberation; and bearing a public role responsibly.

The last is the fifth principle of Pancasila which embraces the values of developing a joint business with the spirit of mutual assistance, mutual help and avoid extortion from others; together in fighting for economic independence and equitable welfare progress; avoiding to carry out economic activities that waste resources and harm general welfare; and preferring to work hard and appreciating the work of others. Therefore, that unity of values is a characteristic of Pancasila as a view of the nation's life, the national principle, and also as the Indonesian nationality. The performance of the implementation of Pancasila values among the rural communities as research subjects can be described in the table 1.

The findings of the study regarding the implementation of Pancasila values in the village community as described above show that in general their understanding of Pancasila values is low, especially the third, fourth and fifth principles. Only on understanding the first principle that has high levels. This is reasonable considering that in general rural communities are religious communities and the first principle relates to religious life. While understanding the value of humanity is moderate. This is related to the habits of villagers who have a high level of kinship with their fellow citizens.

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Table 1.

No.	Aspects	Principle	Score	Category
1	Understanding	First principle	72.67	High
		Second principle	63.40	Moderate
		Third principle	50.40	Low
		Fourth principle	50.00	Low
		Fifth principle	49.00	Low
2	Appreciation	First principle	60.00	Moderate
		Second principle	65.00	Moderate
		Third principle	50.00	Low
		Fourth principle	52.60	Low
		Fifth principle	49.00	Low

Table I, cont.

3	Implementation	First principle	90.00	Very High
		Second principle	86.45	Very High
		Third principle	85.00	High
		Fourth principle	85.00	High
		Fifth principle	60.00	Moderate

Note:  
 20 – 36 : Very low  
 37 – 53 : Low  
 54 – 70 : Moderate  
 71 – 86 : High  
 87 – 100 : Very high

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The low understanding and appreciation of the village community towards the Pancasila values is actually more due to the limited access to information about Pancasila. Their busy routine with their work as farmers does not allow them to interact intensely with information around the Pancasila values. Likewise, very limited social interaction that only occurs among their fellow farmers and village communities makes their spectrum of conversation and discussion limited to their daily lives.

Thus, their low understanding and appreciation of Pancasila values is not caused by low levels of nationality, but rather due to limited access to information and social interaction networks between them. This is evidenced by the aspect of the implementation of Pancasila values revealed in this study. The table above shows that in the aspect of the implementation of Pancasila values, the level is in the very high and high category; very high level for practicing the values of the first and second principle, and high level for practicing the third, fourth and fifth principles. This implies that practically their lives have implemented Pancasila values in their daily lives. The problem then is how to make efforts to strengthen the understanding and appreciation of the village community towards the values of Pancasila. These two domains are important considering that authentic practice of a value will occur when based on good understanding and appreciation of the value system.

The Pancasila Clinic is an alternative solution offered in this study. The Pancasila Clinic is an educational activity in the village community which the implementation is adjusted to the characteristics of the village community. The implementation of activities is carried out around their homes, by taking activities at night. The content of material, methods, and media is also adjusted to their level of thinking. One thing that became the standard of this Pancasila Clinic activity was the understanding and appreciation of the community around the Seppasuka village towards the Pancasila values, and

then at the same time implemented the Pancasila values in the villagers' daily lives.

The Pancasila Clinic is organized based on the character hermitage of the Department of Politics and Citizenship Education of UNNES and fully supported by the research team in collaboration with community leaders and religious leaders around the Seppasuka community. Thus, visually the implementation of the Pancasila Clinic activity in the Seppasuka community is described in the Fig.1.

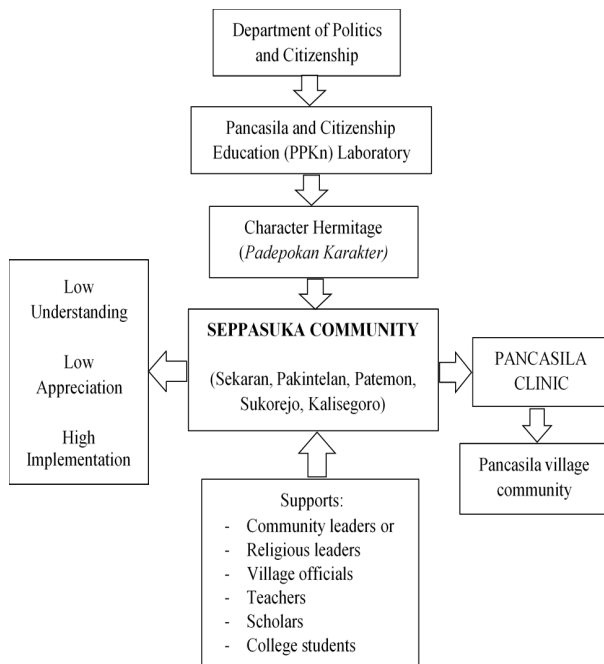


Fig. 1. Pancasila Clinical Development Model

From the chart above, it can be seen that the development of the Pancasila clinic stems from studies conducted by the Department of Politics and Citizenship through Character Hermitage (Padepokan Karakter) which are related to the problems arose regarding the implementation of Pancasila values occurred in the life of the community, nation and state in the Sekaran, Pakintelan, Patemon, Sukorejo and Kalisegoro (Seppasuka) communities, such as a low understanding of the Pancasila values, low appreciation of the Pancasila values of society and high external influences. Departing from a study conducted at the Department of Politics and Citizenship, the research team used the character block as a basis for the development of the Pancasila clinic which was a solution to the problem solving of the implementation of the Pancasila values in Sekaran, Pakintelan, Patemon, Sukorejo, and Kalisegoro (Seppasuka). Pancasila clinic development is supported by social capital in the community such as religious leaders, community leaders, teachers, scholars, students, and village officials who still have high concern for the implementation of Pancasila values in community life, nationhood and state to the Sekaran, Pakintelan, Patemon, Sukorejo, and Kalisegoro (Seppasuka) communities.



The Pancasila clinic aims to help people solve problems related to the implementation of the Pancasila values, to accommodate the aspirations and input of the community related to the role of Universities in guarding and fostering the community to apply and to implement the Pancasila value, so as to be able to make the communities in Sekaran, Pakintelan, Patemon, Sukorejo, and Kalisegoro (Seppasuka) become Pancasila society and able to understand, appreciate and implement the Pancasila values in the daily life of society, nation and state.

#### IV. CONCLUSION

The process of appreciating the Pancasila values through the Pancasila Clinic is realized well as it is done through an intensive process of communication. The appreciation process occurs when there is dialogue, togetherness and exemplary among the people to find solutions to the problems faced together. Dialogue, togetherness and exemplary happens when citizens observe, explore, analyze, search and find alternative solutions to everyday problems related to the implementation of Pancasila values. This process is expected to build a conscious society and believe in the truth and efficacy of Pancasila values. Factors such as low community understanding of the Pancasila values, the low appreciation of Pancasila values by the community and external influences such as high modernization and globalization caused the idea of developing Pancasila clinics among the people of Sekaran, Pakintelan, Patemon, Sukorejo and Kalisegoro (Seppasuka).

The implementation of Pancasila values in the community of Sekaran, Pakintelan, Patemon, Sukorejo, and Kalisegoro (Seppasuka) has been carried out well. The internalization of Pancasila values in the Sekaran, Pakintelan, Patemon, Sukorejo and Kalisegoro communities, at least is upon the three things; the

existence of belief in the divine values, the existence of spirit of mutual cooperation and the existence of consultation values in choosing leaders, whether at the level of neighborhood association (RT), citizens Association (RW), or at the level of other community support institutions. Nonetheless, there are still problems in implementing Pancasila values in the community, especially facing the paradigm changes of the era that is increasingly open to new things entered into people's lives. The community is still not able to find a solution how to deal with these paradigm changes that have an impact on the implementation of Pancasila values in the community.

The intensity of community discussion in the family, neighborhood association (RT), citizen association (RW) and social communities continues to be improved. This process is expected to build a conscious and convinced people of the truth and efficacy of Pancasila values.

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