The Potential of Social Capital of Village Communities in Strengthening the Ideology of Pancasila

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Abstract. The application of Pancasila values in the current digitalization era is decreasing compared to previous years. The ease with which other ideological values enter and develop in Indonesia is the trigger for the fading of Pancasila values. In addition, the convenience presented by technological advances has resulted in people being more complacent with an instant and fast life. This incident occurred not only in the urban community but also in rural communities. The characteristics of village communities that are close to tradition, mutual aid, kinship, and cooperation are fading day by day, these values have begun to be abandoned because they are considered ancient and outdated. This event, if left alone, will have a great impact in the future, therefore it is necessary to strengthen the ideology of Pancasila as a whole in all elements of society. As is the case in the Village Circle of Semarang State University, which consists of five villages of Patemon, Pakintelan, Kalisegoro, Kalirejo, and Sekaran, they have carried out strengthening the ideology of Pancasila through the social capital owned by the outlet. Social capital is in the form of values, norms, and traditions that are close to people's lives. The development of social capital is based on organizational and non-organizational activities, which focus on kinship in the community. The five villages have the same patterns and customs, and Islamic values influence their values or traditions. The implementation of strengthening the ideology of Pancasila through social capital is considered quite good, effective, and the results are quite maximum.

Keywords: Pancasila Ideology · Village Community · Social Capital · Digitalization

1 Introduction

The resilience of Pancasila values in Indonesian society as the nation's ideology is again tested, especially in the era of technological progress and acceleration as it is today. Accessing various kinds of information online has led to the ease of foreign cultural values entering and developing in Indonesia. This was conveyed by Deputy for Strategic Studies Prof. Dr. Ir. Reni Mayerni, M.P (2020: https://www.lemhannas.go.id/index.php/berita/berita-utama/844-pancasila-di-tengah-era-globalisasi) stated that:

"The ideology of Pancasila is currently declining, especially in the era of globalization, many alternative ideologies penetrate all the joints of the nation through various

kinds of information media and social media that are easily accessible to all the nation's children".

The impact of the acceleration and technological advances in Indonesia has resulted in various kinds of problems that we cannot deny. There are examples of negative impacts caused, such as the emergence and development of western values, namely Individualism which is contrary to the third precept of Pancasila, the fading of respect and respect for their elders, young people preferring to play games in the room rather than interacting with the surrounding environment, consumptive lifestyles, and the lack of mutual aid values in society. The acceleration of technology is not only felt in urban communities, but almost all parts of Indonesia have felt the progress of technology, for example, rural communities. A group of people is known for their commitment to maintaining the values and traditions in rural communities.

The pattern of this village community can no longer be said to be traditional, static, and far from modern society. Avery's heavy information will enable the village community to easily access all the information that occurs in the scope of the world. Such conditions make the village community experience changes in applying the value order and increase everyday life dynamics. To reduce the impact of technological advances on rural communities, it is necessary to re-strengthen the values of Pancasila by utilizing social capital.

The concept of social capital arises in the background of the thoughts of members of society who cannot live individually in dealing with various problems in life. Social capital itself is defined as customs, cultures, and traditions in a society that are preserved from one generation to another. Usman (2018: 3–4) defines social capital as an effort to utilize intelligence, skills, levels, and diversity of education, individual experiences, activities, or value settings that focus on what efforts to use social relations. Social capital takes the form of behaviors and activities in daily life that a person applies individually or as part of a certain group or organization. The existence of capital for rural communities is very important because, in addition to customs or culture, social capital also functions as a force that exists in the community to maintain the sustainability and safety of community life. Usually, social capital is used as a means of strengthening and socializing Pancasila values to community members, as well as rural communities around the Semarang State University campus consisting of Sekaran, Patemon, Pakintelan, Sukorejo, and Kalisegoro (Seppasuka) of Gunungpati district which uses social capital as a means of strengthening Pancasila ideology.

Pancasila is the ideology of the Indonesian nation, where its existence is the basis of the nation's philosophy or the basis of national guidelines. The social capital in the village community has relevance and linkage to the values of Pancasila. Because capital can promote good attitudes such as care, cooperation, togetherness, and national unity and unity. The five exiles share the same cultural characteristics and traditions. As a relatively homogeneous society, with limited access at that time, the socio-cultural buildings formed were relatively the same in these five urban villages.

The society that is maintained and upheld by society, in general, is a tradition imbued with Islamic values, meaning that it is related to events commanded by the Islamic religion. Starting from the tradition of *suronan* (month of Muharrom) *mauludan* (month of Robi'ul awwal), *rojaban* (month of Rojab), *romadlonan* (month of Romadlon), *syawalan*

(month of Shawal), to the departure ceremony of hajj (month of Dhul hijjah). In addition to the above, empirical findings in the field show four main aspects in the delivery of social ties among rural communities: kinship, locality, cultural values, and local leadership.

2 Theoretical Studies

This study uses several theoretical bases to examine various data and information obtained to get valid results. Some of the theories used are:

2.1 Strengthening the Ideology of Pancasila

Pancasila itself is essentially a value that must be understood in the correct interpretation (Kaelan, 2002). Value is something valuable, and useful for human life. Value has the nature of being an abstract, normative, and useful reality as a driver of human action. The five precepts in Pancasila can be crystallized into five basic values, namely the values of Divinity, humanity, unity, peoplehood, and justice. These values must be able to be interpreted, interpreted critically and consistently in their practice both in the life of society, nation, and state. The process of understanding is interpreted as an effort to know and understand something in this case the values of Pancasila. A good understanding will form positive consciousness, that is, critical consciousness (Lewis and Lee 2009:51).

In the context of this understanding, a socialization process is needed so that the meaning contained in the values of Pancasila can be digested and applied by all citizens. Socialization of Pancasila values is a way of caring so that the value of Pancasila does not fade but becomes knowledge, understanding, and implementation in the implementation of these values. The MPR has a special task as mandated by Law No. 17 of 2014 article 5 which explicitly says the MPR must socialize the MPR TAP, namely, Pancasila, the 1945 NRI Constitution, Bhinneka Tunggal Ika and the Republic of Indonesia. Nevertheless, socialization is the responsibility of all components of the nation.

Efforts to strengthen the ideology of Pancasila among the community are carried out through the cultivation of Pancasila values to become a habituation of people's daily lives. Cultivation in an anthropological context is called enculturation. Enculturation is a process experienced by members of society in learning the cultural system or customs that live in the culture of that community. Elements of the cultural system, such as values, norms, and rules are studied until they are ingrained (cultivated) and then become a reference for their behavior. Cultivating these values, norms, and rules can be identified with the term characterizing a value in psychological studies. The formation of certain characters (Devid Elkind and Freddy Sweet in Zubaedi 2012) is interpreted as a conscious effort to help humans understand, care about, and carry out the values they accept and believe in.

Cultivation or characterization is a long process that includes introducing, understanding, living, and practicing the values, norms, and rules embraced and maintained by a society. A value and norm have been cultivated or become a character if the values and norms have been understood, believed, lived, and practiced as a habit of life (*habits*). A cultured human being (character) is someone who understands good things (moral *knowing*), has a desire for good things (*moral feeling*), and does good things (*moral*

Table 1. Social Capital Mapping

Asset	According to Bordieu, Coleman, Putman, social capital is an individual actor's asset, then becomes a group asset According to Fukuyama, social capital is a group asset that is utilized by individual actors
Relationship Closeness	According to Bourdieu, Coleman and Putman, relationship closeness is very vital in identifying social capital. Relationship affinity institutionalizes norms of trust and mutually beneficial relationships. They focus on bonding social capital. According to Fukuyama, the closeness of the relationship is not too dominant because it can be connected by certain actors (as a bridge as well as leading) and then institutionalizes linking social capital.
Function	According to Bourdieu, Coleman and Putman, social capital functions as an agent of social change and can provide individual support for actors or groups to achieve various goals and fulfill their interests.

Source: Usman, 2018

action) (Lickona 2012, Covey 2005). A good human being will affect the environment of his society to be good as well.

2.2 Social Capital

The concept of social capital arises because of the thinking of community members that it is impossible to solve various kinds of problems alone or individually. Usman (2018: 3-4) (Table 1).

Harrison (2013) (Fathy Rusydan: 2019 in the journal of sociological thought and research) concludes that some experts' views on social capital: (1). A set of actual and potential resources, (2) the entity consists of several aspects of the social structure, and the entity facilitates the actions of the individuals present in the structure, (3). Associations of a horizontal nature, (4) the ability of actors to guarantee benefits, (5), norms, (6). The actor's ability guarantees benefits, (7). Information, (8). Values, (9). Reciprocity, (10). Cooperation, (11). Networking.

On the other hand, social capital has two dimensions, namely cognitive (cultural), related to values, attitudes, and beliefs that will affect trust, solidarity, and reciprocity, which encourages cooperation between people and each other to achieve common goals. Meanwhile, the structural dimension is related to the composition, scope, organization, and institutions at the local level that can accommodate and encourage the occurrence of collective community activities. (Fathy Rusydan: 2019 in the journal of sociological thought and research).

2.3 Rural Communities

Rural communities are usually known as traditional people compared to urban people, but rural communities today have been able to keep up with the development of

the times and technological advances. Although it is more modern, some characteristics are still attached today regarding the village community, these characteristics are 1. Simple, 2. Easily suspicious, 3. Pointing high, 4. Guyub, kinship, 5. Straightforward, 6. Closed in financial terms, 7. Feelings of inferiority towards city people, 8. Appreciating *(ngajeni)* others, 9. If given an appointment it will always be remembered, 10. Love mutual aid, 11. Democratic, and 12. Religious (Poerwadarminta: 1976 in http://file.upi.edu/Direktori/FPIPS/JUR._PEND._GEOGRAFI/197210242001 121-BAGJA_WALUYA/GEOGRAFI_DESAKOTA/Rural_Comunity).

3 Method

The approach used in this study is *Qualitative Research*, which is research whose data is expressed in a reasonable state or as it is, by not being changed in the form of symbols or numbers (Nawawi, 1994). This research was conducted in the communities of five villages around Semarang State University, namely Sekaran, Patemon, Pakintelan, Sukorejo, and Kalisegoro (Seppasuka) Villages, Gunungpati District, Semarang City. The focus of this study is a model of empowering the social capital of rural communities in strengthening the ideology of Pancasila, including materials, methods, targets, activity targets, and goals. In addition, the role of the Unnes Pancasila and Citizenship Education department as well as the role of community leaders, religious leaders, and figures are in supporting the empowerment of social capital of rural communities towards efforts to strengthen Pancasila ideology. The primary data sources in this study are research informants village officials, community leaders, and religious leaders in the five villages that are the research locations. The secondary data sources are official documents, namely documents in the offices of the five villages that are the research locations.

The data collection process in this study used interview techniques and documentation studies. To test the validity of the data, *a triangulation* technique is carried out, which is an examination of data that utilizes something else outside of that data to check and compare that data (Meleong, 2000: 178). Meanwhile, an interactive analysis model is used in conducting data analysis, namely a form of interaction on three components; data reduction, data feed, and data verification. This activity was carried out during the data collection process until it found a model for empowering rural communities' social capital in strengthening Pancasila's ideology. If it is felt that it is not firm enough to conclude (data verification) because it may be a weakness in reducing and presenting data, an excavation of the field note is carried out. If even the latter method is not found, then data collection will be carried out again to deepen the analysis.

Discussion
Social Capital in the Ring Village of Semarang State University

The concept of social capital arises because of the thinking of community members that it is impossible to solve various kinds of problems alone or individually. Usman (2018: 3–4). Not all the potential that exists in the village can be categorized as social capital because basically, social capital is usually in the form of activities carried out by organizational and non-organizational activities. Based on the findings of data in the field, it is stated that the implementation of social capital in the community is based on social

ties, which consist of kinship or kinship, the leadership of community leaders, culture and traditions of the community, and locality or place of residence based on the region. Social capital plays an important role in efforts to strengthen the value of Pancasila in Indonesia, especially in the village community around Semarang State University. Which consists of five villages, namely: Sekaran, Patemon, Pakintelan, Sukorejo, and Kalisegoro.

The characteristics of the village circle community of Semarang State University have almost the same culture and traditions. As a relatively homogeneous or diverse society, with limited access at that time, the socio-cultural buildings formed were relatively the same in these five villages. In addition, social capital can take the form of traditions contained in the activities of non-village community organizations based on Islamic values and social ties. The following are the findings of social capital research based on the five precepts of Pancasila.

1. The first precept: The social capital owned by the village community around Semarang State University based on the first precept can be in the form of norms, values, and local wisdom which is reflected in the activities of the suronan (month of Muharrom) mauludan (month of Robi'ul awwal), rojaban (month of Rojab), romadlonan (month of Romadlon), syawalan (month of Shawal), to the ceremony of crossingatan hajj (month of Dzul hijjah).

2. The second precept: is compensation for orphans, to get sick people, and to help each other if there is a problem in the death.

3. Third precept: Mutual respect and respect for differences and cooperation. It can be in the form of preparation for 17s activities, siskamling and village service work on Saturdays and Sundays.

4. The fourth precept: social capital in this precept is the deliberation of consensus, as for the role of community, customs, and religion as a connector of communication between RT/RW, especially in problem situations, in addition to being the main advisor to every young and old figure among the village.

5. Fifth precept: Fair data collection when there are social assistance and donations. In this case a public figure, religion, and custom must be neutral and fair in the election there must be no vested interest.

The Role of Community Leaders, Religious Leaders, and Traditional Leaders as Social Capital in Strengthening the Ideology of Pancasila

According to Surbakti (1992: 40), a public figure is widely respected and respected by society and can be a factor that unites a nation state. Its influence in people's lives is very strong in all areas of life, this is due to the thinking among the community that community leaders are good and wise suritaudalan figures, so that they can solve all kinds of problems that exist. Community leaders are grouped into several forms: traditional figures, kiyai, traditional heads and village government officials. Community leaders become the main pioneers in mobilizing and activating traditional or habitual activities in order to strengthen the ideology of pancasila in the community. Based on empirical findings in the ring village of Semarang State University, the influence of community leaders in reviving and activating local traditions, culture, and wisdom are very strong, when presented it reaches 80%.

Sukerojo, Pakintelan, and Kalisegoro, it was discovered that since ancient times, the village community had high trust in community leaders and began to involve community leaders in any activity, and their thinking affected their lives especially in activating some activities related to local wisdom. Quoted from the opinion of one of the community leaders, Mr. Bayu from Pakintelan village, "*The role of community leaders is indeed very much needed, especially in raising the spirit of fathers and mothers, especially young people, besides that as a leader who can create innovation and creation*". Community leaders can carry out several roles in re-strengthening the idea of Pancasila in everyday life starting from:

a. Community leaders act as suritauladan for the community, both children, youth, and parents in daily life that reflects the values of Pancasila.
b. As a pioneer in mobilizing the village youth to design some activities and traditions.
c. Community leaders act as good mediators in the event of a problem.
d. The next role of community leaders is as a leader in every activity or tradition in society.
e. As the main agent in socializing the values of Pancasila in rural communities.

Closing

Social capital is an important aspect of strengthening Pancasila's ideology. This is because the social capital in the community manifests the traditions, values, and norms that the Indonesian people have applied. This social capital can be used as material for strengthening the ideology of Pancasila. In the village circle, Semarang State University consists of Kalisegoro, Patemon, Kalirejo, Sekaran, and Muntal, which have a variety of social capital in the form of values, norms, and traditions that are influenced by Islamic values. There are several examples of social capital owned such as *suronan* (month of Muharrom) Mauludan (month of Robi'ul awwal), Rojaban (month of Rajab), Romadhonan (month of Romadlon), syawalan(month of Shawal), until the hajj departure ceremony (month of Dzul hijjah. (month of Shawal), until the hajj departure ceremony (month of Dzul hijjah.

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