

The Implementation of Pancasila through the Empowerment of Community Organization Model in Surakarta

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Abstract:

As a national foundation and ideology of Indonesia, Pancasila is not only accepted but also implemented. The implementation activities of Pancasila include the attempts of introducing its values to the society, acknowledging and establishing its values as a reference in daily life. The objective of this research is to develop the implementation model of the values of Pancasila in society, i.e. through community organizations. The research method was development model through interview, document analysis, observation and focus group discussion (FGD) with community organization figures. The research results in the draft of the implementation model of the values of Pancasila through discussions on the issues of society and nationality associated with the five principles of Pancasila. The discussion on the issues of society and nationality is in line with the characteristics of community organization, i.e. independent, voluntary, democratic and non-profit. Therefore, the implementation of Pancasila applied social cultural development approach. By using this approach, the implementation of the values of Pancasila would not be indoctrinative. Indeed, it would be acceptable and appropriate with the needs of the community organizations.

Keywords: values, Pancasila, community organizations

INTRODUCTION

Pancasila has been accepted as the foundation of Indonesia as written in the fourth paragraph of the Opening of the 1945 Constitution of Indonesia (*UUD 1945*). The acceptance is supported by the decisions of the Indonesian House of Representatives (*TAP MPR RI*) No XVIII/MPR/1998 on the Withdrawal of the Decisions of the Indonesian House of Representatives No II/MPR/1978 on the Guidelines for Instilling and Applying Pancasila (*Pedoman Penghayatan dan Pengamalan Pancasila* or *Eka Prasetya Pancakarsa*) and the Decision of the Confirmation of Pancasila as the Foundation of the Nation (*Penetapan tentang Penegasan Pancasila sebagai dasar Negara*). Article 1 states that Pancasila, as mentioned in the Opening of the 1945 Constitution of

Indonesia as the foundation of the Republic of Indonesia, has to be implemented consistently in state life.

The mandate of the Indonesian House of Representatives asserting that Pancasila must be implemented in the state life causes problems on the implementation of Pancasila. The thought of Pancasila is not only the understanding of its commentary but also the implementation or the procedures (Pranarka, 1985: 366). Moreover, Saafroedin Bahar (2007:3) states that describing Pancasila is not easily done for there are only little attention given to the ways of the implementation of Pancasila, as the foundation of the nation, functionally towards the national and state livelihood.

Pancasila as the foundation and ideology of Indonesia has implications in terms of juridical and political imperatives that need actualization in daily life. Pancasila can be actualized in a number of ways: through epistemological revitalization, establishment of Pancasila as the foundation of knowledge, socialization through education, and establishment of Pancasila as the source of Indonesian law materials (Kaelan, 2007:12). In addition, Sastrapetedja (2007:26) argues that the implementation of Pancasila can be done through interpretation, internalization or socialization, such as through education to internalize the values of Pancasila towards an individual or society.

Pancasila essentially contains principles (Soeprapto, 2005) or values (Kaelan, 2013) described in the social norms and state law. The implementation of Pancasila, including its description, in the state life of Indonesia covers two aspects. First, describing the basic values of Pancasila into the state norms of conduct consisting of five principle thoughts that can be the sources of inspiration and solution for national problems. Second, describing the five principles of Pancasila into the state law norms, i.e. the guidelines of the nation laws consisting of materials which are non-contradictive with Pancasila itself. In order to run these two aspects, broad understanding is needed by all citizens, the people and the state administrators, through socialization process including Pancasila education process.

Pancasila education can be determined as the education of “about, through, and for” Pancasila (Udin Winataputra, 2008). This education can be accomplished through three approaches. They are psycho-paedagogic development, socio-cultural development and socio-political intervention (Dasim Budimansyah, 2010).

The existence of social organizations such as community organizations can be a good way in the development of the social and cultural aspects. Socio-Cultural Development is an approach viewing that the socialization of values would be successful if it is supported by the surrounding socio-cultural environment. Therefore, conducive socio-cultural environment should be created to socialize the values of Pancasila in society. The establishment of the aforementioned socio-cultural environment includes the establishment of the interaction patterns of organizations or socio-cultural institutions in the society. The supports of society would be significant for the success of the values of Pancasila socialization.

Community organization is a social community formed by society, in the form of either incorporated or unincorporated organization, serving as society’s participation facility in developing the country. As a social creature, people establish social organization in order to reach particular goals that cannot be achieved individually. In the Law No. 17 Year 2013 on Community Organizations, it is stated that community organization is organization founded and formed by society voluntarily on the basis of the same aspiration, desire, interest, and goals to participate in the development to achieve the objectives of the Republic of Indonesia based on Pancasila. In conducting their activities, community organizations show voluntary, social, independent, non-profit, and democratic characteristics.

In accordance with Pancasila, the community organization’s principles shall not be contradictive with Pancasila and UUD 1945. On the other hand, social community functions as the protector and the preserver of norms, values, and etiquettes in the social and state life. Thus, the activities of the community organization are in the form of activities that could protect and preserve the values of Pancasila in society.

Assistance can be categorized as one of the strategies of the empowerment for community. This is needed for there are discrepancies of understanding between the helpers and the beneficiaries. The discrepancies are due to various limitations of social, cultural and economic conditions. Assistance can be in the form of social assistance and economic assistance. Assistance may also be devoted to the advocacy of issues directed to the government, industry/private, or supremacy considered as “contradict” with people power.

This research aims at developing the empowerment model for community organizations on how to implement Pancasila in the life of the nation. The implementation of Pancasila by community organizations is a tremendously respectable socio-cultural development to support Pancasila education at school. It is expected that this model can be accepted and implemented by community organizations. As a result, the actualization of Pancasila would be run simultaneously not only through education at school but also through socio-cultural environment.

RESEARCH METHOD

This is a development research which aims at developing a model for implementing Pancasila by the community organizations. This research was started with the determination of community organizations as the populations. Afterwards, some community organizations were chosen through purposive sampling technique. The data collection was done by in-depth interview with some community organization figures or leaders, focus group discussion, and document analysis.

The data analysis was conducted by interactive analysis model, i.e. data reduction, data presentation and conclusion drawing/verification (Miles & Huberman, 1994:10-12). Data reduction was done by retrieving, sorting, and classifying the data into

the theme of implementation of Pancasila through assistance model. In the data presentation, narrative data disclosure was conducted with the arrangement of the assistance pattern taken from the data reduction. The conclusion was in the form of model which was accepted and assumed to be used in the implementation of the values of Pancasila preservation in the society.

FINDINGS AND DISCUSSIONS

Generally, informants stated that community organizations could be used as media in actualizing the values of Pancasila in society. The mentioned actualization of Pancasila was commonly neither in the form of direct actualization as found in Pancasila education at schools nor formal stages. The introduction and understanding of Pancasila was not the main issue. The more significant idea was how community organizations created various activities reflecting their characteristics in implementing the values of Pancasila.

The actualization and implementation of Pancasila were done by various activities or real works, such as giving assistances to social welfares or victims of natural disasters, and voluntary works. These activities were seen as tangible implementation of Pancasila. These activities did not directly announce Pancasila to the community but implicitly actualized the values of Pancasila.

The aforementioned process can be categorized as the education “for” Pancasila. However, the education “about” Pancasila is no longer seen. This report was revealed based on the statement of the informants “the understanding of the nature of Pancasila has been received at school; hence it does not need to be expressed or restated by the community organizations”.

The education of Pancasila in curricular as well as in community ways should be in the

form of “about, through, and for” Pancasila in a simultaneous way. This effort is in line with the process of character education or values which reflects that values need to be implemented through the process of knowing, feeling and acting (Lickona, 1991) or, in Javanese, the process of “*ngerti, ngrasa dan nglakoni*” (Ki Hajar Dewantara, 2011).

Based on the above statements, informants concurred that the community organizations conducted Pancasila education. However, the characteristics of Pancasila education were in the form of “andragogy” and in line with the characteristics of the community organizations, i.e. voluntary, democratic, and independent. Thus, it would be appropriate with the characteristics of the community organizations.

The assistance pattern of the community organization in implementing Pancasila was in accordance with socio-cultural development approach. This approach views that the socialization of values will be successful if it is supported by the surrounding socio-cultural environment. The conducive and well-planned socio-cultural environment is a medium of the socialization of values of Pancasila.

Pancasila that needs to be established in the society is Pancasila as social ethic. It is Pancasila viewed from socio-political side, instead of from philosophical side, for the understanding of Pancasila as the philosophical concept is considered unimportant for the integrity of the Indonesian needs. As the fundamental social norms, Pancasila has two roles in the society. Firstly, Pancasila serves as the consensus values that reflects the collective ideas and may unify the society. Secondly, Pancasila functions as the reference in solving the conflicts.

The social norms of Pancasila as values and collective ideas can be derived as the more concrete social norms, such as the value of

humanity is reflected as the need of honesty. The concept of honesty is developed within the socio-cultural environment to be supportive environment. The establishment of honest socio-cultural environment is seen from the exemplary of the community leaders, the emergence of honesty slogans, the occurrence of advertisements persuading people to act honestly, and the existence of other organizations working to improve honesty. Inter-Religious Harmony Forum (*FKUB – Forum Kerukunan Umat Beragama*) is an example of community organization supporting the implementation of the first principle of Pancasila. Rural Development Planning Forum (*Musyawarah Rencana Pembangunan Desa*) is an example of community organization supporting the implementation of the forth principle of Pancasila. National Sports Week (*PON – Pekan Olahraga Nasional*), tourism ambassador contests, and national culture contest are some reputable socio-cultural environments for socializing the third principle of Pancasila.

Thus, socio-cultural community organizations do not need to reflect Pancasila directly, for example by giving the organization name as “Pancasila Community”. The community organizations only need to represent one of the available social norms. By applying this strategy, the attempt of making Pancasila an ideology, which is usually creates saturation and refusal, no longer exists. Furthermore, it would also indirectly create conducive socio-cultural condition for the socialization of the values of Pancasila in the society.

In reference to the aforementioned explanation and the results of Focus Group Discussion that had been approved, one of the models offered that was not indoctrinative and showed volunteership and democracy in community organizations was discussion model on actual issues related to community containing

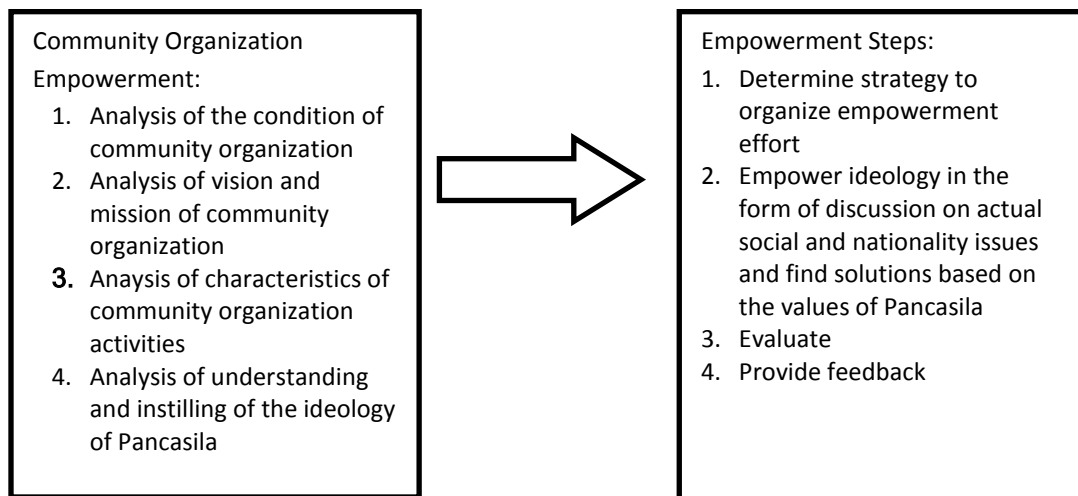
the values of Pancasila. In this model, Pancasila was not explicitly visible, but discussion provided opportunity to members of community organizations to take part in finding solutions for any issues or problems related to nationality based on the point of view of Pancasila.

This model of discussion is participative and accessible for every member of community organizations. In this model, all participants of discussion are guided by facilitator, who can be a selected member of community organization who understands problems and Pancasila or

expert, public figure or representative of government institution. In the process of discussion, facilitator moderates all participants to take part in solving actual problems or issues. The issues discussed are actual public issues related to one of provided themes, including divinity, humanitarian, unity, citizenship and justice. In other words, the themes are the principles or values contained in Pancasila.

The framework of offered model is displayed below:

Scheme: Framework of Model for the Implementation of Values of Pancasila



Source: Researcher

The Design of Implementation of Pancasila through Community Organization Assistance

1. Title
Community Organization-Based Discussion on the Implementation of Pancasila
2. Rationale
 - a. Pancasila is the base of national philosophy and ideology of Indonesia and the values have to be internalized to society in order to make them understand and instill. This process is

accomplished through both formal and informal education.

- b. Pancasila education for general society through informal education belongs to andragogy, which is more empowering. Therefore, discussion approach is more likely used than monologue, and indoctrination is avoided.
- c. Discussion centers on various problems regarding the base of nation which later is tried to solve according to the point of view of philosophical values of Pancasila. Basic problems which later

serve as topics are about five main problems, including 1) nationalism_the third principle, 2) Human rights and globalization issues_the second principle, 3) issues dealing with the sovereignty of people_the fourth principle, 4) economic problems_ the fifth principle, and 5) problems dealing with the relationship among religion believers in a nation_the first principle.

- d. Discussion is in accordance with the needs and characteristics of community organizations, meaning that the discussion is imposed to certain community organizations such as religious organization. Discussion on nation carried out by certain religious organization in a certain area is different from youth organization, even though both are in the same framework of

implementation of the values of Pancasila.

3. Objectives
 - a. reinforcing the implementation of the values of Pancasila in society;
 - b. triggering people's sensitiveness on national problems today and in the future;
 - c. teaching to solve national problems based on the system of values of Pancasila;
 - d. improving public's enthusiasm and political awareness; and
 - e. improving public participation in public policy through discussion, suggestion, idea and critical thought.
4. Stages of activities
 - a. Arranging and planning activities by filling the form of plan below.

FORM OF PLAN OF COMMUNITY ORGANIZATION-BASED DISCUSSION ON THE IMPLEMENTATION OF PANCASILA

1	Topic discussed : <hr/> The relation of topic and national basic issues* : 1) Nationalism issue 2) Human rights and globalization issue 3) The sovereignty of people issue 4) Economic issue 5) Issue related to the relationship among the followers of religion in a nation
2	Implementation of activity: (mention the name of institution: non-governmental institution, party or other) Address of institution: Numbers of organizers: (write the number and the name) Facilitator (write the name of facilitator, one or more facilitator(s))
3	Subject of Empowerment Name of group: (group of farmer, fisherman, security guard, or other) Address: Numbers of participants:

Pancasila. The values of Pancasila are also discussed when participants talk over the issue or topic of discussion. In the end, the implementation of the values of Pancasila can occur voluntarily and democratically in society, without any attempt to make something an ideology. This is so for in a process of discussion, participants show independence, democracy, and openness and this serves as andragogy. Community, in this case are participants of discussion are members of community organizations, can accept and implement voluntarily the values of Pancasila in society.

This model can be further developed by community organizations with more support from local government as political education facilitator. This is also in line with the Regulation of Minister of Domestic Affairs No. 36 Year 2010 regarding Guidelines for Political Education Facilitation. On the other hand, community organizations can also seek for helps from academicians or universities to direct or facilitate discussion on the implementation of Pancasila. Thus, the development of the implementation of Pancasila through socio-cultural development demands support from socio-political intervention and psychopedagogic development.

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