

The Values of Pancasila in Sruni, Wonosobo, Central Java, Indonesia

Ashfia Ruhama¹, Sudrajat²

^{1,2}Faculty of Social Sciences, Law and Political Sciences, Universitas Negeri Yogyakarta, Indonesia



ABSTRACT: The research aims to investigate the implementation of the values of Pancasila in Sruni Village, Wonosobo. The method research used descriptive qualitative. Data collection techniques were carried out through interviews, documentation, and observation. Data analysis used qualitative descriptive analysis techniques of the Miles and Huberman model. The results showed that the implementation of Pancasila values in Sruni Village are: 1) The value of divinity, namely carrying out worship and existing religious traditions; 2) The value of humanity, namely the attitude of tolerance towards adherents of other beliefs and religions, such as *larung sukerta*. The attitude of caring for one another by helping each other, such as cleaning tombs, rivers, and *pangruktilayon*. The community is free to participate in activities that can develop their abilities; 3) The value of unity is activities that bring the community together. The motto "*sruninya wiji*" invites and motivates the community to unite. Appeals and rules so that the community remains orderly and united; 4) Popular values, namely deliberations carried out in various activities, such as neighborhood and community associations, as well as family empowerment and welfare. General elections are to determine village administrators; 5) The value of justice is the right to get services in equal access or facilities to the community, and all will be served. The values of Pancasila have been embedded and inherent in the Sruni Village community. The organizational culture in Sruni Village directs people to interact and act under the values of Pancasila. The rules that apply support the sustainability of community life.

KEYWORDS: Values, Pancasila, Sruni, Wonosobo, Indonesia

INTRODUCTION

Globalization contributes to people's lives, connecting them with the outside world and impacting various aspects. It is likely to pressure Pancasila's values, especially if it is not faced carefully and wisely. The negative impacts of globalization are seen in the social and cultural aspects, such as increasing individualism, shifting values in community life, and the tendency to imitate foreign cultures that are not in line with national identity (Idayanti, 2022; Taniredja et al., 2015). The interaction process between foreign cultures and Indonesian culture occurs, resulting in the dominance and increase of foreign cultures and slowly shifting the sustainability of local culture (Yudanegara, 2015; El-Zastrow, 2020). The entry of foreign cultures can shift and erode local values and can conflict with Pancasila values if the practices or values of the foreign culture violate the principles contained in Pancasila.

The Indonesian considers Pancasila as the nation's philosophy. It is a guide and outlook on life in everyday life to achieve happiness and prosperity in the lives of Indonesian society, which is diverse. Every action and behavior as an Indonesian nation must be imbued with it; this is a reflection of all the principles contained in Pancasila (Taniredja et al., 2015). Pancasila recognizes that diversity encourages unity and becomes a guide in national and state life. The principles contained in Pancasila include divinity, humanity, unity, democracy, and justice. Pancasila does not only recognize one group above the cloth group. Nor does it accommodate a certain majority. Pancasila unites the nation, where all groups living in Indonesia are recognized for their rights and existence (Al-Jihad, 2018; Yudanegara, 2015). Sruni was a village initially known for its deviant behavior, such as drunkenness and brawls. Deviant behavior was then directed towards artistic activities by Sruni Village artists. Gradually, the habit of getting drunk and brawling turned into practicing the arts. Innovation in the arts continues to be carried out so that more people are interested in artistic activities. Young people explore the cultural potential and natural beauty of *Sruni*, and have succeeded in creating attractive tourism products that not only attract tourists but also have a positive economic impact (El-Zastrow, 2020). The transformation of Sruni Village from an area with a slum image and rampant deviant behavior into a friendly tourist destination with captivating beauty has brought significant changes. Sruni Village is often referred to as an art village. Various art figures preserve artistic cultures, such as *lengger*, *keroncong*, *rebana*, *sintren*, *kuda lumping*, *dolalak*, *pahat*, and artists or painters.

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Pancasila Village is a community that reflects attitudes, behaviors, and culture that refer to the foundation of the state. Culture focuses on shared meaning, and culture reflects individual assessments of expected attitudes and behaviors (norms) so that individuals are required to adapt and be seen as members of the group (Schneider, Ehrhart & Macey, 2013). Culture is seen as relatively stable, enduring, and interconnected (Chatman & O'Reilly, 2016). Social norms in the context of an organization can be applied through approval, sanctions, or exceptions as a way to obtain and maintain membership in a particular group. Members often actually adapt to these norms to gain acceptance from the group and avoid exclusion (Ross, Gelfand, Nau & Lun, 2015). Organizational culture is the soul of an organization that contains a set of assumptions, values, norms, and beliefs that grow and then develop as views, guidelines, and bases for behavior for members of the organization so that the organization can carry out internal and external adaptations so that the organization continues to exist (Nurdin, 2012). However, some residents still have low awareness of the importance of Pancasila values in everyday life. This requires a sustainable approach, such as community-based training and education, to internalize these values (Hasanah et al., 2021). Pancasila Village in Sruni is not only a symbol of social harmony but also a living laboratory that teaches the importance of unity amidst diversity. The success of this village is proof that Pancasila can be actualized in real terms to create a peaceful and prosperous society. Research on the implementation of Pancasila values in Sruni Village provides an important lesson for Indonesian society, that social harmony can be achieved by instilling basic values that are universal but still rooted in local culture.

The values contained in Pancasila come from the Indonesian nation itself, not from other nations. Formally, Pancasila became the basis of the State on August 18, 1945, but long before that date, the Indonesian nation already had the elements of Pancasila and had even implemented them in everyday life. Tome (2020) explains that the values contained in Pancasila are classified into three levels of value, namely basic values, instrumental values, and practical values. Basic values are abstract, fixed, and dynamic values so that their values can adapt to changes and developments in the era. Instrumental values are descriptions of basic values that are conceptual so that they can apply to certain conditions and times. Practical values are values that are contained and applied in the reality of everyday life.

METHOD

This research uses a qualitative approach to understand in depth the implementation of Pancasila values in Sruni Village, Wonosobo, Central Java. This approach was chosen because it can explore social and cultural phenomena comprehensively, following the complexity of implementing Pancasila values in a multicultural society. The research population was the entire community of Kampung Sruni, including community leaders, youth, artists, and household representatives. The research sample was selected using a purposive sampling technique, taking into account the direct involvement of informants in activities that reflect Pancasila values. The list of subjects researched can be seen in Table 1.

Table 1. List of Subjects

No	Name	Initial	Age	Occupation
1.	Heri Pujiyanto	HP	58	Head of Citizen Association of 05
2.	Untung Ardi Utomo	UAU	73	Faith Figure
3.	Hengki Krisnawan	HK	53	Community member
4.	Endang Yuliawati	EY	56	Head of Women's Association
5.	Soemadi	S	56	Head of Village
6.	Ahmad Baihaqi	AB	56	Member of the Interfaith Harmony Forum

Research data was collected through three main methods, namely observation, in-depth interviews, and documentation. Observations are carried out to understand social life, cultural activities, and daily community interactions that reflect the values of Pancasila. In-depth interviews were conducted with community leaders, youth, and artists to obtain more detailed information regarding their experiences and views regarding the implementation of Pancasila values. Documentation includes data collection in the form of photos, activity records, and official documents that support research findings.

Data collected through observation, interviews, and documentation was analyzed systematically to identify patterns of implementation of Pancasila values in society. The analysis process is carried out iteratively, allowing researchers to validate findings and obtain in-depth and accurate results. The data analysis technique uses the Miles and Huberman interactive analysis model, which consists of three main stages: data reduction, data presentation, and conclusion.

RESULT

The people of Kampung Sruni apply the values of Pancasila and make it a guideline in everyday life. Values can be used as a foundation, guideline, reason, and motivation in attitudes and behavior. Attitudes and behaviors of these values can be done consciously or unconsciously by the people. Kampung Sruni, whose people apply the values of Pancasila as it is now, is part of

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the process of community development. It was previously known as an area prone to deviant behavior, but it has now changed into a tolerant village. One approach is to preserve existing art so that it can blend and encourage young people to continue to do art. When they do arts, they no longer recognize religion or certain differences.

The people of Kampung Sruni learn from the past. Changing habits through art creates cumulative learning that has an impact on various fields. The more problems solved by the people of Kampung Sruni, the more learning will continue to grow and be integrated into the culture of the community, thus expanding the depth and scope of the community's cultural wisdom based on Pancasila values (Interview with HP; UAU; HK, 2024).

The people of Sruni Village have accepted differences; differences have become commonplace, so there is no sensitivity, no horizontal conflict. The launch of the Pancasila Arts and Culture Village by the district government is appropriate. The arts in Sruni Village are indeed diverse. Arts groups continue to develop without feeling disrupted or disturbed. Only selected villages will receive the title. So it can be seen that Sruni Village has real Pancasila practices so it is declared a Pancasila village. Sruni Village has long practiced the values of Pancasila, namely by making the values contained in Pancasila the basis, foundation, and motivation for behaving and acting in community life.

Pancasila can not be separated from Sruni villagers. The noble values that were instilled and inherited from our ancestors are not lost. Cooperation in all fields, mutual respect, mutual respect, so that we are always united. Cooperation and guidance from the government are still needed for the implementation of Pancasila values. The values contained in Pancasila are implemented and become guidelines in carrying out activities and activities of the Sruni Village community. So that the community in carrying out activities and activities, always departs from and refers to the noble values of Pancasila. The implementation of the values of Pancasila can be seen through some activities carried out by the Sruni Village community.

1. Merti Dusun

The Merti Dusun event consists of grave cleaning, river cleaning, and *larung sukerta* activities. Grave cleaning and river cleaning are activities that illustrate recognition and respect, both to fellow humans who are still alive and those who have died, and also as a form of concern for the environment. These activities are included in the implementation of the second Pancasila value, namely, recognition of others and respect for living things and nature. This pillar emphasizes respect for fellow humans, animals, and the environment. The series of activities to clean the grave and clean the river began in the morning.

Young men and men carrying cleaning equipment escorted by the Village Guard walked to the Kyai Muntang public cemetery. Kyai Muntang's grave is a public cemetery, so regardless of religion, anyone can be buried there. The community worked together to clean the graves and then cleaned the river. While the men cleaned the grave and the river, the mothers in each Citizen Association (*Rukun Tetangga*) prepared a feast in the form of suran porridge. After the cleaning event was finished, the men returned to their respective Citizen Association to eat suran porridge together. The mothers invited the village guard and guests who were present, even though the guests came from different Citizen Association or other areas. All those present were treated warmly. This proves that the people of Kampung Sruni are very friendly to anyone who comes. The Indonesian nation is known as a nation whose people are friendly and polite to each other. A high sense of family and harmony between each other is a characteristic of the Indonesian nation.

The peak of the *larung sukerta* event was held at the Tempu River, which is where three rivers meet. The people of Kampung Sruni headed to the Tempu River wearing traditional clothes, carrying offerings, torches, and *gending* musical instruments. Throughout the event, the community was always accompanied by village guards. There was no coercion for the community to take part in the *larung sukerta* ceremony, as quoted in the following interview.

When a religious ceremony is about to be held, people who want to do the *larungan* can do it; for those who don't, it is not mandatory to follow. So, at that time, people are already conditioned. Usually, sensitivity arises due to differences; here, it is not (Interview with S; AB, 2024).

2. Eid al-Adha

The Muslim community in Sruni Village performs Eid al-Adha prayers at the Al-Ikhlâs Mosque or at the Wonosobo City Square, which is not too far from Sruni Village. The activities carried out by the Sruni Village community after completing the Eid al-Adha prayers are shaking hands and making preparations to slaughter sacrificial animals. The people of Kampung Sruni gathered at the Association Citizen 05 Hamlet Hall to slaughter the sacrificial animals. The people were ready to carry out the tasks that had been divided beforehand. These tasks include herding animals, slaughtering animals, cutting up and cleaning the meat, and putting the sacrificial meat into plastic. The people worked together to process the sacrificial meat, which would later be distributed to all the people.

Religious events in Sruni are very intense, celebrations such as Eid al-Fitr, and Eid al-Adha. On Eid al-Adha, the community slaughters the sacrificial animals together at the RW hall. Then there is *Rajaban* or Isra Miraj in the month of Rajab, and *Muludan* in the month of Rabiul Awal. The location of the Eid al-Adha and Eid al-Fitr events is at the big mosque, while other religious activities are carried out alternately (Interview with S; AB, 2024).

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3. Village Meeting (*Kumpulan Kampung*)

Meeting activities were meetings for the villager to discuss anything in their everyday life, including discussing various issues, such as conditions, problems that occur, planning activities to be carried out, or evaluation of activities. Deliberation is still carried out in society to discuss something. Democracy has existed in Indonesian society since long ago. *Kumpulan Kampung* is a democracy, there is joint deliberation to discuss something or solve problems. Deliberation to reach a consensus is carried out by the community in various activities. With deliberation and consensus, problems can be resolved, so there is no need for violence in solving problems.

We have an RW (Citizen Associate) meeting once a month, so information will continue to be known and uninterrupted. So if there is a problem, it will be resolved immediately, not piling up for several months before being resolved. I will serve residents in the sub-district when it has gone through the RW. When the RW head has not been able to resolve it, then I will intervene. The RW head is a person who does have good capacity (Interview with S; HP, UAU, 2024).

4. Burying Activities (*Pangrukti Layon*)

The Pangrukti Layon in Sruni Village is an association of residents. When a member of the community dies, the Pangrukti Layon is tasked with caring for and delivering the body to the grave. The community unites together to help relatives who have died and their families who are left behind, regardless of their particular background; this is important in social life. Helping each other when one of the citizens dies applies to all believers and religions. The community believes that all humans are equal servants so that no adherent of a particular religion is respected and appreciated. Respecting fellow human beings is the main awareness. This awareness is the result of the belief that humans are equal servants of God.

If there is an announcement of death, the community immediately helps to set up a roof and take care of what is needed. Many people help so that in about two hours it is finished. All residents who are members of the association and whose members are heads of families provide death envelopes; this is very helpful for the bereaved family. The attitude of helping each other in Sruni Village has existed since long ago, long before Sruni Village was declared a Pancasila village, and is still maintained to this day (Interview with S; HP, UAU, 2024).

5. *Kuda Kepang* Attraction

Kuda kepang is one of the traditional arts in Sruni Village. There are not only dancers and musicians in the attraction as a means of entertainment but also as a cultural value. The *kuda kepang* art group in Sruni Village is called *Ngesti Mudho Utomo*, which has 60 members. *Kuda Kepang* is one of the art groups that strives to preserve and develop cultural traditions.

Kuda Kepang usually goes around the village every Sunday Pahing. The community can voluntarily give to the *Kuda Kepang* performers who go around the houses in Kampung Sruni. All regions, customs, and cultures deserve to be preserved and developed. The community has associations and plurality that include the principles of kinship, obedience, and togetherness.

DISCUSSION

The achievement of the implementation of Pancasila values in Kampung Sruni as a whole is still embedded and still exists today. If examined individually, some are lacking, and some are dominant, but overall, they still exist. Kampung Sruni is not afraid that the values of Pancasila will disappear because these values are still embedded in society. Activities carried out by the community have implemented the values of Pancasila. Sruni Village has rules so that the existing Pancasila values can continue to be maintained, and the community continues to behave under the values of Pancasila. The main target of the rules is the Sruni Village community. The purpose of making the rules is as a guideline for life in everyday life and society. With values, it is hoped that they can regulate and harmonize human life so as not to cause problems that have an impact on the losses of other parties (Kaelan, 2009).

The people can live comfortably, safely, and peacefully by living side by side in Sruni Village, both from RT 1 to RT 16. To create justice in Sruni Village, laws are needed to regulate its society. The principle of humanity is a guarantee of justice and civilization. Freedom is limited by the rights of others. Therefore, a legal order is needed (Dimyati et al., 2021). The laws in Sruni Village are in the form of written and unwritten rules. The written rule is that society must obey the laws and regulations in force in Indonesia, which are derived from Pancasila. Pancasila's emphasis on unity is the highest source of ideological authority in Indonesia and, as such, should be a guideline and permeate all laws and regulations (Berenschot et al., 2017).

There are sanctions for people who violate the rules that have been set through agreements or agreements that have been made previously. Social norms in a society can be applied through agreements, sanctions, or exceptions as a way to obtain and maintain membership in a particular group (Roos et al., 2015). The existing rules make the community more disciplined, solid, and supportive of each other. All the rules in Kampung Sruni stem from the values contained in Pancasila.

CONCLUSION

Traditions and arts continue to be encouraged so that it is dubbed an art village and inaugurated as a Pancasila art and culture village. The rules that apply in society also support the sustainability of community life so that it remains under the values of Pancasila. The implementation of Pancasila values in Sruni Village, Jaraksari Village, Wonosobo Regency, namely: a) the

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implementation of divinity values can be seen through worship and religious traditions in Sruni Village. The humanitarian values can be seen through an attitude of tolerance towards adherents of other beliefs and religions, such as *Larung Sukerta*. The attitude of caring for each other by helping each other, such as cleaning graves, cleaning rivers, and pangruktilyon activities and helping each other if there are activities. The implementation of the value of unity can be seen through joint activities that bring together the community. The existence of the motto "*sruninya wiji*" is an invitation and motivation for the community to continue to unite. There are appeals and rules so that the community remains orderly and united. The implementation of the people's value can be seen through deliberations carried out in various activities, both neighborhood association meetings, residents' association meetings, and other deliberations in family empowerment and welfare activities. There are general elections to determine village administrators. The implementation of the value of justice can be seen from the right to receive services in equal access or facilities for the community, all will be served.

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