

Kayuagung Duta's Social Struggle: Implementation of Pancasila Values in Social Life

Citra Lidiawati ¹⁾, Dasim Budimansyah ²⁾, Cecep Darmawan ³⁾,
Susan Fitriasari ⁴⁾

^{1, 2, 3, 4)} *Citizenship Education Study Program, Faculty of Social Science Education*
Universitas Pendidikan Indonesia, Jl. Dr. setiabudi. No. 229. Isola. Kec. Sukasari. Bandung.
Jawa Barat 40154

Corresponding Author: Citra Lidiawati, Email: citrapkn.91@upi.edu

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Abstract. This research aims to analyze the Pancasila values reflected in the social struggles of Kayuagung duta. The research method used is a Case Study. The research approach employed is qualitative. This study was conducted in the city of Kayuagung, Ogan Komering Ilir, South Sumatra, Indonesia. The informants in this study comprised 21 individuals, including current and former Duta, experts in Pancasila Ideology, community members familiar with the duta, family members of the duta, criminal law experts, religious scholars, and students. Based on the research results and discussion, it is concluded that Kayuagung duta, in their social struggles, reflect and apply the values of Pancasila in their daily lives, both in their professional duties as a Kayuagung duta and in everyday life. This is evident in their activities, which include fulfilling their religious obligations, actively participating in social activities in their local communities, engaging in communal work, practicing deliberation before making decisions, and providing assistance to others regardless of status.

Keywords: *Pancasila values; Social Struggle; Duta Kayuagung*

INTRODUCTION

Pancasila is the foundation and ideological basis of the Indonesian state (Nurafifah & Dewi, 2021). Pancasila consists of five principles formulated as the nation's way of life, namely: Belief in the One and Only God, A Just, and Civilized Humanity, The Unity of Indonesia, Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and Social Justice for all the people of Indonesia (Siregar, 2019). Pancasila has been the foundation of social struggle in Indonesia since the early days of independence, also serving as the spirit of the struggle in promoting social justice, democracy, and the progress of the Indonesian nation (Adha &

Susanto, 2020). Pancasila is considered the basis for building harmonious relations among religious communities and ethnic groups in Indonesia (Faaza, 2022).

Pancasila has a very important role in the state life of Indonesia (Karyono, 2023). Some of its main roles are: 1. Ideological Foundation: Pancasila serves as the official state ideology that guides all aspects of national and state life (Benawa, 2022b). 2. Legal Guideline: Pancasila forms the basis for the creation of laws and regulations in Indonesia. All legal products must align with the values of Pancasila (Titaley, 1997). 3. National Unifier: With its diverse ethnicities, cultures, and religions, Pancasila functions as a unifying force for the Indonesian nation,

upholding tolerance and unity (Widiuseno, 2020). 4. Character Education: Pancasila is taught in both formal and informal education to instill moral and ethical values in the younger generation (Benawa, 2022a).

Pancasila is used as a guide in the formulation of policies and regulations by the Indonesian government (Zakso, 2021). Belief in the One and Only God, this principle teaches the importance of having faith in the One and Only God as the source of strength and guidance in social struggles, so that people must always acknowledge His existence and live according to His will (Sianturi & Dewi, 2021). In this context, social struggle must be carried out while adhering to religious values such as justice, compassion, and tolerance (Lusia, 2023). A Just and Civilized Humanity, this principle signifies that humans must be respected and treated fairly, both in terms of rights and obligations (Notonagoro, 1985).

Pancasila is considered sacred, and every citizen must memorize and obey all the contents of Pancasila (Yunianti & Dewi, 2021). However, most Indonesian citizens only regard Pancasila as the foundation of the State/Ideology without paying attention to its meaning and benefits in life (Ardhani et al., 2022). Without people realizing it, the values contained in Pancasila are very useful in every aspect of life (Madinier, 2022).

The role and influence of Pancasila values in the daily lives of Indonesian society (Miliano & Dewi, 2022). Pancasila values not

only serve as the foundation of the state but also deeply rooted in the culture and social attitudes of society.

Pancasila values, such as unity and justice, promote tolerance among religions, ethnicities, and cultures (Hanifa, 2021). Indonesian society is known for its ability to live together in diversity, respect differences, and maintain harmony among individuals and groups (Witono, 2021). The principle of democracy in Pancasila encourages active participation of the community in the development of the nation (Soeprapto, 2016). The society plays a role in decision-making, both through general elections and through involvement in social and cultural activities aimed at enhancing collective welfare. The value of social justice in Pancasila encourages efforts to reduce social and economic disparities among members of society (Risdiyany & Dewi, 2021). Government programs and community social initiatives often aim to improve access to education, healthcare, and economic opportunities for all segments of society (Shodiq, 2023).

In its application, of course Pancasila must be in harmony with people's lives, both in fighting for rights and justice for social activists (Mauna & Trisiana, 2021). Justice fighters are individuals or groups who struggle to bring social, political and/or economic justice to marginalized or discriminated communities (Hadiz, 2004). They fight for fair rights for individuals or groups who feel

unrepresented by dominant social, political, or economic forces. The concept of a justice fighter also refers to someone who fights to eliminate injustice and social inequality in society (Andriawan, 2022). "Pejuang keadilan" can also be interpreted as someone who fights to realize a fair and equitable society, where everyone has equal rights and is protected by the same law (Marzuki et al., 2022). "Pejuang keadilan" also refers to individuals who strive to eliminate social and economic disparities within society, emphasizing the importance of providing equal opportunities for everyone to develop their potential. They advocate for a society that enables every individual to live with dignity and have equal opportunities to fulfill their basic needs (Rawls, 1999).

"Duta" in this context refers to envoys of criminal actors who specifically operate abroad. This group of criminal actors forms due to economic pressures. Hardships in life lead certain segments of society to form groups to engage in criminal activities, their goal being to become wealthy individuals. Typically, the places where envoys gather after carrying out their actions are Singapore and Malaysia. Afterwards, they return to their respective hometowns. In their hometowns, their relatives usually wait anxiously, not knowing the fate of the envoys during their actions. However, this anxiety is replaced by joy when an envoy successfully returns home with significant gains. The economic pressure

and the high cost of marriage in the envoy's hometown are motives that drive them to engage in black migration, where the term "envoy" originates from the community's likening of these individuals to envoys representing their country abroad. Based on the specific operational goals of envoys carrying out criminal activities abroad, the community names them "Candidate Envoys". Selection does not require specific qualifications; the key is courage, along with mystical skills obtained from a shaman or religious leader (Hangabei, 2021). This is aimed at protecting the envoys in their actions. The economic pressure and the high cost of marriage in the envoy's hometown are motives that drive them to engage in black migration, where the term "envoy" originates from the community's likening of these individuals to envoys representing their country abroad. Based on the specific operational goals of envoys carrying out criminal activities abroad, the community names them "Candidate Envoys". Selection does not require specific qualifications; the key is courage, along with mystical skills obtained from a shaman or religious leader. This is aimed at protecting the envoys in their actions. The measure of success or achievement is nothing but material wealth, such as being able to build a nice house, having savings, being able to buy a car, motorcycle, and perhaps even starting a better business. If possible, achieving abundance, some duta resort to money laundering to

finance the pilgrimage of their parents or relatives who are eligible to go to the holy land. These *duta* believe that even though the money is obtained through crime, if a portion of it is used for good deeds, they will at least receive some forgiveness or mercy from God. (Kharisma, 2017).

Based on observations conducted in a preliminary study on something unique within the tradition of *duta* in the city of Kayuagung, where religious tradition plays an important role as one of the beliefs in the success factor in carrying out their actions, which, by the way, are criminal acts and crimes, but realized, this tradition has become hereditary and is used as a fortress or something sacred in the tradition of the Kayuagung community to commit crimes. The phenomenon in the antique journey of a *duta* is the ritual prayer activity (Mariska et al., 2024). The prayer performed by these prospective ambassadors when they are about to depart takes the form of a thanks giving event. They invite relatives and friends to their homes and engage in religious rituals, such as reciting the Yasin, to seek safety from the Creator, the One God. This activity resembles the preparation rituals of individuals departing for Hajj pilgrimage. Researchers observe that there seems to be an understanding that after implementing the Pancasila ideology, an ambassador has been willingly released by their family to pursue their life path, and of course, they try to accept it with the hope of achieving success or

prosperity. Therefore, it is important to carry out this research in order to analyze how Pancasila values are implemented in the social life of Kayuagung *duta*.

RESEARCH METHODS

This research is a qualitative study using the case study method. Data collection techniques include observation, interviews, and documentation, with a total of 21 informants. These informants consist of ambassadors and community members who have previously served as Kayuagung *duta*, Pancasila experts, community members who know the *duta*, the families of the *duta*, criminal law experts, religious scholars, and students. The researcher develops a complexity and a comprehensive picture, analyzes words, reports detailed information, and conducts a naturalistic study. The case study method is chosen because it can provide an in-depth and detailed depiction of the Kayuagung *duta* and offer a broader understanding of the Pancasila values reflected in the social struggles of the Kayuagung *duta* (Creswell, 2015).

This research was conducted in the city of Kayuagung, Ogan Komering Ilir Regency, South Sumatra Province, Indonesia. The selection of this location is based on the consideration that in the city of Kayuagung, there are professions commonly practiced by the community, which contradict religious teachings and existing legal regulations in Indonesia. To obtain the necessary data for this

study, the technique used is purposive sampling, meaning that sampling is based on the subjective research of known population characteristics as specific considerations (Miles, MB & Huberman, 1992).

To test the validity of the data in this study, triangulation was conducted (Moeloeng, 2002). Distinguishing four types of triangulation: source triangulation, method triangulation, investigator triangulation, and theory triangulation (Sugiyono, 2020). This research uses source, method, and theory triangulation to compare and cross-check the trustworthiness of information obtained through different times and tools. This is done by comparing data from observations with interviews. The analysis in this study uses interactive analysis (Haryati, 2020).

DISCUSSION

Research results indicate that the life of the Kayuagung envoys begins with inadequate economic conditions. Essentially, the people of Kayuagung find it difficult to obtain employment due to their low educational backgrounds and lack of specific skills, which limits their job opportunities outside the area. Additionally, the social environment demands a higher standard of living. Kayuagung is known for its numerous customs and traditions, the implementation of which requires a significant amount of money. Furthermore, the community observes that many individuals have succeeded as envoys,

making this profession highly pursued by the people of Kayuagung.

Table 1 Research Result

No	Social Economy of Duta	Research Result
1	Income	Based on the research results, it was found that the income of the duta Kayuagung indeed exceeded various professions at that time, such as civil servants, farmers, and even legislative institutions. It is not surprising, as the earnings of these duta often reach hundreds of millions to even billions of rupiah. Abroad, duta even admit that if their earnings have not yet covered their initial costs or reached billions, they do not decide to return home. They only return when it is calculated that the income obtained exceeds the expenses they incurred when departing.
2	Education	Indeed, the duta's acknowledge that one of the reasons they became duta is due to their limited education. The reason for this is that it was difficult to attend school in the past due to inadequate economic conditions. Therefore, they decided to choose the profession of duta, especially considering the substantial income and the fact that most of them have been successful in their roles as a duta.
3	surrounding environment	Although the profession of being a duta is not permitted by all regulations in Indonesia or abroad, and is even considered wrong according to religious teachings, the ambassadors are not ostracized by the local community. In fact, they were once proud figures for their families and surroundings, largely due to their social behavior and willingness to help those around them.

4	<p>economic growth</p>	<p>Additionally, local government officials neither prohibit nor encourage this profession.</p> <p>Although the profession of being a <i>duta</i> is not permitted by all regulations in Indonesia or abroad, and is even considered wrong according to religious teachings, the <i>duta</i> is not ostracized by the local community. In fact, they were once proud figures for their families and surroundings, largely due to their social behavior and willingness to help those around them. Additionally, local government officials neither prohibit nor encourage this profession.</p>
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Moreover, the earnings they obtain are not only for themselves and their families but also for those in need within the community. Therefore, it is understandable that in their daily activities, the *duta* reflect the values of Pancasila, despite the wrongness of their profession. This is in line with research conducted by Aldyan. He emphasizes the importance of unity amidst diversity as the primary foundation for the Indonesian nation. This encourages tolerance, dialogue, and appreciation for differences among individuals and groups, while also emphasizing the importance of maintaining peace and stability within society (Aldyan, 2022).

After the data was obtained and collected, the researchers analyzed it and found that the *dutas'* actions indeed stemmed from inadequate economic conditions and the desire for a better standard of living. However, they were hindered by their limited education, which made it difficult for them to find work, and they lacked any specialized skills. Additionally, they observed that many people around them had succeeded in the profession of being a *duta*. Therefore, people competed to become *duta*, as this profession was highly regarded by the local community at that time. The pride that the community had in the *duta* certainly had its own reasons.

Pancasila, as the foundation of the Indonesian state (Madinier, 2022), encompasses five main values within it: the Value of Divinity, the Value of Humanity, the Value of Unity, the Value of Democracy, and the Value of Justice. These virtuous values are adopted as guidelines for the Indonesian people in their social life arrangements (Ihsan, 2021). The importance of understanding and practicing the values of Pancasila is beneficial in shaping a harmonious state of life (Witono, 2021). Pancasila serves as the foundation of the state, carrying the meaning as a direction in the administration of the state to achieve aspirations and life goals based on the values of Pancasila (Kusdarini, 2020). Pancasila is the soul of the Indonesian nation. Pancasila provides guidance towards prosperity and

The *duta* have a high sense of social responsibility. Although they are aware that their profession is wrong and not sanctioned by any regulations, they continue to do it. The community also recognizes this, but what the *duta* do is never done in their own city.

happiness, both physically and spiritually (Sarkadi, 2022).

Just like the first value of Pancasila, the *duta* are fully aware that their job contradicts not only the prevailing laws but also the teachings of their religion. However, they still fulfill their obligations as Muslims. Although they may not be as devout as religious experts, they still practice, such as performing prayers, fasting during Ramadan, and helping those in need. It is evident that the *duta* often set aside a portion of their earnings to give charity, to orphans, and the less fortunate.

This explains that the *duta* implemented Pancasila, especially the first principle, very well. The first principle emphasizes the importance of belief in the One and Only God as the moral and spiritual foundation for national life (Hangabei, 2021). This value also reflects the religious pluralism in Indonesia, where citizens are free to choose and practice their religion or belief without discrimination. The first principle acknowledges and respects the diversity of religious beliefs and spirituality in Indonesian society (Prasetyo, 1994).

Their profession is indeed wrong, even illegal, but the *duta* still possess a high sense of social responsibility. This is evident in the fact that the results they achieve are not only for their own benefit but also for the welfare and happiness of the surrounding community. Pancasila can also be a source of strength for the Indonesian people in facing various social

problems, such as poverty, inequality, discrimination, and human rights violations (Mutaqin, 2016). As a foundation for social struggle, Pancasila is certainly very important for the Indonesian people. Pancasila must serve as an inspiration and a guide in the social struggle to create a more just, equitable, and prosperous society (Chia, 2022). The community acknowledges that these *duta* have high loyalty. When they succeed, their relatives and the surrounding community also benefit. For example, they frequently share both material goods and food. Previously, the community might not have experienced unusual and delicious foods, but thanks to the ambassadors' generosity, they could enjoy such delicacies. Additionally, when the community is in need of assistance, the *duta* is always quick to help.

In addition to helping the community, the *duta* also possess excellent social skills. They can easily engage and interact with anyone, blending seamlessly into social situations. They do not create distinctions within the community, even though it is recognized that their attire is different from that of the general public. Typically, the *duta* wear branded clothing, but this does not lead them to act arrogantly. Instead, they usually behave like ordinary members of the community. They believe that their work as a *duta* is done elsewhere, but when they return to their hometown, they behave just like everyone else.

Not only that, but in social activities organized by the local government, the *duta* are often involved. For example, in the annual activities regularly held by the Kayuagung community. One such activity is the preservation of traditions in Kayuagung, such as the Midang ceremony held on the 3rd and 4th days of Eid al-Fitr. The *duta* are not only involved as donors but also participate in these events. They do not hesitate to encourage their children or families to join in the activities. They are also typically involved in other social activities, especially those aimed at bringing joy to the community, and the *duta* are quick to respond to these events.

This is the implementation of the 5th Pancasila principle, which means that all Indonesian citizens have the same rights to achieve well-being, without any discrimination. This meaning encompasses several aspects:

1. Equality: Everyone has the same opportunities to reach their maximum potential, regardless of their economic, social, cultural, or religious background (Ginanjari, 2023).
2. Fair Distribution: The nation's resources and wealth must be distributed fairly and equitably so that there are no glaring disparities between the rich and the poor (Mu'ti, 2019).
3. Protection for the Vulnerable: The government and society must protect and provide assistance to disadvantaged or

vulnerable groups, such as the poor, orphans, people with disabilities, and others (Kusnawi, 2021).

4. Active Participation: All citizens have the right to participate in the development process and decision-making that affects their lives (Gumbira, 2019).
5. Collective Welfare : The ultimate goal of social justice is to achieve collective welfare, where everyone lives with dignity and without a lack of basic needs such as food, clothing, shelter, education, and healthcare (Rogers, 2020).

This also proves that the implementation of Pancasila is fundamental to the *duta's* self as a social ethic, by the results of research conducted by Yulia (Yulia & Dewi, 2021).

By applying the principles of social justice, it is hoped that a harmonious society can be created, where every individual feels valued and has the opportunity to live a prosperous and happy life.

CONCLUSION

Based on the discussion above, it can be concluded that the *duta*, despite engaging in work that is not sanctioned by law and religion, have a strong social conscience. They play an active role in assisting those in need, both materially and socially. The *duta* also demonstrate high loyalty to their community and families, and possess good social skills without creating differences or arrogance. The actions of these envoys, despite being in the context of work that does not comply with law

and religion, still reflect the implementation of Pancasila values. They demonstrate social awareness, empathy, and concern for others, as well as efforts to create justice and unity in society. Furthermore, the data are involved in social activities organized by the local government and participate in preserving local customs and culture. Although their profession contradicts the values of Pancasila and religious teachings, the ambassadors still strive to fulfill their obligations as religious individuals. Thus, although the work of the ambassadors cannot be ethically justified, their presence in society contributes positively to helping others and strengthening social values and solidarity. Although the envoys' work does not align with the values of Pancasila and religious teachings, their involvement in social activities and cultural preservation provides a positive contribution to society. They reflect Pancasila values such as care, humanity, unity, and social justice.

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