

Optimizing the Role of Pancasila Villages in Maintaining Ideological Resilience in Society

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Abstract. Pancasila village is a means of application and internalization of Pancasila values that are currently starting to fade in people's lives. This article aims to formulate strategies and materials to optimize Pancasila villages as a means of ideological resilience. The study used a descriptive qualitative approach, which was conducted in 2 Pancasila villages in Pekanbaru City and Dumai City, Riau Province. Data collection was carried out through observation, interviews and documentation studies and analyzed using the Miles and Huberman model consisting of data collection, data verification and reduction, and drawing conclusions. Data validity testing used data source triangulation techniques. The results of the study found that (1) Pancasila villages have not been running optimally because activities are more directed at infrastructure management but are still not massive in terms of socialization activities of Pancasila values to the community, both formally and informally; (2) the absence of standard materials or curriculum structures for the socialization of Pancasila values carried out by Babinsa so that there are no guidelines for conducting social communication (komsos); (3) Optimizing the role of Pancasila villages can be done through the use of collaboration and digitalization strategies, while in terms of material structure, a comprehensive and codified material structure is required. Pancasila villages as a stronghold of ideological defense have not been running effectively, so a number of future improvement efforts are needed in terms of strategy and material.

Keywords: *Pancasila Village; Pancasila's Values; Ideological Resilience; Community empowerment*

INTRODUCTION

Pancasila is the state ideology of Indonesia, meaning that all aspects of social, national and state life must be in accordance with the values of divinity, humanity, unity, democracy and social justice (Hariyanti, 2022; Wandani & Dewi, 2021). Pancasila is a unifier for the multicultural nation of Indonesia (Ahmad Eddison, Hambali, 2020). In the historical period, we have witnessed how the struggle to replace the state ideology according to the wishes of a certain interest group has

occurred, but history has also proven that this has always failed, because only with the noble values of Pancasila can a diverse society with various different interests unite (Latif, 2018; Magnis-Suseno, 2008; Triyadi et al., 2022). Therefore, the Indonesian people must understand this issue so that the history of the struggle does not happen again. Pancasila as the state ideology has been debated, what must be done now is how to socialize, internalize and develop the values of Pancasila in everyday life, so that these noble values can

continue to live and be firmly embedded in the hearts of every citizen amidst the challenges of the increasingly sophisticated era of globalization (Hariyanti et.al, 2023; wulan nurafifah, 2024). If not careful, it is not impossible that the Indonesian nation can be uprooted from its historical and ideological roots. At present, people's lives are also tarnished by radicalism and intolerance practices carried out by a handful of irresponsible groups. (Ahmad Eddison, Hambali, 2023; Asmaroini, 2016), citing certain religions and ideologies as reasons for carrying out their actions, such as terror groups that use the name of Islam as a reason for carrying out attacks and want to establish an Islamic state, as well as claiming that the Pancasila ideology is not in accordance with Islamic teachings and the government is taghut, a follower of Satan (Hilyatin et al., 2021). In fact, in its realization, Pancasila and Islam do not negate each other, in fact the divine values contained in the first principle become the foundation for the following principles, because reading the meaning of Pancasila values must be done according to the integralistic pyramid concept (Agiyanto, 2018). In addition, Islam highly upholds tolerance and recognizes multicultural principles as also embraced in the values of Pancasila (Alim, 2019). Islam respects religious differences, as exemplified in the Islamic state of Medina when the Prophet Muhammad SAW led the state, even at that

time a bond of brotherhood was created between religious communities to protect each other (Shofa, 2016). The question now is, why are many people mistaken about the concept of religious tolerance in Indonesia?

In addition, there are also armed groups that want to separate themselves from the Unitary State of the Republic of Indonesia, such as the Papuan Freedom Organization, carrying out their actions by killing civilians, officers, even committing persecution against immigrants and destroying various public facilities in Papua. Terrorism, radicalism and intolerance must continue to be fought and even prevented as early as possible, because if this is allowed to continue, there will be lost value and lost morality. The public will consider Pancasila no longer powerful to eradicate these dangerous ideologies so that the public can be permissive and influenced to follow it (Pakpahan et al., 2021; Subagyo, 2020). This kind of problem must continue to be handled seriously so that it does not spread to other areas. One of the ways attempted by the government, especially the Indonesian national army as the basis for the defense of the unity and integrity of the Republic of Indonesia is by initiating Pancasila villages in various regions throughout the provinces of Indonesia.

Pancasila Village is an area that is used as a pilot area for implementing Pancasila values in the daily lives of its people, the determination of the area is done by looking at the level of diversity and harmony in the area.

This means having a high level of community diversity in terms of ethnicity, religion, profession, culture but can live side by side in peace, harmony and tolerance (Risdiyana & Anggraeni Dewi, 2021). The Pancasila village community continues to be guided and fostered in implementing Pancasila values through a number of specific programs fostered by the Indonesian National Army in the local area, involving cooperation from various parties (Yunas et al., 2023).

Several studies related to Pancasila villages have been conducted, where the results of the study show that Pancasila villages play a role as a basis for ideological resilience and a means of strengthening national identity/character through various activities such as national deliberations, routine social gatherings among plural citizens, to mutual cooperation and collection of aid in every activity carried out. The community welcomed positively the making of their area as a Pancasila village (Fatimah & Dewi, 2021; Rukmana et al., 2020). Pancasila Village is a reflection of Pancasila values in real life, not just known in theory (Rizaludin, 2022) especially as a means of strengthening tolerance values through activities carried out, proven by the increasingly harmonious community in the Pancasila village. One interesting thing is that in every activity it always begins with the song Indonesia Raya and is continued with the recitation of the Pancasila text. Simple but able to foster a sense

of nationalism of citizens if it continues to be practiced (Widiasari et al., 2023). Internalization of Pancasila values involves all elements in the Pancasila village, including Babinsa, religious leaders, community leaders, youth leaders/karang taruna and even educators (Majid, 2024; Simanjuntak et al., 2023; S. Widodo et al., 2022).

This research was conducted in the Pancasila village in Pekanbaru city and Dumai city, the two Pancasila villages were only established in 2023. Based on observations in the field, the Pancasila village in Dumai city, precisely in Ratu Sima sub-district, has not run optimally as evidenced by the absence of activities carried out after the inauguration. The Pancasila village manager only carried out security checks around and gotong royong, there have been no activities to strengthen Pancasila values to the community. Meanwhile, in the Pancasila village in Pekanbaru city, precisely in the Sialang Sakti sub-district, activities take place routinely but are more directed at managing infrastructure and micro, small and medium enterprises (UMKM). However, the atmosphere in the Pancasila village is very lively because it is decorated with pictures of the red and white flag on several walls of residents' houses, as well as signs that say the Pancasila village is harmonious in several alleys in the area. The difference between this research and previous research is in the effort to create innovation to optimize the role of the Pancasila village as a

basis for ideological resilience as seen from the strategy, material and media aspects based on the main problems in the field that have been identified.

Therefore, this research is urgently carried out because of several considerations, including (1) not all areas in Riau province have become pilot areas for Pancasila villages, so it is necessary to study the role and effectiveness of Pancasila villages so that it can provide recommendations for better policy directions and be initiated in other places; (2) Pancasila as a state ideology must continue to be socialized, internalized and developed by all elements of the nation, this is one of the roles of the academic community in exploring and developing Pancasila values in society.

RESEARCH METHODS

This study uses a qualitative design with a descriptive method. Qualitative-descriptive research is a study that analyzes and explores research findings through detailed narratives. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and carried out in a natural setting (Fadli, 2021). The study was conducted in two Pancasila villages, namely in Dumai City, precisely in the Pancasila Village, Ratu Sima Village and in Pekanbaru City, precisely in the Pancasila Village, Sialang Sakti Village, in the

period June-September 2024. Data collection was carried out through observation, in-depth interviews and documentation studies. The interviews were conducted with three Babinsa as the driving force and manager of the Pancasila Village, community leaders, and youth leaders. The data analysis technique uses the Miles and Huberman model which consists of data collection, data verification and reduction, drawing conclusions (Harahap, 2020). The triangulation technique uses triangulation of data sources.

DISCUSSION

Activities are more directed at the development and management of infrastructure in Pancasila Village.

The construction and management of the infrastructure in question such as the construction of bridges and road repairs carried out by the Babinsa in the Pancasila village. This activity is certainly needed and appreciated by the community as expressed by the head of the Neighborhood Association (RT) in one of the Citizens' Associations (RW) in the Pancasila village, Sialang Sakti, Pekanbaru City. The same thing was also expressed by the Babinsa of the Pancasila village, Ratu Sima, Dumai City, that the activities carried out such as repairing damaged facilities and infrastructure in the Pancasila village such as roads, also working together with the community to clean gutters and roads. The creation and repair of infrastructure in the Pancasila village were carried out through mutual cooperation between the Babinsa and the community, where the source of funds mostly came from the Indonesian National

Army (TNI) and the rest was supplemented by the community from community contributions.

Pancasila Village was established with the aim of forming a society that is intelligent in ideology, has superior personality in accordance with the values of Pancasila, consensus in decision making, upholds the values of tolerance and mutual respect amidst diversity (Pinta et al., 2024). Therefore, activities in the Pancasila village need to be optimized with active collaboration of related parties because the aim of establishing the Pancasila village is from the spiritual, emotional and intellectual intelligence of the community in ideology so that the activities that need to be optimized are how to socialize and internalize the values of Pancasila through various efforts both formally and informally such as open discussion forums, interfaith discussion forums, socialization of Pancasila values in coffee shops, in residents' yards but this must be carried out routinely by providing clear and structured directions so that the community's knowledge of the Pancasila principles is also systematic. It must be realized that the community in Indonesia still has low education so that the ability to understand ideology must be taught in a language that is in accordance with their daily lives. This certainly requires extra efforts from the Pancasila village managers. This is in line with the results of research by Hastangka et al (Hastangka et al., 2022) that collaboration between community leaders plays an important role in all empowerment programs of the Pancasila village.

The values of Pancasila do indeed originate from Indonesian culture itself, but they must continue to be socialized and internalized to each generation so that these values do not fade and are eroded by the development of the times, especially now with the development of sophisticated

information technology, values from outside are very easy to enter and be digested by Indonesian society, especially the younger generation, because of the ease of access via smartphones (Wahyuni et al., 2021; Wijayanti et al., 2022). We are currently in a situation where information is in the palm of everyone's hand. Foreign values and cultures such as atheism, freechild, open-clothing culture, free association, drugs, LGBT, hedonism, individualism. All of them are not in accordance with the values of Pancasila but all of them are very easy to access today. This is the challenge of globalization today (Hasanah, 2021; Muchtar & Iswandi, 2018; Silitonga, 2020) so that efforts are needed to make Indonesian society able to filter incoming values and culture, one of which is through the existence of Pancasila villages. (Hakim & Yunas, 2024).

The infrastructure improvement and management activities in the Pancasila village are indeed good because they are implemented with the concept of mutual cooperation, a value that is already rooted in Indonesian society, even Ir. Soekarno said that if Pancasila can be squeezed, it can be narrowed down to mutual cooperation. As a unique Indonesian value and culture, mutual cooperation has proven to be able to unite diverse lives ranging from religion, ethnicity and political views (Rafla et al., 2022; Varensya, hambali, 2022). Mutual cooperation is a core activity in every activity in the Pancasila village, which must continue to be preserved as explained by the research results of Sutisna Triyono et al (Triyono et al., 2022) that if this value is not continued, it will experience a shift due to the busyness of society, the existence of a wage system in work and the existence of heavy burdens in gathering society.

However, it would be better if the activities in the Pancasila village were more directed at how to foster prosocial attitudes in religious communities and periodic socialization efforts of Pancasila values in society. That the Pancasila village is the right place to continue to foster prosocial readiness (Yudha & Muhid, 2023) This is because it is facilitated by the Indonesian National Army (TNI), there is a budget for ideological empowerment of the community so it is very unfortunate if it is directed at infrastructure rather than building ideological intelligence spiritually, emotionally and intellectually.

The absence of standard materials or curriculum structure for the socialization of Pancasila values.

In the Pancasila village, the Babinsa carry out social communication or often abbreviated as komsos, which is carried out informally in the form of discussions with the community in front of residents' houses or at local coffee shops, but this activity is not carried out regularly in the sense of being scheduled, there is no material guidebook or media to convey Pancasila material. So far, the komsos that have been carried out have only been limited to giving lectures. This is not wrong, but it would be better if there was a material guidebook so that the delivery of the basic values of Pancasila can be given in a structured manner, so that the community can understand Pancasila more systematically. In addition, media should also be needed in delivering the material because the thinking power and comprehension of each person are different, so it would be better if there were tools to help convey the material in a way that is easier to understand and interesting. As is known, the basic values of Pancasila are abstract values, so

that concrete media for delivering the material are needed so that they can be understood more easily by the community. This is necessary because understanding the material on the Pancasila principles will be a provision for the community to implement it correctly in their daily lives. If the understanding is wrong, of course the implementation in the field will also be wrong.

Pancasila as the state ideology means that Pancasila is the benchmark in every area of life without exception, while Pancasila as the basis of the state means that the management of the state by the government must refer to the principles of Pancasila (Emilia et al., 2022; Unggul et al., 2020). Why is that, because the founders of the country have reached an agreement to place Pancasila as a unifier of the heterogeneous nation. History has proven that Pancasila has been repeatedly attempted to be replaced as the ideology and foundation of the state but all of these movements were unable to overthrow Pancasila. To understand all of this, the community must know the history of Pancasila. This is indeed taught at school level, especially in the Pancasila and Citizenship Education subjects, where it is hoped that students can make Pancasila a guideline in everyday life, both in class and outside class, in the family, in everyday life (Andriani et al., 2023). But it is known that not all Indonesian people can enjoy education due to various factors, including poverty. Therefore, the Pancasila village is a new channel for learning Pancasila outside of education. A society that is intelligent in ideology will create a tolerant life order, uphold justice and honesty, respect each other and be full of affection (Mughtar, 2020). Pancasila is a collection of basic values of the Indonesian nation which is used as a description and goal to realize a civilized

Indonesian society which is religious, humanist, nationalist, democratic and has social justice, in other words for the Indonesian nation, a civilized society is a Pancasila society. (Damanhuri et al., 2016; Kardiman et al., 2020). Pancasila literacy is needed to create an ideologically intelligent society (B. Widodo et al., 2022).

Understanding and appreciation of the values of the Pancasila ideology are often considered merely jargon, namely from a verbal perspective (Santoso & Rahman, 2022). Its implementation is neglected due to lack of insight and knowledge about Pancasila and not knowing its basic principles. Pancasila, which consists of five principles, includes a series of attitudes and knowledge and hopes from the struggle of the Indonesian people to gain independence, and is regulated in the Pancasila state (Muqith et al., 2022). Therefore, a Pancasila Education curriculum is needed in order to socialize Pancasila values in Pancasila villages so that Pancasila is truly understood, internalized and implemented in community life.

Optimizing the role of Pancasila villages can be done through the use of collaboration and digitalization strategies, while in terms of material structure, a comprehensive and codified material structure is required.

Strategy is a strategy or effort designed to achieve goals. The right strategy can help accelerate the achievement of goals. The strategy for managing the Pancasila village that has been carried out so far is to build cooperation with local community organizations. Based on an interview with Babinsa in the Pancasila village in Pekanbaru,

it was stated that in carrying out activities in the Pancasila village, such as mutual cooperation in cleaning the road, it involved the Pancasila youth community organization and the Karang Taruna youth in the local area. However, this did not happen in the Pancasila village in Dumai city because since it was formed there have been no activities involving local youth, as stated by one of the local youth figures when interviewed. Formed in early 2023, this means that the activities carried out in the Pancasila village are only carried out by Babinsa such as going around in security checks, conflict mediators if there is a dispute in the community and mutual cooperation with several residents. In addition, the next strategy is informal social communication (komsos) on the porch of residents' houses or at local coffee shops. So the concept is like a casual discussion and lectures directed by Babinsa to the community without using material guidelines that can be read by residents or supporting media in the material direction.

Related to the material presented, it was stated by the Babinsa of Pancasila Village in Dumai City that what was presented included the Pancasila principles and the values contained therein that must be implemented by the Community. In addition, appeals and directions to the Community to maintain harmony and harmony in a multicultural Society. The material presented was not yet comprehensive, including the History of Pancasila, the interpretation of Pancasila

which is an integralistic pyramid, and the basic values of Pancasila. Babinsa also has not used media for directing the delivery of material, this is urgently needed because the media helps the Community to understand abstract material. Therefore, the researcher recommends using Pancasila game cards.

In order to optimize the Pancasila village as a basis for the resilience of the community's ideology, collaborative and digitalization-based strategies are needed because we are currently in the digital era, including (1) synergy with the local community based on the target group being targeted. So it is better for managers to first map the target group that will be given direction. If targeting the younger generation, it is better to collaborate with the youth of the Karang Taruna or the local youth community in implementing activities. Then, if targeting the women's group, synergy can be built with women who are members of the Family Empowerment and Welfare (PKK) and the local taklim assembly. Furthermore, if the target is a religious group, then cooperation with local religious leaders is established. This strategy feels quite effective because of several things, including clarity on the target group being targeted so that they can prepare materials and media that are suitable for the target group and discussions become more focused because the group is uniform; (2) synergy with educational institutions, especially with universities through the

lecturer community service program. This activity can be directed by empowering the Pancasila village by the academic community from various aspects, not only socio-political but also in terms of economy, health and environment; (3) the establishment of a regularly scheduled cross-ethnic and religious communication program, aimed at strengthening harmony and tolerance, where the diverse community is gathered in one routine activity. So the community does not only socialize with fellow ethnic groups or only meet when there is a celebration or at the market. But can be brought together in one forum. The form can be adjusted to the needs of the Pancasila village area. Whether in the form of a monthly social gathering or a social gathering event in the sub-district.

Then, related to the material provided by the Pancasila village manager, the material provided should be comprehensive, structured, codified and digitalized. The composition of the material consists of (1) History of Pancasila; (2) Pancasila as the state ideology; (3) Pancasila as the basis of the state; (4) Pancasila democracy; (5) the basic values of the Pancasila principles; (6) the meaning of Pancasila; (7) implementation of the basic values of Pancasila in everyday life; (8) smart card media for practicing Pancasila. This composition of the material is packaged in the form of a printed pocket book, can be distributed to the community during social activities or also made digitally so that it can

be accessed via smartphones by the community. Management of the Pancasila village based on information technology is also carried out in the Pancasila village of Semarang, where the manager provides training in the use of technology to the local community (Cholifah et al., 2023).

In addition, other digital-based strategies are efforts to utilize social media such as TikTok, Instagram and YouTube accounts to publish activities in the Pancasila village so that they can be seen by the wider community, so that they can be an example and even a pilot project for other areas. As done by the Pancasila village manager in Cikadu village (Vivitri endah andriani, mira adita widianti, 2024). Babinsa also uses Instagram as a means to promote the potential of Cikadu village so that it can be seen by the wider community, whether they just want to visit or want to explore the village's potential.

As for the media for conveying Pancasila ideology material which tends to be abstract, it is better to use concrete media to make it easier for the public to understand the material (Nofiati & Agustina Sri Purnami, 2024). The media that can be used include smart cards for practicing Pancasila.

The substance of the cards in this game illustrates the application of Pancasila values in community, national and state life so that it is hoped that through this game the delivery of knowledge about Pancasila is no longer abstract through face-to-face lectures but uses

interesting media so that it is easy to understand, internalize and later can be practiced by the target community. The following are the objectives of the smart card game for practicing Pancasila, namely (1) Providing knowledge about the ideology of Pancasila such as the nature and practice of the Pancasila principles, namely the one and only God, just and civilized humanity, the unity of Indonesia, democracy led by the wisdom of deliberation/representation; (2) Providing understanding and building public awareness to become intelligent citizens with ideology; (3) Inviting the community to always practice the values of Pancasila in their lives and avoid attitudes and behaviors that violate and harm the values of Pancasila.

CONCLUSION

Pancasila villages are a form of community education to develop national insight, especially Pancasila values. However, the obstacles encountered in the field are that activities in Pancasila villages are mostly directed at infrastructure management activities such as repairing roads and bridges. Apart from that, the social communication carried out also does not use a structured and codified Pancasila education curriculum, and does not use interesting media. Therefore, it is felt that activities have not been optimal in empowering society ideologically. It is recommended to use the Pancasila education pocket book as raw material for providing

Pancasila principles. Using collaborative and digital-based strategies and creating interesting and educative value learning media.

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