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## Efforts to strengthen the resilience of the Pancasila ideology among the village community

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### ABSTRACT

The purpose of this research is to determine how to strive for the resilience of the Pancasila ideology among village people. This research was carried out using a Qualitative Research approach, with the research setting in five villages around the State University of Semarang, namely Sekaran, Patemon, Pakintelan, Sukorejo, and Kalisegoro (Seppasuka) Villages, Gunungpati District, Semarang City. This study found that social capital in society, in the form of kinship ties, social networks, and local wisdom values, can be empowered as a vehicle for socialization and internalization of Pancasila values in an effort to strengthen ideological communities.



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## Introduction

Social capital is community energy that grows and develops in habits that are preserved from generation to generation (Broska, 2021; Soutar, 2015). The form is local village community institutions, namely established behavior patterns, in organizations or non-organization that exist in rural communities. The social capital of rural communities in the form of their local institutions and functioning to maintain the continuity of their life together in a harmonious and prosperous manner is also possible to be empowered to strengthen the Pancasila ideology among them (H Hermanto Suaib, 2017; Puspita et al., 2020). The limited availability of human resources among rural communities makes the empowerment of social capital very helpful in strengthening the Pancasila ideology in people's lives in rural areas (Shofa, 2016).

The five villages surrounding the Unnes campus, which consist of Sekaran, Pakintelan, Patemon, Sukorejo, and Kalisegoro (Seppasuka), have very high dynamics. This is because, on the one hand, their lives are colored by the presence of students who are educated, people. On the other hand, the community, in general, remains strong in maintaining their style as village people in everyday life. The pattern of rural communities who generally do not belong to the "weel educated" community will experience serious disorientation when the offer of globalization values rushes at them. At the same time, they lack references and sufficient information about the excesses of these values.

Values are important things that will lead to a harmonious life. Masrukhi (2014) asserts that value is interpreted as a parameter or measure that underlies humans' choices. The value is a measure to determine good or bad and right or wrong for social behavior in society (Masrukhi Masrukhi, 2019). The important role

of values for people's lives in sociological studies is to become a role of the game of a living system (Damsar, 2015; Setiadi, 2011). With the role of the game, the community will feel the need to be bound in it, obey all the signs, and pass it down from generation to generation to create mutual harmony in everyday life.

The existence of social capital among rural communities creates a harmonious life, full of concern for each other. This social capital makes them always adhere to the principles of the value of life, which are believed to be the truth. These value principles are in the form of cooperation, respect, honesty, simplicity, mutual help, tempo salary, and the like that have grown and developed from generation to generation (Mr Masrukhi et al., 2019; Nucci & Narvaez, 2014), which is the implementation of Pancasila values in the practice of everyday life (Effendi, 2013; Kaelan, 2013).

Social capital among rural communities is an important aspect that needs to be identified and developed to strengthen the Pancasila ideology among them (Riadi & Dewi, 2021; Wiratmaja et al., 2021). The form of social capital in rural areas can be found in various local institutions that exist in the community, both in the form of organizations and non-organizations. Among the people of Sekaran, Patemon Pakintelan, Sukorejo and Kalisegoro (seppasuka), social energy is also found in formal and informal social units, starting from the sub-district, village, village, to the family level.

The purpose of this research is to determine how to strive for the resilience of the Pancasila ideology among village people. Three things are examined in this article, how do family support and kinship ties function as a medium to strengthen community ideology, how are cooperative networks in rural communities that can be empowered to strengthen community ideology, and how are local cultural values in rural communities contained in the institution? -Social institutions can be empowered to strengthen the ideology of society.

## Method

This research was carried out using a Qualitative Research approach, with the research setting in five villages around the State University of Semarang, namely Sekaran, Patemon, Pakintelan, Sukorejo, and Kalisegoro (Seppasuka) Villages, Gunungpati District, Semarang City. This research focuses on the social capital of rural communities that can be empowered to strengthen the Pancasila ideology. There are three shooting points studied: family support and kinship ties, cooperation networks in rural communities, and local cultural values in rural communities in social institutions. Research informants were kelurahan officials, community leaders, and religious leaders in five kelurahan. Data collection techniques were carried out by interview, observation, and documentation. While the data analysis technique used is a qualitative technique that consists of three stages, namely data collection, data reduction, data presentation, and concluding or what is called the verification stage (Abdussamad & SIK, 2021; Fadli, 2021).

## Results and Discussions

Strengthening ideology in the lives of rural communities is important, considering that their lives cannot be separated from the flow of globalization. There is a tendency for the dynamics of rural communities to be quite high. The pattern of this village community can no longer be said to be a static society and far from change. The rapid flow of information will make village communities able to access all information in the world easily. This condition will make the life of rural communities experience high dynamics as well, not inferior to urban communities.

In general, people in rural areas who are not categorized as "weel educated" will experience serious disorientation when the offer of globalization values rushes at them. At the same time, they lack sufficient references and information about the excesses of these values. This is a reality, considering their limited access to communication from the wider community. People's lives in rural areas are always harmonious, created because of their togetherness in upholding the principles of the value of life, which is believed to be a truth. These value principles are in cooperation, respect, honesty, simplicity, mutual help, tempo sailor, and the like growing from generation to generation. The values of life that inherently grow and develop, and are firmly held by the village community, are the implementation of the values of Pancasila in the practice of everyday life. The value of Pancasila is the realization of the five precepts of Pancasila. Empirical findings in the field show four main aspects of an embodiment of social ties among village communities, namely kinship, locality, cultural values and local leadership.

First, the energy in the bond is in the form of kinship. These kinship ties describe the social structure of society itself. Kinship is a social relationship that occurs because of descent (consanguinity) and marriage

(affinity). A person can be called a relative if blood ties or direct ties and marital or indirect ties. Relatives are a group whose members consist of father, mother, child, son-in-law, grandson, brother, fair, uncle, aunt, grandfather, grandmother, etc. There are kinship groups that range from small to large. Kinship among the people of Seppasuka is very dominant because, in general, members of the community still have kinship ties. It was even found that 60% of the existing population still had kinship ties. This is natural because the Seppasuka community took matchmaking from the closest community in the past due to limited access outside their territory.

When examining the village community, including the Seppasuka community, it is predictable that they have a very limited network between their communities. Of course, we also do not interpret the network in the sense of a broad and modern network. Networks of cooperation in the life of rural communities are social capital in rural communities. Apart from that, its existence is also an internal force that points to its problem-solving mechanism. It was found in this study that among the people of Sekaran, Patemon, Pakintelan, Sukorejo and Kalisegoro, there are three social capitals, namely kinship networks, local wisdom, and socio-cultural values, all of which are synergistically often used to overcome serious problems faced by the community, such as described in the previous findings.

The social network owned by the seppasuka community only can overcome the poverty they experience. This happens because the nature of the poverty they experience is indeed classified as multi-structured poverty, not because of the weak social capital they have. This means that the poverty experienced by the seppasuka community, such as rural communities in general, is an integral part of the elements of social organization, kinship system, value system and so on. The characteristics of the people in the five sub-districts, namely Sekaran, Patemon, Pakintelan, Sukorejo, and Kalisegoro (Seppasuka) in the Gunungpati sub-district, have relatively the same culture and traditions. As a relatively homogeneous society with limited access, the socio-cultural buildings formed were relatively the same in these five kelurahan. This was emphasized by a charismatic cleric in Patemon Village that the community's culture and traditions are generally the same. People from five kelurahan are often also involved in the same activities. This has been going on for a long time, although there have been new arrivals in these five kelurahan, generally students, lecturers, and other professional workers.

The community traditions that are maintained and upheld by the community, in general, are traditions that are imbued with Islamic values, meaning regarding events ordered by Islam. Starting from the tradition of strong (month of Muharram), mauled a (month of Robi'ul awwal), rojaban (month of Rajab), Roma loan (month of Ramadan), Shyamalan (month of Shawwal), to the Hajj departure ceremony (month of Dhul Hijjah). Favorable conditions of the life of rural communities, as found in this study, to strengthen community ideology is the existence of very solid kinship ties among village communities. This kinship makes fellow community members mutually reinforcing when there are activities, including socialization activities and internalization of Pancasila values among them, for the sake of mutual harmony in their lives.

As in general, the life of rural communities has very limited access, both social and economical, making the dependence between each other very high. They cannot live independently. Even if they interact with people outside their community, they tend not to be confident. This means that the role of community leaders is very central, which can be empowered for efforts to strengthen community ideology. Networks of cooperation in rural communities can also be empowered to internalize Pancasila values in their daily life activities. Apart from the two things above, what cannot be ignored is the existence of the cultural values of the local community, which is often referred to as local wisdom.

The values of local wisdom found in this study are in the form of togetherness, faith, helping each other, helping each other, maintaining unity, mutual respect, being led and leading, and giving each other among fellow citizens. These local wisdom values implement Islamic teachings in everyday life, the only religion embraced by the Seppasuka community. These values also strengthen the kinship of the people in the five kelurahan in Gunungpati, Semarang City, so that all residents, regardless of age and social status, are actively involved and play an active role in this tradition that has been going on for generations. This bond of local wisdom values is also very strategic to be empowered to strengthen community ideology by internalizing the values of Pancasila.

## Conclusions

Social capital among rural communities is an important aspect to strengthen the Pancasila ideology among them. This social capital rests on three important interrelated elements since the elements of ideas (ideas), ideals (ideals), and brotherhood (friendship). In the context of rural community life, especially in Sekaran, Patemon Pakintelan, Sukorejo, and Kalisegoro, family conditions and kinship ties are very prominent forms of

social energy. This happens because of their very limited network and insight. Their literacy is also very limited because they are busy with routine activities such as farming and trading in their daily lives. Networks of cooperation in the life of rural communities are social capital in rural communities. Apart from that, its existence is also an internal force that points to its problem-solving mechanism. There are three social capitals, namely kinship networks, local wisdom, and socio-cultural values, all of which are synergistically often used to solve serious problems faced by the community. Some values of local wisdom are in the form of togetherness, faith, helping each other, helping each other, maintaining unity, mutual respect, being led and leading, and giving to each other among fellow citizens. These values also strengthen the kinship of the people in the five kelurahan in Gunungpati, Semarang City, so that all residents, regardless of age and social status, are actively involved and play an active role in this tradition that has been going on for generations. Social capital among rural communities is very effective in strengthening the resilience of the community's ideology by internalizing the values of Pancasila in everyday life.

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