



Reconstruction of Pancasila as an Ideology: Strengthening the Values of Tolerance in Multicultural Society through Pancasila Village

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Abstract. The purpose of this study is 1) to determine the strategies used by the Pancasila Village Community in actualizing the value of Tolerance, 2) to find out the obstacles in implementing tolerance in the Community in Pancasila village, and 3) to find out the contribution of the implementation of the value of tolerance in Pancasila village to the existence of Pancasila as an ideology. This research was conducted using a qualitative approach with descriptive research methods. The data collection techniques of this study are in-depth interviews, participatory observation, and documentation and the data analysis used is interactive data analysis. The location of the study was Sukoreno village (Pancasila village), Umbulsari District, Jember Regency, East Java Province, Indonesia. The results showed that the actualization strategy of Pancasila can be carried out, such as community conditioning supported by the synergy between elements of society, both from village governments, religious leaders, as well as ordinary people, history, and religion. The obstacle that arises is identity conflict which results in discrimination of the majority group (religious adherents) against minority groups (religious adherents). The solution used is an attitude of openness and mutual respect for differences, tolerance for each other, and various individual and cultural approaches in socialization to increase brotherhood and national insight. The increase in ideological resilience can be seen from Pancasila values that the people of Sukoreno village always apply as Pancasila villages.

Keywords: Pancasila, Ideology, Tolerance, Multicultural Society, Pancasila Village

1 Introduction

Indonesia is a multicultural country because it has multiethnic diversity and uniqueness [20]. Indonesia has multicultural diversity, such as diversity of races, ethnicities, cultures, religions, and various groups [22]. This diversity is considered to be an opportunity for the Indonesian nation to become a great nation, but it can be a big threat if in everyday life it is not maintained and preserved as a form of national wealth [26]. Multiculturalism is an ideological understanding of a problem and its solution by emphasizing intercultural relationships that care, respect and respect each other, despite having different backgrounds [8].

Control of this diversity is very important to maintain the unity and unity of the nation. Besides being important to maintaining, diversity is one of the important aspects in improving the country's progress [16]. The existence of a spirit of unity and

unity is a form of increasing human resources in a multicultural country with a heterogeneous society. The largest multicultural country in the world with its heterogeneity can trigger conflicts, even though most of the conflicts that arise are religious problems [11]. One example of religious conflict that arises is dissent between religious communities, the occurrence of acts of rejection or exclusion of religious figures, and the burning of churches. In addition to religious conflicts, it can also cause conflicts between groups originating from political, economic, and other issues [30]. The existence of these conflicts can be anticipated by instilling the character of Pancasila in all levels of society [19].

The cultivation of Pancasila values can build a tolerant society so that it can increase the harmony of life between differences. As a country with Pancasila ideology, the cultivation of Pancasila character needs to be integrated into the world of education [33]. This is in line with the implementation of tolerance attitudes that must be realized by community members in various layers of the region to maintain harmony in life [9]. In addition, it is also necessary to develop an attitude of tolerance in education so that it is rich in new ideas. Thus, it can be seen that in social conditions that continue to change in every aspect of life, a global, comprehensive, and in-depth approach is needed, to create a multicultural education system as a form of Pancasila character education [15].

One strategy that can be done in carrying out Pancasila character education so that it can be a reference in the community is to make the community the main role that always contributes directly to various activities that prioritize the spirit of diversity, especially in terms of tolerance [21]. On the other hand, it must also look at local wisdom that develops in the region, such as natural wealth, traditions, culture, and customs as a manifestation of cultural potential for national development [31]. The deepening of Pancasila character education in the phenomenon of fading tolerance must be used as a balanced measuring medium within the scope of academic work [18]. The first step that can be taken is a fundamental improvement for the younger generation who will certainly become the next generation of the nation [6]. This can be achieved by channelling the understanding of Pancasila ideology into the world of education.

Pancasila Village is used as a nickname for villages that consistently apply the values of Pancasila which is a reflection of the Indonesian nation in applying the five basic ideas that respect differences, cultural richness, and tolerance [27]. In East Java Province (Indonesia) there are already pilot villages such as Pancasila villages, namely in Tur village, Balun Lamongan District, Sukoreno Umbulsari Jember Village, and Wonorejo National Tourism Village, Banyuputih Situbondo District [29]. The presence of Pancasila Village can be used as an example by other regions because Pancasila Village can raise the spirit and restore the spirit of unity and unity in the community [36]. However, currently, Pancasila Village is starting to experience challenges, especially since the presence of digital technology, especially social media [28]. The challenge is the rapid flow of information on social media that threatens the existence of Pancasila as the ideology and basis of the state, the development of many ideologies that are contrary to the ideology of Pancasila, such as radicalism, many young people are attracted to foreign cultures, especially those that conflict with the personality of the nation [23].

Previous research has been conducted on Anwar (2021) Pancasila village, multicultural education and moderation of diversity in Indonesia. The results showed that the existence of the Pancasila Village program is part of multicultural education to strengthen tolerance in the lives of rural communities amid the onslaught of the disruption era and it turns out that the Pancasila Village program can run well and religious moderation can be well developed so that life between religious people can run in full harmony. Further research was conducted by Wijayanti & Wiratomo (2023) on the potential of social capital of village communities in strengthening the ideology of Pancasila. The results showed that the digital era hurt the existence of Pancasila as an ideology because radical ideology was growing in remote villages. However, five villages in Semarang City (Kalisegoto, Patemon, Kalirejo, Patemon, and Sekaran) can anticipate the development of radical ideology by strengthening the values of Pancasila through religious activities and this has become a habit or tradition in the five villages.

This research has a difference with research conducted by several previous researchers or has novelty, the research conducted by Anwar emphasizes multicultural education and religious moderation in Pancasila villages so that through the educational process it can build harmony of life between differences and in the end can build a thematic village called Pancasila village while this research emphasizes on the reconstruction of Pancasila as ideology which is a strategy to build a life of tolerance through Pancasila villages. Then the research conducted by Wijayanti and Wiratomo which emphasizes on strengthening the ideology of Pancasila in the village community, through this strengthening can increase the attitude of tolerance so that the community can respect and appreciate each other, while this research emphasizes the reconstruction of Pancasila as an ideology which is a strategy to build a tolerant life through Pancasila villages.

The purpose of this study is 1) to determine the strategies used by the Pancasila Village Community in actualizing the value of Tolerance, 2) to find out the obstacles in implementing tolerance in the Community in Pancasila village, and 3) to find out the contribution of the implementation of the value of tolerance in Pancasila village to the existence of Pancasila as an ideology.

2 **Material and Method**

This research was conducted using a qualitative approach with a descriptive research method because it tried to describe the strategies used by the Pancasila Village Community in actualizing the value of Tolerance, obstacles in implementing tolerance in the Community of Pancasila Village, and the implementation of tolerance values in Pancasila village towards the existence of Pancasila as an ideology. The research location is in Sukoreno village (Pancasila village), Umbulsari District, Jember Regency, East Java Province, Indonesia and will be carried out from June 2023 to August 2023. The subjects of the study include local communities, local actors, community leaders, and religious leaders. Data collection techniques in this study are

Interview

The interview technique in this study used in-depth interviews and the number of informants in this study was 5 informants.

Table 1. List of Informants

No.	Name	Position in Pancasila Village	Religion
1.	Sumarto Adi	Village Head	Islam
2.	Ubin Maulana	Christian Religious Figure	Christian
3.	Sri Wilujeng	Islamic Religious Figure	Islam
4.	Adi Wiyono	Hindu Religious Figure	Hindu
5.	Zainal Abidin	Youth Figure	Islam

Observation

The observation technique in this study uses participant observation so that researchers observe directly and are directly involved in community activities in Pancasila village. The activities observed were rituals of religious activities (Islamic, Catholic, Christian, Buddhist, and Hindu), village cleaning activities carried out by the Pancasila village community, socialization between religious people in Pancasila village, and youth activities carried out by cadets in Sukoreno village which is a Pancasila village

Documentation

The documentation in this study is in the form of photos, population data based on religion, the number of places of worship (places of worship of Islam, Hinduism, and Christianity), and data on activities that have been carried out to strengthen tolerance between religious communities in Sukoreno village which is a Pancasila village.

Miles, Huberman dan Saldana explains that data analysis techniques in this study use interactive data analysis, the procedures in this data analysis are:

- a. data collection, data collection in this study was carried out through interviews, observations, and documentation,
- b. data condensation, data selection or data centralization to answer problem formulations
- c. data presentation, after sorting the data, the data is presented so that it is arranged systematically
- d. conclusion, The conclusion in this study is based on data obtained from the field and to answer the formulation of the problem in this study

The conclusions in this study are used as a basis for determining recommendations given to relevant parties, such as the government and the community.

3 Result

3.1 Pancasila Village Community Strategy in Actualizing the Value of Tolerance

Sukoreno Village has an early name Gumuk Lengar which comes from the name of Padas hill which is often excavated by the community. Over time, a statue was also found right under the suko tree or suko flower which has four kinds of colours on the flower. Thus, the name Gumuk Lengar was changed to Sukoreno. Sukoreno comes from the words suko (like) and reno (various kinds), meaning various kinds of

happiness born from the collaboration of people's characters and the diversity of beliefs they follow. Sukoreno Village, known as a heterogeneous village, is located in Umbulsari District, Jember Regency. The most striking diversity of this village is its religion consisting of Islam, Catholicism, Protestantism, Hinduism, and Buddhism. In addition to upholding beliefs and implementing the values of social harmony such as culture and tourism, Sukoreno Village cannot be separated from tolerance and cooperation of all parties. Managing the values of tolerance in religious diversity in Sukoreno Village, Umbulsari District, Jember Regency [35].

Tolerance is an attitude of mutual respect and respect for differences of opinion or beliefs of a person or group of people [25]. The values contained in tolerance are accepting differences, recognizing and accepting the rights of others, accepting differences, and recognizing religious and cultural differences or religiosity is a creation of God Almighty [12]. Evidence of the harmony of Sukoreno village is reflected in each community, one of which is the placement of interfaith places of worship that are only a few meters away and side by side with residents' homes. In contrast, religious conflicts did not arise in Sukoreno Village. This is because people have an understanding to respect and understand each other. This pattern of community behaviour has led Sukoreno Village to become a Pancasila Village that has been recognized since 2017 [2]. Although the labelling of Pancasila Village has not had much impact on Sukoreno Village, the persistence of the community in preserving culture and practising Pancasila values is enviable. Pancasila Village became a pilot centre for other regions [3].

The actualization of tolerance values carried out by the Sukoreno Village Community requires a strategic approach. As a village inhabited by people who have a high level of tolerance, it is not surprising that Sukoreno Village was later made into a Pancasila village. The following strategies are carried out by the Sukoreno village community to maintain harmonization and manage tolerance values:

Community Conditioning

The process of conditioning society with values formed from an action born of social life. In this process, tolerance is born, which can be done by fostering a supportive environment, cooperation in the social field, mutual respect, not imposing each other's will, not feeling the most right or fanatical, and being open in social associations. *Gotong royong* behaviour can benefit the people in Sukoreno village, especially in the harmony of life between differences, especially religious differences.

Synergy between elements of Society

Each group has an important role in managing the values of tolerance in society. This group is divided into three, namely a) village government, where the government acts as a coordinating media in all aspects, including as a mediator between religious leaders, b) religious leaders, whose role is to solve internal problems in religion, educate about tolerance and provide open understanding between religions, become an example or exemplary figure, maintain inter-religious harmony by providing an open and tolerant understanding of religion. Religion, and c) ordinary people, although they do not have positions, are the most important elements in the development of the value of tolerance. This is because society has a role and direct contact in every social interaction, as well as the views and behaviors of ordinary people who can blend into society and can build values of tolerance.

Historical and religious factors

Judging from its history, Sukoreno Village has various religions that must coexist harmoniously. Harmony itself can only be achieved if we are open-minded understand each other in every issue and understand the history of each religion. Religion is the basic reference for human behavior, honesty, justice, wisdom, and maintaining harmony, considering that each religion has its history. In this case, it is important to increase tolerance and awareness of the plurality of each individual both through multicultural education and religious teachings. One strategy that can be done is to increase religious and social awareness through religious leaders. In addition to direct understanding by religious leaders, religious counseling can also be carried out, there are at least five things that continue to be developed, namely: religious values, harmony, dynamics, creativity, and productivity. This counseling is educational and advocate and plays a role in providing an understanding of the importance of maintaining religious harmony and knowing its theological foundation, having insight into the reality of religion and beliefs in Indonesian society.

3.2 **Obstacles in Implementing Tolerance in the Community in Pancasila Village**

The reality of life cannot be separated from obstacles, although in general there are no significant problems. Similarly, with the application of tolerance to the Pancasila Village Community of Sukoreno Village, coexistence between various religions is not something that can cause big problems. As long as religious truth is carried out properly, it can be a unifier with other groups with full tolerance. But if the opposite happens, it will cause new problems. This is what happened in Sukoreno Village, there was disharmony between religious people and Sapta Darma adherents called identity conflicts. This conflict began in 1970-2000 when Sapta Dharma adherents first came to Sukoreno Village, Jember, due to incompatibility with religious teachings, causing negative thoughts and giving rise to sectarian labels and discriminatory behaviour against their adherents.

Discrimination against religious people as the majority group against minority groups (adherents of *Sapta Dharma*) who have dual identities on Identity Cards (KTP) and Family Cards (KK). This is not done to minimize the discrimination of the majority group against the minority. Religious people view deviations of values, norms, and religion committed by minority groups as a form of blasphemy. Because religious identity and religious rituals carried out have differences and are not sharia. This can certainly have an impact on the construction of religious places and cemeteries in Sukoreno Village [13].

The second identity conflict occurred at the time of the construction of the place of worship. The large number of adherents who use the identity of the majority religion affects the licensing process of the place. At that time it was known that the minimum requirement for the establishment of a place of worship was 90 people. Where these Sapta Darma followers have just turned 23 years old and have not made any changes to their KTP and KK. The problems don't stop there; The issue of the burial of the Sapta Darma community is also the third conflict. This problem began when the Sapta Darma community wanted to carry out a funeral using rituals which of course received rejection from Islam. If it is to be ritually performed, then funerals are only possible for non-Muslim funerals. Repeated rejections occurred because the identity

of its adherents was the religion of Islam. This problem stems from the dual identity of Sapta Darma's followers.

To resolve this conflict of identity, a decision was made regarding the use of graves. The village government and FKUB agreed on a mutual agreement allowing Sapta Darma to be buried in Muslim and non-Muslim TPUs, according to their respective identities. Although the government and the majority group are obstacles to the development of its adherents, the FKUP of Sukoreno Village has made efforts to overcome these identity conflicts, namely a) approaching through religious leaders, b) as community leaders, religious leaders are expected to set a good example for the community and take a cultural approach, where this approach prioritizes interfaith involvement and belief in traditional ceremonies, and c) socialization carried out related to national and religious insights, which is a medium of brotherhood between adherents of the *Sapta Dharma faith* in the Sukoreno Village Community. In handling conflicts in society, it is necessary to apply the values of Pancasila, especially tolerance, both in religion and other aspects. The harmonious social life of the community will certainly have an impact on the implementation of ideological resilience.

3.3 The Contribution of the Implementation of Tolerance Values in Pancasila Village to the Existence of Pancasila as an Ideology

The phenomenon of actualization of Pancasila values as a state philosophy (filosofische grondslag) and state ideals (stateside) illustrated by Sukoreno Village as its Pancasila Village is the value of tolerance and cooperation. Not stopping at these two values, several values must be collaborated with community empowerment. The first precept which reads "The One and Only God" says that Indonesian independence can be obtained through God's intervention. The second precept which reads "Just and Civilized Humanity" has the principle that the living guidelines of the people of Sukoreno Village are based on just and civilized humanity with the guarantee that every individual has the same feeling, empathy, and awareness of Pancasila [14].

The third precept which reads "Indonesian Unity" unites the diversity of the nation and prioritizes common interests above various individual interests [7]. The fourth precept which reads "Peoplehood is led by wisdom in representative deliberation" means that every individual must be responsible for implementing democracy by upholding human values, one example is deliberation for consensus. The fifth precept reads "social justice for all Indonesian people". This precept has the principle of efforts to fulfil the welfare of the people as a whole. All national wealth must be used for the benefit of the people, as well as legal certainty in the form of protection of weak groups [5].

One of the people's participation in defending the state ideology is by participating in practising the values contained in Pancasila. Pancasila as a state ideology was born and developed by the ideals and characteristics of the Indonesian nation [24]. Practising Pancasila is equivalent to striving to realize national ideals. Vice versa, to achieve the ideals of a nation, it must have a strong defence at all levels of society [1]. Recognized as a pluralistic country, Indonesia needs to have a system that regulates every relationship [20]. The ideological relationship is regulated in the ideological

dimension which is one of the elements of national resilience. When the existence of Pancasila regresses, it will have an impact on national resilience.

4 Discussion

The process of actualizing the value of tolerance carried out by the Sukoreno Village Community when viewed based on the Theory of Tolerance does not show a certain theory. However, it can be reviewed based on the theory of Pluralism, inclusivity, interreligious and intercultural dialogue, education, and consciousness. This is due to the diversity and social conditions of a heterogeneous and plural society, making the discussion on the actualization of tolerance values have a wide scope. Its scope is based on the diversity of cultures, religions, tribes, and people's ways of thinking and social associations. When viewed from the Pluralism Theory, the actualization of the tolerance value of Sukoreno Village is carried out through an attitude of respect and tolerance for differences based on cultural, religious, ethnic, and so on. Based on this theory, the actualization of Pancasila is carried out by approaching the relationship between individuals and other individuals or groups through the process of cooperation and communication between people with different backgrounds. Proof of the application of this theory is that religious people can harmoniously and orderly carry out their traditional worship or ceremonies side by side without questioning their background [10].

Another theory that can be used as a reference is the Theory of Inclusiveness which views the actualization of the value of tolerance based on comprehensive justice in society without exception. In this theory, the people of Sukoreno Village are allowed to contribute directly to voting, decision-making, and various other social activities. An example of the application of this theory in Sukoreno Village is village deliberations for consensus and participation in traditional village ceremonies [32]. Other conditions show the existence of harmonious religious and cultural diversity and the absence of problems. In addition, to increase national and religious insight, religious counseling was held aimed at the people of Sukoreno Village to create harmony and be able to understand each other from different backgrounds. In this case, the appropriate theory is the theory of interreligious and intercultural dialogue related to interreligious and cultural relations in Pancasila Village [4].

The last theory is the Theory of Knowledge and Consciousness in ethnocentrism studies, which can be realized by providing opportunities to understand the importance of tolerance, be aware of differences, and grow awareness of human rights and social equality. These four theories act as analytical tools from various points of view and can complement each other in finding relationships between variables and creating a harmonious environment. The application of tolerance values in Pancasila Village in Sukoreno Village can integrate some of the above theories to create an environment that is harmonious, inclusive, and respects differences.

5 Conclusion

Actualization of the value of tolerance in the community is illustrated through the implementation of the Pancasila Village program located in Sukoreno Village, Jember Regency, East Java Province. Visible social conditions include the creation of harmonious conditions, mutual understanding, and mutual assistance. These achievements can be achieved through efforts or strategies, namely community conditioning or habituation, the synergy between elements, and looking back at the history and religious diversity in Sukoreno Village. The existence of identity conflicts in the past between majority and minority groups is one of the drivers of tolerance awareness today. Although it must go through a long process, these obstacles can be resolved with various approaches, both individually and through cultural and social activities such as socialization, but it must be balanced with an attitude of openness and mutual acceptance, acknowledging and respecting differences. Judging from various theories, the behaviour reflected by the Sukoreno Village Community is an effort to defend the state because it is guided by the values contained in the Pancasila Ideology. From the results of the research conducted, researchers found that the revitalization of Pancasila is more important to be developed through practice in community life because each community has its role. The recommendation of this study is to expand the area of Pancasila Village to increase a deeper understanding of the use of digital technology in the modernization era.

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