



## Citizen Involvement in Social Activities as an Indicator of Strengthening Pancasila Values

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### ABSTRACT

The urgency of this research is that the involvement of citizens in social activities is a tangible manifestation of the application of Pancasila values, especially the 3rd precept, which emphasizes unity and cooperation. The active participation of the community strengthens solidarity, concern, and a sense of shared responsibility in facing social challenges. The purpose of this study is to find out how citizen involvement in social activities is an Indicator of strengthening Pancasila Values, and to find out the factors that encourage and inhibit citizen involvement in social activities. The research method uses descriptive qualitative methods. This research will be carried out in Prayan, Planggu, Trucuk, Klaten, with the research subjects, namely the head of RT/RW, and residents. The data collection techniques used are observation, interviews, and documentation. The results of the study show that first, gotong royong is still a common practice, around 82% of respondents from a total of 63 families are actively involved in gotong royong activities in their neighborhood, both in the form of community service, construction of public facilities, and socio-religious activities. Second, presence and involvement in citizens' deliberations. Around 63% of respondents from 63 households have participated in residents' deliberations or RT/RW meetings. This demonstrates the strengthening of democratic values and deliberation, as well as a high social concern for others. As many as 76% of the total 63 families of residents volunteered to help neighbors who experienced difficulties, such as illness, disaster, or economic shortcomings.

## **INTRODUCTION**

The involvement of citizens in social activities is one of the main pillars in strengthening the life of the nation and state based on Pancasila. According to Murtiningsih and Wijaya (2024), citizen involvement is an important aspect in building and strengthening a democratic society and improving the quality of life together. As the basis of the Indonesian state, Pancasila contains noble values that demand its application in daily life. These values, such as cooperation, just and civilized humanity, and social justice, are important foundations in building solidarity and social cohesion in society. In other words, citizen involvement in social activities not only reflects the active participation of citizens, but also reflects the practice of Pancasila values. According to Gusmadi (2018), citizen involvement refers to how citizens participate in community life to improve the conditions of others or to help shape the future of society. This active participation not only improves the welfare of the community but also forms the character of citizens who are more concerned and responsible for the surrounding environment.

According to previous research, Wadu, Ladamay, and Jama (2019) stated that citizen involvement in sustainable community development through youth organization activities can be in the form of developing youth potential, both physical and mental, and also youth creativity. Previous research, according to Anggono and Damaitu (2021), states that all levels of Indonesian citizens must see that it is necessary to strengthen the values of Pancasila in order to become a living ideology. Strengthening the values of the young generation of Indonesia must be in creative, contextual ways and still based on the roots of Indonesian culture.

Amid dynamic social, economic, and political changes, the role of civic participation is increasingly relevant. The involvement of residents in various social activities, such as community service, humanitarian activities, and fundraising for communities in need, shows a commitment to contributing to common welfare. This activity, whether it takes place in person or through digital platforms, is a tangible manifestation of the principle of cooperation contained in the third and fifth precepts of Pancasila. Following the statement of Huttunen et al (2022) that community participation refers to the involvement of citizens in facilitating or implementing changes in social practices. Citizens are involved in a real local transition process, meaning they actively participate in the ongoing changes in their communities. On the other hand, this research is not only observational but also involves direct interaction with the community in supporting or understanding these changes. In this context, citizen participation is an important mechanism to strengthen social solidarity while facing complex social challenges.

However, the reality on the ground, especially in the Prayan hamlet, Planggu, shows that the level of involvement of residents in social activities in the community still faces various challenges. According to the statement of Putnam, R. D. (2000), the main obstacle in community social activities is the low awareness of some people about the importance of individual contributions in

social life. Many residents still view social activities as the government's sole responsibility.

Emile Durkheim's theory of social solidarity provides an important framework for understanding the role of citizen involvement. Durkheim (1995) emphasized that social solidarity is an element that strengthens the cohesion of society. In modern society, social activities carried out together reflect organic solidarity, in which each individual contributes their unique role to support collective life. In the Indonesian context, this concept is relevant to the spirit of cooperation as a manifestation of the third precept of Pancasila, "Indonesian Unity." Meanwhile, the theory of active citizenship developed by Isin and Turner (2002) also provides an important foundation. They emphasized that citizenship is not just a legal status, but also a set of social and political practices that citizens undertake to contribute to their society. In this case, involvement in social activities is a form of active citizenship that reflects citizens' responsibility towards their social environment.

Normatively, this theory describes ideal conditions in which citizens are actively involved in social activities as part of their responsibilities in social life. In the context of Pancasila values, this activity reflects the implementation of noble values such as social justice and humanity that are just and civilized. However, in practice, the level of citizen participation is often influenced by various factors such as awareness, access, and support from the government or community organizations.

Based on the above problems, the researcher is interested in conducting research entitled "Citizen Involvement in Social Activities as an Indicator of Strengthening Pancasila Values". The reason is that the involvement of citizens in social activities is a very relevant issue in the context of the life of the nation and state. In the dynamics of modern society, social participation shows the important role of citizens as part of society to build solidarity, social justice, and unity in line with the values of Pancasila. Innovation in problem-solving approaches uses the Community-Based Participatory Approach, which involves citizens actively in research, not only as respondents but also as partners in identifying problems, finding solutions, and applying research results in their environment.

## **LITERATURE REVIEW**

### **Citizen Involvement in Social Activities**

The involvement of residents in social activities is a reflection of mutual concern and responsibility in building a harmonious community life. Citizens who actively participate in social activities, such as community service, social service, fundraising, or religious and cultural activities, show a collective awareness of the importance of social solidarity. This participation not only strengthens the relationship between citizens but also creates a sense of belonging to the environment and improves the quality of life together. Through active involvement in social activities, the values of togetherness, cooperation, and mutual help can continue to grow and be inherited by the next generation.

The involvement of citizens in social activities is a tangible manifestation of community values that are firmly rooted in the culture of the Indonesian nation. This active participation strengthens social cohesion and accelerates community-based development, as affirmed by the Ministry of Education and Culture (2017), stating that the active participation of the community in various social activities is an important pillar in strengthening social cohesion and realizing community-based development. Koentjaraningrat (2009) also emphasized that cooperation is one of the main elements in the social structure of Indonesian society. Social activities such as community service or solidarity actions also form a caring character. According to the view of Tilaar (2002), he argues that true education takes place in an active and dynamic social life.

In addition, community participation reflects the spirit of participatory democracy, as expressed by Soetomo (2014), community social activities are a form of non-formal political participation that reflects citizens' awareness to participate in the life of the nation and state. In fact, according to Nasikun (2007), people who participate in social activities show a lively social structure and are adaptive to change. Thus, citizen social involvement is not only a means of social interaction but also an instrument of social transformation that has a wide impact.

### **Strengthening Pancasila Values**

The strengthening of Pancasila values in community life can be seen through various indicators, such as increasing tolerance, the spirit of mutual cooperation, responsibility, social justice, and love for the homeland. According to the Ministry of Education and Culture (2017), strengthening Pancasila-based character education emphasizes the development of five main values, namely religious, nationalist, independent, cooperation, and integrity. This is in line with the view of Kaelan (2013), who states that Pancasila values must be manifested in the concrete behavior of citizens in daily life. Another important indicator is the attitude of mutual respect for differences, as stated by Mahfud MD (2009). Tolerance is the core of practicing Pancasila values in a pluralistic society. In the social context, cooperation is a characteristic of the nation, as mentioned by Koentjaraningrat (2009). Mutual cooperation is the embodiment of human values and social justice in Indonesian society. In addition, Nurhasanah & Sobandi (2016) stated, the attitude of responsibility towards duties and the environment is a real indicator of strengthening the value of integrity in Pancasila. Thus, indicators of strengthening the value of Pancasila are not only theoretical, but can be measured through consistent and sustainable social behavior.

The strengthening of Pancasila values can be measured through the behavior of citizens in daily life, such as mutual respect, justice in society, and the spirit of togetherness. Education has an important role in instilling these values, as stated by Ki Hadjar Dewantara, Education is a guide in the life of children's growth; that is, education guides all the natural forces that exist in children so that they as human beings and as members of society can achieve the highest safety and happiness.

According to Soekarno (1958), Pancasila is the soul of the Indonesian nation that has been hidden in silence by Western culture for generations, and now we have to dig it again. In practice, Pancasila values will be seen in the actions of citizens who uphold unity, cooperation, and a sense of justice, as stated by the Pancasila Ideology Development Agency (BPIP, 2020). An indicator of the success of fostering the Pancasila ideology is the emergence of citizen behaviour that reflects the noble values of Pancasila in the life of the nation and state.

## **METHODOLOGY**

The method used in this study is qualitative descriptive. Descriptive qualitative research is a type of approach in research that aims to provide an in-depth and systematic picture of a phenomenon, event, or situation based on data obtained from observations, interviews, documentation, or other sources. Furthermore, Sugiyono (2017: 19) stated that descriptive research aims to describe an event by making scientific observations and being meticulous. This research will be carried out in Prayan, Planggu, Trucuk, Klaten, with the research subjects, namely the head of RT/RW, and residents. There are 3 types of data collection techniques, namely observation, interviews, and documentation. Meanwhile, data analysis techniques are data collection, data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldana, 2014: 17).

## **RESULTS AND DISCUSSION**

Based on the results of research conducted in Prayan, Planggu, Trucuk, Klaten, the involvement of residents in social activities shows a significant correlation with the strengthening of Pancasila values. Because such active participation reflects the application of principles such as cooperation, social justice, and unity. By the results of the study, it can be seen that first, gotong royong is still a common practice, around 82% of respondents out of a total of 63 families are actively involved in gotong royong activities in their neighbourhoods, both in the form of community service, construction of public facilities, and socio-religious activities. Second, presence and involvement in citizens' deliberations. Around 63% of respondents from 63 households have participated in residents' deliberations or RT/RW meetings. This demonstrates the strengthening of democratic values and deliberation, as well as a high social concern for others. As many as 76% of the total 63 families of residents volunteered to help neighbours who experienced difficulties, such as illness, disaster, or economic shortcomings.

First, cooperation is still a common practice. This can be seen in the following diagram:

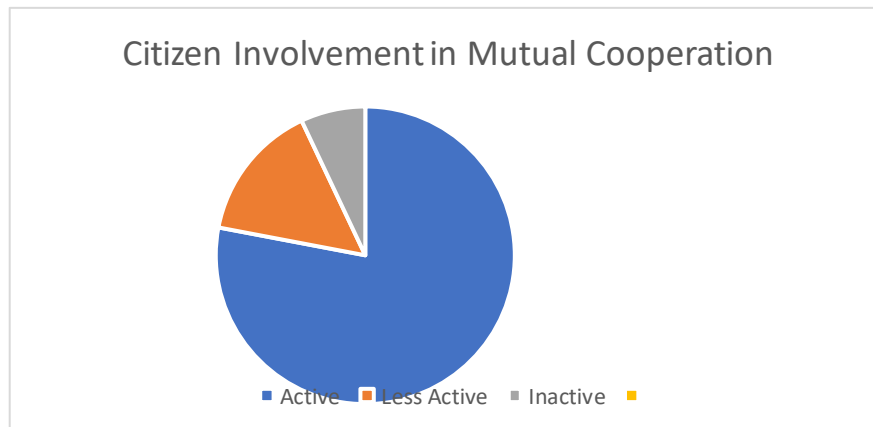


Figure 1. Citizen Involvement in Mutual Cooperation

According to Bintarto (1980), gotong royong is a concrete social behavior and social life value system that is hereditary in life in Indonesian villages, especially because agricultural life requires great cooperation in cultivating the soil, planting, maintaining, and harvesting crops. We must preserve and cultivate the cultural heritage of cooperation that is rich in values. Gotong royong contains noble values that must be maintained and applied in people's lives, maintaining human values. Each task is carried out collaboratively, regardless of a person's hierarchy, but focuses more on the active contribution of the community in social activities. Gotong royong has spread throughout Indonesia, not just in one region, so it must be preserved, which has become inherent in Indonesian culture (Anggorowati & Sarmini, 2015).

The values of cooperation are beginning to experience challenges in the era of globalization. The entry of the culture of individualism and materialism has affected the spirit of togetherness in some communities. Nevertheless, cooperation is still considered a distinctive characteristic of the Indonesian nation that needs to be preserved. As part of the values of Pancasila, cooperation reflects the principles of national unity and unity. Cooperation is a tangible manifestation of the spirit of togetherness and social solidarity that strengthens national integration.

Gotong-royong can be seen from the real actions of the community, according to the results of the research, which show both in the form of community service, the construction of public facilities, and socio-religious activities. However, there are obstacles in its implementation, namely, there are some residents who do not want to participate in community service activities such as cleaning the village and repairing roads, because they are busy with their work. It should be by the third precept of Pancasila, namely "Indonesian Unity", which leads the people to put aside personal interests for the sake of the common good. As stated in the preamble to the 1945 Constitution, the Indonesian nation is determined to "realize a social justice for all Indonesian people," which can only be achieved through unity and the spirit of togetherness. Therefore, cooperation is not only cultural, but also a moral and ideological principles that strengthen the nation's resilience.

The values of cooperation have positive potential that can be used to strengthen social solidarity, so that the Indonesian people are able to overcome

the challenges posed by the changing times and the phenomenon of globalization (Subagyo, 2012). Gotong royong is also a relevant concept in community empowerment efforts (Pranadji, 2009: 62), because it can be a social foundation that strengthens institutions at the citizen, state, and community levels in all levels of Indonesian society, to achieve common prosperity. This is also because cooperation implies a sense of collective action, struggle, self-management, shared goals, and sovereignty (Permana et al., 2022).

There are several elements or factors that contribute to the reduction of the culture of cooperation in society, especially among the younger generation. It can be seen that many factors weaken the values of cooperation in our lives. These factors include economic aspects, modernization dynamics, operational conditions in each community, and a decrease in the spirit of solidarity among community members.

Economic factors are one of the triggers for the loss of the culture of cooperation, because the economic aspect has a very significant role in human life. When economic conditions are unstable, the practice of cooperation tends to be less effective because people tend to focus on meeting their financial needs. The economic aspect is one of the factors that reduce the culture of cooperation due to the increasing orientation of the community to material advantages and time efficiency. In the modern economic system, many jobs that were once done voluntarily through cooperation are now replaced by paid labor, so that the value of togetherness and social solidarity is increasingly marginalized. People tend to measure contributions based on economic value, not family or togetherness. In addition, economic disparities between citizens can also create social barriers that hinder collective participation, as some people feel unequal to engage in joint activities. As explained by Mubyarto (1998), the development of modern market-oriented economies tends to erode traditional social values, including cooperation, because society is more driven by personal interests than communal spirit.

The dynamics of modernization tend to reduce the culture of cooperation due to increasingly individualistic lifestyle changes and a community orientation that places more emphasis on efficiency and personal profit. Technological developments, urbanization, and dense work demands have caused social interaction between citizens to become increasingly limited, so that the values of togetherness and solidarity have begun to be eroded. In addition, the competitive modern economic system often makes society more focused on personal achievement than the common good. According to Koentjaraningrat (2009), modernization has an impact on changes in social structures that weaken traditional values such as cooperation, because people begin to rely on professional services rather than voluntary work together. As a result, the collective spirit that used to be the main force in the social life of Indonesian society is fading in the modern era.

The decline in the spirit of solidarity among community members is one of the main factors in the decline of the culture of cooperation because solidarity is the main foundation for the formation of sincere and voluntary cooperation. When the sense of care, empathy, and belonging between residents weakens,

the spirit to help each other also decreases. People become less sensitive to the conditions of the surrounding environment and more focused on personal affairs, so participation in joint activities is reduced. This is exacerbated by increasing social disparities and differences in interests, which can lead to suspicion and mistrust between individuals. According to Emile Durkheim in his theory of social solidarity, social cohesion greatly determines the sustainability of collective values such as cooperation; If solidarity is weakened, then social ties will also be loosened, and voluntary cooperation will be difficult to realize in society.

As efforts to revive the culture of cooperation that is beginning to dim, strategic and sustainable steps are needed involving various levels of society. First, mutual cooperation value education must be instilled from an early age through school curriculum and extracurricular activities that foster the spirit of cooperation and social concern. Second, community leaders and local leaders need to set a real example in social activities so that they can be an inspiration for their citizens. Third, traditional activities such as community service, night patrols, and community gatherings need to be reactivated with an approach that is relevant to the needs of today's society. In addition, strengthening the role of community institutions such as RT/RW, youth organizations, and customary institutions is very important to be the main driver of the collective spirit of residents. Fourth, increasing individual awareness in society. When every citizen has an awareness of the importance of the spirit of cooperation, they will naturally begin to strengthen the culture of cooperation, something that they may have rarely practiced before. However, if public awareness of the importance of cooperation is low, then the culture of cooperation is difficult to develop, and may even disappear or not exist at all. Finally, social media can be used as a means of positive campaigns to disseminate the values of cooperation, especially to the younger generation who are more familiar with digital technology. With the synergy between education, for example, social participation, and the media, the culture of cooperation can grow again and take root in the lives of the Indonesian people.

Second, presence and involvement in citizens' deliberations. The presence of residents in deliberations has an important meaning as a form of active participation in community life. By attending physically and virtually, residents show concern for common issues and take part in the decision-making process. Without adequate attendance, deliberation can lose legitimacy because it does not reflect the voice of the majority of the people. According to Law Number 6 of 2014 concerning Villages, article 54 states that "Village Deliberation is a forum for the participation of the Village community to discuss strategic matters in village development." This confirms that the presence of citizens in deliberations is not just a formality, but an important part of democratic governance at the local level.

The active involvement of residents in the deliberations shows that there is concern for social conditions in the surrounding environment. This involvement can be in the form of expressing opinions, proposing solutions, or even being a facilitator of dialogue between citizens. Participation like this

reinforces a sense of belonging to the decisions made together. According to Putnam (2000), in his book *Bowling Alone*, the social involvement of citizens is the main indicator of the strength of social capital in society. Deliberation involving many parties not only enriches ideas, but also strengthens social networks and cohesion between citizens.

Decisions resulting from deliberations involving many citizens tend to be more accepted and carried out voluntarily. This is because residents feel that they are part of the process, not just the object of policy. When the community is involved from the beginning, the sense of responsibility for the results of the deliberation increases. As emphasized by Koentjaraningrat (1994), "Deliberation reflects the values of cooperation and democracy in the culture of Indonesian society." Therefore, the success of a deliberation is highly dependent on the extent to which citizens are present and actively involved in the process.

Third, high social concern for others. Social concern is a form of empathy and concern for the condition of others in social life. A person who has high social concern will be responsive to the suffering, needs, or injustices experienced by others. This attitude is important because it reinforces the value of humanity and social solidarity. According to Schriver (2001), "Social concern is the emotional investment in the welfare of others and social justice." This means that social care is a form of emotional involvement in the well-being of others and social justice in general.

In everyday life, social care is reflected in small actions such as helping neighbours, donating, or simply giving attention to those in need. This action not only helps others directly but also creates a harmonious and supportive social environment. As Durkheim (1893) affirmed, "Solidarity is the glue that holds society together, and concern for others strengthens that bond." Therefore, people who are citizens have a high level of social concern tend to be more stable and peaceful.

In the Indonesian context, social concern is very much in line with the values of Pancasila, especially the second precept, namely "A just and civilized humanity." This value emphasizes the importance of treating fellow human beings fairly, empathetically, and helping each other. The practice of social care, such as cooperation and help, reflects the noble culture of the nation. In the book *Pancasila* (Ministry of Education and Culture, 2017), it is explained that human values are reflected in the behavior of mutual respect, selfless help, and care for fellow human beings regardless of their background.

Social care needs to be instilled from an early age through character education, family, and the school environment. Children who are accustomed to caring for others will grow up to be empathetic and socially responsible individuals. Education that encourages social interaction and involvement in community activities can foster this attitude. According to Lickona (1991), "Character education includes fostering values such as caring, respect, and responsibility fundamental to building a caring community." Thus, building social awareness is a long-term investment in the creation of a more just and humane society.

Based on the results of the research, it can be concluded that cooperation is still a common practice in people's lives, which is reflected in the strong

culture of cooperation, mutual help, and concern for others. This is reinforced by the high level of citizen attendance and involvement in deliberations, which indicates active participation in joint decision-making and a sense of collective responsibility for environmental progress. In addition, the high level of social concern among citizens is an important foundation in strengthening solidarity and maintaining social harmony. These three aspects prove that social values rooted in local culture are still alive and play an important role in maintaining community cohesion in the midst of changing times.

## **CONCLUSIONS AND RECOMMENDATIONS**

Based on the results of the study, it can be concluded that first, gotong royong is still a common practice, around 82% of respondents out of a total of 63 families are actively involved in gotong royong activities in their living environment, both in the form of community service, construction of public facilities, and socio-religious activities. Second, presence and involvement in citizens' deliberations. Around 63% of respondents from 63 households have participated in residents' deliberations or RT/RW meetings. This shows the strengthening of democratic values and deliberation. Third, high social concern for others. As many as 76% of the total 63 families of residents volunteered to help neighbours who experienced difficulties, such as illness, disaster, or economic shortcomings.

The recommendation for this study is that it is important for the village/sub-district government, RT/RW, and community leaders to continue to facilitate and revive the spirit of cooperation. These activities should be used as periodic agendas with the support of appropriate facilities and incentives, in order to strengthen solidarity and togetherness of residents. To encourage more residents to be actively involved, effective communication strategies, open invitations, and the preparation of deliberation schedules that take into account residents' free time. With wider participation, the decision-making process will become more inclusive and aspirational. Finally, related to high social concern for others, it is recommended to establish an RT/RW-based citizen support system, such as aid posts, volunteer groups, or a social treasury. With an organized system, aid can be distributed faster, on target, and more sustainably.

## **FURTHER STUDY**

This research only covers forms of cooperation that are carried out collectively in the residential environment of the residents, such as community service, construction of public facilities, and socio-religious activities. This research also limits the study of residents' deliberations to formal forums at the RT/RW level, such as monthly meetings or special deliberations organized by regional administrators. Finally, this study focuses on forms of social care that are voluntary and direct, such as helping neighbours who are sick, affected by disasters, or experiencing economic deprivation. Researchers are then advised to expand the scope of the area and the number of respondents to obtain more representative data. In addition, it is also important to examine the social, economic, and cultural factors that affect the level of citizen involvement, as

well as examine the relationship between community social participation and local government programs or policies to gain a more comprehensive and relevant understanding in the context of community development.

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