

***Implementation of The Third Sila Value of Pancasila in the Study of Two Kubu Satu Ormas (Case Study in Karangtengah Garut Village, Kadungora Subdistrict)***

**Implementasi Nilai Sila Ketiga Pancasila Dalam Kajian Dua Kubu Satu Ormas (Studi Kasus Di Desa Karangtengah Garut Kecamatan Kadungora)**

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**Abstract:** This study aims to determine, analyze, and criticize whether or not Pancasila values have been implemented in Karangtengah Garut Village. The things that will be highlighted are the participation of community groups in Karangtengah Garut Village in implementing the values of Pancasila through various village development activities and analyzing the factors causing the inadequate implementation of Pancasila values and solutions in improving them. This research uses qualitative research with data obtained from book studies, journals, and news relevant to the discussion and then analyzed. Based on this research, it can be concluded that in Karangtengah Garut Village, Pancasila values have been implemented. However, they are still not maximized due to inhibiting factors. There are still many social gaps due to economic problems and because of two camps in ustad in one mosque, pengaji, and mass organizations. Based on the above problems, the authors provide solutions to maintain unity and integrity through the role of village youth through various activities so that Karangtengah Village is more active and innovative in strengthening unity and maximizing the implementation of Pancasila as it should.

**Keyword:** pancasila, implementation, unity.

**Abstrak:** Penelitian ini bertujuan untuk mengetahui, menganalisis, dan mengkritisi sudah atau belumnya nilai-nilai pancasila diimplementasikan di Desa Karangtengah Garut. Adapun hal-hal yang akan disoroti adalah mengenai partisipasi kelompok masyarakat Desa Karangtengah Garut dalam mengimplementasikan nilai-nilai pancasila melalui berbagai kegiatan pengembangan Desa dan menganalisis faktor penyebab kurang maksimalnya pengimplementasian nilai-nilai pancasila serta solusi dalam memperbaikinya. Penelitian ini menggunakan metode kualitatif dengan data yang diperoleh dari kajian buku, jurnal, dan berita yang relevan dengan pembahasan dan selanjutnya dianalisis untuk ditarik kesimpulan. Berdasarkan penelitian ini maka dapat disimpulkan bahwa di Desa Karangtengah Garut sudah mengimplementasikan nilai-nilai pancasila namun masih belum maksimal karena adanya faktor penghambat seperti masih terdapat banyak kesenjangan sosial karena masalah perkonomian dan karena terjadinya dua kubu pada ustad dalam satu masjid, pengajiandan ormas. Berdasarkan permasalahan di atas, penulis memberikan solusi untuk tetap menjaga persatuan dan kesatuan melalui peran pemuda desa melalui berbagai kegiatan sehingga Desa Karangtengah lebih aktif, dan inovatif dalam mempererat persatuan dan mampu memaksimalkan implementasi pancasila sebagaimana mestinya.

**Kata Kunci:** Pancasila, Implementasi, Persatuan

## A. Introduction

History reveals that Pancasila is likened to the soul of all Indonesians, adding strength in life and a guide in living the birth and mental life that exists in society. The existence of Pancasila as a view of life and the basis of the state makes a logical consequence that the values of Pancasila should always be used as the basic values, references, or fundamental foundations for the regulation and organization of the state (Susanti, 2013). George Kahin said that the Indonesian nation is vital, so they predicted to live a life with various complex challenges (Kahin, 2013). This scientific article took a case study on Karangtengah Garut village because considering that the area still looks there are irregularities and not yet maximal in implementing Pancasila teahouses for unity between communities because actually, the committee as a national ideology has a role in overcoming the understanding of individuals, groups, ethnic groups, and religions. (Asmaroini A. P., 2016). So Bhineka Tunggal Ika is a unifying motto of the nation that should be used as a reference for the country of Indonesia, tiny villages such as Karangtengah Village to be more united and not divided.

As is the case in the field, Pancasila was successfully accepted and made the basis of the state as stated in the preamble to the 1945 Constitution of the Republic of Indonesia that Pancasila is a reflection of the personality and outlook of the nation that has been tested for truth, ability, and power so that no force can scatter Pancasila with Indonesia. However, in the era of globalization today, the problems faced by the Indonesian nation are increasingly complex. The characteristics of individual-liberal globalization certainly have a significant impact on the country of Indonesia. The luxury lifestyle, following the style and culture of foreign nations, is the starting gate for implementing Pancasila values. These problems prove that our nation has lost its identity and identity and is experiencing an acute moral crisis. Indonesia is impossible to escape from globalization because globalization is a reform of the era that has been supposed to happen. At first, we thought that religion was a bulwark in the face of the influence of globalization. The complex problems of this country have not been solved; science and technology and the development of globalization contributed many traces to the increasing difficulty of addressing the problems in Indonesia.

In this study, the authors tried to analyze and criticize the role of Pancasila in Karangtengah Garut Village. After the field study, in the village has not been so maximal in implementing the values of Pancasila, especially in the third syllabus. The third principle is the Unity of Indonesia. Before uniting all regions of Indonesia, it would be nice to strengthen the unity and unity that exists in small areas. In Karangtengah Village, it has a slightly defective dredge. This happens because there is a difference in ustad in one mosque, and this is seen as the difference between the two even though the two ustad are in the same order. The study in the village is divided into two waves, namely Tuesday night or Wednesday night and Thursday even or Friday night. There is a clear difference between the two waves. Friday night's wave of recitations ranged from many followers and was followed by the young and the elderly, while the evening recitations were elder and fewer young. If it issensenkan, Friday night study group there are about 89% of the residents of Karangtengah Village, and Wednesday night study group is only about 45% of the number of residents of Karangtengah Village.

After being traced, it turns out that children tend to prefer Friday night recitation because ustadnya is young, and the study tends to be relaxed and have up-to-date material. While on Wednesday night's recitation seemed dull because the delivery ustadnya was too long, ancient delivery methods, and often insinuating in terms of material that goes into personal pockets. Therefore, this is the role of the leader in charge of protecting all its citizens (Maria, 2019).

## **B. Library Review**

### **Unity Values**

Value is essentially a trait or even a quality attached to an object but not the object itself. Something contains value means there is nature or quality attached to it (Budiyono, 2007). Between values and unity have a binding relationship. The value of unity is a value related to nature or quality that exists in unity. Then, the nature or quality of unity is identical to the values of Pancasila, namely agreement, association, deity, brotherhood, and others (Ruwaifi', 2010).

### **Unity Value Coverage**

The value of unity has some scope, including putting the public interest above individuals, groups, or groups. Cooperation, establishing family, and feeling each other (Susetiadi, 2012).

### **Implementation of Unity Values**

The form of implementation of the value of Indonesian unity can be seen from the slogan "Bhineka Tunggal Ika," which means different but still one goal." (Widjaja, 1898). The slogan applies the values of unity, namely brotherhood, togetherness, divinity, different languages and cultures, and so forth.

## **C. Method**

This study uses a qualitative method based on library study (Library Research) with data acquisition through the study of books, journals, and news relevant to the discussion and then analyzed to conclude. At the same time, secondary data sources are taken from field studies. The steps in this study are (1) Preliminary research, in which case the author examines things in the field, (2) Looking for relevant sources, meaning that in this case, the author searches for journals related to existing problems and solutions to overcome them, (3) Interpretation, after which the author interprets and draws conclusions from various information contained in journals and books.

## **D. Discussion**

Pancasila as the basis of the state has a strong meaning, especially in the third precept of Indonesian unity. As with the constitution of the purpose of the Indonesian state that is obliged in the service of protection to all spilled blood of the Struggle of Indonesia with the spirit of unity.

The third principle value, the unity of Indonesia, can be realized by upholding each other in respecting diversity, fostering the love of the homeland, attaching importance to the public

interest in addition to its interests, and being willing to sacrifice for the country, religion, Nusa, and nation.

Equal treatment before the law in all citizens everywhere must be done by the government regardless of the background of the property: the throne or the office. Indonesian citizens who have diverse backgrounds through the spirit of struggle and togetherness should be able to take actions that uphold the Indonesian state's dignity by putting forward morals and ethics that reflect the values of Pancasila. All Indonesian citizens must foster and maintain this spirit of unity for the State of the Republic of Indonesia (NKRI) to exist. It can become more robust because it is built from a fortress of democracies, harmonious, and humanist unity.

As the basis of state philosophy, every precept in Pancasila is a value system with unity, which means that Pancasila can not be separated from each other (Kaelan, 2007). Pancasila contains values that can be used to view human life in society because there are a series of deities, humanity, unity, populism, and social justice universal and objective values (Asmaroini A. , 2016). It means that the values of Pancasila can be used and recognized by other countries because Pancasila is subjective, so that the values of Pancasila can be attached to the bearer and supporters of Pancasila values itself, namely society, nation, and the state of Indonesia.

In addition, Pancasila was used as a view of life and a reference of the Indonesian nation in living life. Pancasila is also the basis of philosophy that is by the conscience of the Indonesian nation because it is based on the personality of every Indonesian nation. The values of Pancasila are indeed the basis and leading benchmark of the Indonesian nation in doing good deeds, as well as motivation for people to act by applicable norms. The realization of the values of each Pancasila must be seen in prevailing legislation in Indonesia because thus, it is most likely to lead all communities within or outside our environment to apply the rules of Pancasila values.

This research focuses more on implementing the values of the third principle of Indonesian unity, which monodualis humans have the nature as social beings who depend on each other. Although the Indonesian nation has personal, ethnic, racial, group, group, and religious differences, the consequences within the State are diverse but self-contained in a unity that is cheered through the motto "Bhineka Tunggal Ika."

The study results stated that to foster unity, there is a need for harmony between village communities that are initiated by themselves. There is a principle of psychology that states that there is no way we can motivate others if we are not motivated (Santoso, 2007). So the point is that there is no harmony in the community if the citizens do not want to get along well. Efforts in establishing harmony are certainly not the effort of the village head as a leader only, but this must all be the involvement of the entire village community. However, the head of the village is still the leading benchmark in the progress of village development. If it has been difficult to condition, then it must be held coaching. Coaching is a solution that serves as a guide for people to achieve the goals that have been determined with satisfactory conditions and results. Coaching also shows the progress of an action that is passed (Dasrizal, 2016).

Every human being must already know the meaning of unity or harmony. Besides that, people already know how they act so that there is no split between other groups or societies. However, because of each human mind's different egos and thoughts, there was a clash that resulted in the loss of unity and unity. Like in Karangtengah Garut Village, a mosque with two

stands is a filler of study every week. The existence of the two ustads impressed to make Karang Tengah village looks not compact. This is characterized by the number of citizens who follow it. The first study was held on Wednesday night, at the study tends to have fewer participants than the study held on Friday night. This can also be seen from residents' enthusiasm who donate more food on Friday night than ketika Wednesday night, and this is because maybe more people.

After the author conducted a field study by trying to follow the activities of both studies, it turns out that Wednesday night's recitation is actual fewer people who follow it because the teaching ustadnya too frontal by always discussing events in the community in front of the Khal worthy of the public, in the sense of implanting one of the people we do not know who the person. In addition, the existence of a materialistic ustad attitude by insinuating treats and cigarette money impressed the listener that the ucapan should not be thrown out.

It is essential that such a small problem can be the starting gate of a big problem that deviates from the value of Pancasila. Although the case is still said to be a case in the internal realm, where there are differences in one organization, mosque, and the same group, only different people can make the compact of the residents of Karangtengah Village.

The concept of unity is not only reflected in Pancasila. It is also reflected in the way of the use of hajj for people who are Muslims. Hajj has a center of association in Saudi Arabia, implementing many different tribes, races, and countries that gather in the same destination. In this case, there are differences in the sects, organizations, or organizations that each pilgrim participates in. However, if there is a sense of tolerance and unity, then hajj is still desired and runs as it should. In essence, kempali, again to ourselves, must be able to organize to be achieved by our life guidelines, namely Pancasila.

In this study, the role of village youth, commonly referred to as taruna coral, became its strategy to unite harmony in Karangtengah Village. There are four types of taruna coral activities that become a way to unite the residents of Karangtengah Village, namely (1) Devotional work. Holy work is one form of social solidarity formed because of the help from other parties for personal interests or the group's interests. In it, there is an obedient attitude of each citizen as a unit. Bakti work or going royong has the same meaning that is as a cooperative activity between a large number of villagers to complete a particular project that is considered helpful for the public interest (Putra, 2013). (2) Commemorating the great day of Islam, in commemorating the great day of Islam, there is no difference between the two camps of recitation. The event was entirely united. This may be one of the efforts to unite Karangtengah Village, not divided into several camps even in the same again, namely Islam. (3) Commemorating Indonesia's independence day, moreover, this National event makes the people in Karangtengah Village more compact without any differences, and (4) Ronda night, Ronda activities tonight can certainly also strengthen unity and unity because in it there is cooperation that is to keep the area around the village safe and peaceful.

The findings of the study combined with the results of field studies can finally be concluded that in conducting activities as an effort to strengthen Unity between Karangtengah Villages must apply behaviors that reflect the implementation of the values of the Indonesian Unity in the life of society, nation and state on taruna coral. These behaviors include (1) National Unity.

In this case, it is expected that every community can prioritize Unity, interests, Unity, and the safety of the nation and the state over the interests of individuals or groups (Kirom, 2011). (2) Willing to sacrifice, willing to sacrifice themselves to benefit the nation and the country. In the above sense, it can be concluded that every citizen can give something as a form of loyalty to the nation and the country and organization (Kirom, 2011). (3) Love of The Motherland and Nation, Love for the Nation of Indonesia can be done by improving human resources, preserving natural wealth and culture in Indonesia (Kirom, 2011). (4) Proud as an Indonesian nation, every citizen must realize and be obliged to appreciate the homeland, inherit the nation's work, the nation's culture, and things that have become the hallmarks of the Indonesian nation (Kirom, 2011). (5) Promoting Association for the sake of unity and unity of the Nation, the existence of good relationships and associations in culture, ethnicity, race, and education to create a prosperous and peaceful society (Kirom, 2011). The sustainable community of an area will be created if every element of society can play an active role, significantly if the village youth contribute actively because they are the driving generation to further productive the community in achieving the goal of Pancasila in multiperspective.

Harmony between religious people cannot be separated from the Islamic religious vision of tolerance (Septian, 2020). The Qur'an strengthens the existence of a diversity of tribes, nations, religions, races, groups, languages, and others. All of them can only live harmoniously, peacefully, and peacefully if the culture respects each other and chest-to-chest attitudes are the primary glue. Chest-to-chest attitude will arise from high self-confidence and not arise from a helpless inner atmosphere. According to Maarif in (Timur, 2017), he said that someone with high confidence tends to be impossible to see the difference, and if so, people who have high confidence can overcome the problem. Based on this opinion, it can be analyzed and concluded that Islam really upholds differences and always respects other religions.

Islam encourages people to help each other in the goodness of each other (ta'awun). In social life, there is no limit to doing good. There is no divide based on all races, ethnicity, religion, region, or other differences (Timur, 2017).

Based on the exposure of various references, it is clear that the Pancasila Islam religion also upholds the value of unity. The value of unity is closely related to human nature as a social being. Human beings as individuals are socially entitled—the need for others and social interaction to shape group life in humans. Human beings are said to be social beings who live in a human being (zoon political). Human integrity will be achieved when the man is tough to align his role as an economic and social being. As a social being (homo socialist), man does not rely on his power, but humans desperately need another human being somehow.

Human beings as social beings from birth to death always live in society, impossible outside society. Aristoteles in (Maftufin, 2016) A living being who does not live in society is as an angel or an animal. Mr. Singh has an eight-year-old son and a year and a half. As a baby, the child was raised by wolves in a cave. After being found then, the little boy died, stayed the big one. Although his son has been trained in society, he still has a wolf-like nature that sometimes wails in the middle of the night. So it is clear that despite human talents and abilities, but those talents can not develop. That is why humans are said to be social beings.

Therefore, to solve the problems that occur in Karangtengah Village, awareness is needed to accept differences from various perspectives. Tekhusus for the problem in Karangtengah Village is a small problem but can be at the beginning of the destruction of unity if left alone.

## E. Inference

Unity is the conclusion of the implementation of the third principle of Pancasila. Unity is necessary for all human beings by adhering to principles and rules so that there is no division between tribes, religions, races, nations, or countries.

The role of village youth or taruna reef makes a strategy in uniting the inducibility of the practice of the third Pancasila values. After implementing various community activities made, Pancasila was successfully accepted and used as a guideline for life for the people of Karangtengah Village. So, in this case, the need for support from the whole community to strengthen unity and unity between communities.

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