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Fitri Alfariz and Rr. Yudiswara Ayu Permatasari

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The Future of Desa Pancasila as Indigenous Knowledge: Comparative Study of Balun Village in Lamongan and Nogosari Hamlet in Bantul

Fitri Alfariz*, Rr. Yudiswara Ayu Permatasari

Faculty of Philosophy, Universitas Gadjah Mada, Yogyakarta, Indonesia

*e-mail: alfariz@ugm.ac.id

Abstract

Pancasila as a state ideology needs to continue to be actualized. One way to actualize it is to make the village one of the practical spaces. Villages are also an implication for the space for indigenous knowledge to occur. The two pancasila villages used as research objects are Balun village and Nogosari hamlet. Both of them have their own character and background as Pancasila Village. The character in each village provides sharpening of the character of Pancasila village as indigenous knowledge through the worldviews. Therefore, this study aims to make the findings as a future concept for Pancasila Village. The purpose is based on the position of Pancasila Village as Indigenous Knowledge. The method used is a field study, namely in Balun village, Lamongan, East Java and Nogosari hamlet, Bantul, Yogyakarta. Data collection methods are interviews, observations, and libraries. The result obtained is that the ideal concept of Pancasila village based on indigenous knowledge is to pay more attention to the relationship between individual knowledge and the social and environment. Focusing on the relationship of social cognition can provide optimization to the preservation of the originality of knowledge that exists in the community and the regulation of the direction of development of Pancasila Village.

Keywords

Pancasila village, indigenous knowledge, worldviews, Balun village, Nogosari hamlet

1 Introduction

Indonesia has a state ideology, namely Pancasila. Pancasila has precepts that contain the values of divinity, humanity, unity, peoplehood, and justice. These values are the basis for realizing the ideals of the Indonesian nation (Pahlevi, 2016; Julianty & Dewi, 2022). Pancasila is used as a guideline for the nation that is the highest domiciled in the Indonesian state (Febrianti Rahayu, 2022). Pancasila is also a differentiator for the Indonesian nation from other nations. Therefore, Pancasila has the concept of having values that are not only local, but also global and universal values (Manik et al., 2021).

Grounding Pancasila is one of the concepts used by the Indonesian government to formulate in the praxis life state (Tome, 2020). Pancasila Village is a term for a village that is considered by the government to be an example or role model for the social environment of the Indonesian people in practicing Pancasila values. Therefore, Pancasila village has the image that the village that is given the title is a village whose community has achieved the goal of Pancasila and practiced the values of Pancasila appropriately. There are many Pancasila villages that have developed until now. The village is a unit in the Indonesian government system that has a strategic position in grounding Pancasila (Tome, 2020). This is closely related to the actualization of Pancasila values in the application of Pancasila values in social life in various circles in Indonesia. There are two types of actualization of Pancasila values, namely objective and subjective values. The actualization of objective values is related to the actualization of the value of Pancasila in statehood in institutions. Second, subjective actualization, namely realizing Pancasila values in individuals in moral and normative aspects in the social environment (Aulia & Dewi, 2022).

This research took a study on two Pancasila villages that have been known for their uniqueness. Balun Village, Lamongan Regency is unique for the existence of a complex of houses of worship of three religions,



namely Islam, Hinduism, and Christianity as an actualization of the religious diversity of the local community. Meanwhile, Nogosari Hamlet has the nickname Pancasila village because it has declared itself as a Pancasila village because it has succeeded in practicing Pancasila values which are considered dominant during earthquake disaster recovery.

Therefore, this research seeks to provide an overview for the future of Pancasila Village as an effort to optimize the actualization of Pancasila values in Indonesian society. The main goal to be achieved is to get the ideal concept of Pancasila village in the future with handling in accordance with indigenous knowledge. Indigenous Knowledge is commonly described as local knowledge possessed by a certain local community (Nurislaminingsih et al., 2022). This is also closely related to cultural diversity in Indonesia which requires inclusiveness of handling, especially on a massive scale and social cognition. Therefore, a comparative study was carried out to obtain data descriptively that occurred on two different cultural phenomena.

Worldview is chosen because it can describe the values that exist in society through its behavior (Johnson et al:2011; Sheikh, 2021). The function is related to the function of the worldview as a tool for understanding the subject in science and philosophy (Griffioen, 2012). Worldview brings a mental picture of the world that exists in a group and individu to the world (Wahid, 2014). In addition, Sheikh (2021) also explained that analysis based on worldview can contribute to conflict analysis, so researchers think that the conflict that exists in the two villages can be dug deeper to bring out the Pancasila values they have in overcoming problems (Sheikh, 2021). Worldview is considered to be a measure of the quality of the Pancasila village concept which is tasked with becoming a forum for Pancasila values in an area and group in Indonesia.

2 Methods

This research is a field research by making indigenous knowledge from Pancasila Balun and Nogosari Villages as material objects. The data collection process used is data in the form of interviews, observation results, and libraries. Data collection in Balun Village occurred in August 2020 and August 2022 for Nogosari Village. The method used in data collection is purposive by taking sampling according to specific objectives (Neuman, 2014: 273-274). This study uses a historical – comparative research approach (Neuman, 2014: 52-53). The comparison was made to two cultural phenomena in two Pancasila Villages in Indonesia, namely Balun Village, Lamongan Regency, East Java and Nogosari Hamlet, Turi Village, Bantul Regency, Yogyakarta. This method is used to describe indigenous knowledge in each village through worldview analysis in each village.

3 Desa Pancasila

3.1 Desa Pancasila as Indigenous Knowledge

Indigenous knowledge by UNESCO is defined as understanding, skills, and philosophies developed by people with historical in interacting with the natural conditions around them (Bala et al., 2022). Indigenous knowledge has a function in building resilience, namely it can increase existing knowledge, provide a basis for adapting, and enable social learning (Berkes et al., 2021).

Lakra (2021) explained that there are two levels of indigenous knowledge, namely explicit and implicit. Explicit relates to what society understands so it has implications for attempts to communicate that knowledge. Another thing with implicit that cannot be expressed directly (Lakra, 2021).

There are several characteristics of indigenous knowledge, namely (Bala et al., 2022):

1. Multidimensional based on a holistic worldview
2. Connectedness with all living things
3. Understand the balance of resources
4. Integrated lifestyle
5. Formed and changed implicitly
6. Artifacts embedded by context

With the above characteristics, researchers try to connect Pancasila village with the indigenous knowledge previously described. So far, Pancasila village has been identified with a village that has been given a predicate by the Indonesian government as a village that upholds the values of Pancasila. This is

related to village management processes for the institutionalization of Pancasila values, among others (Tome, 2020):

1. Identify village problems
2. Mapping the potential of the village
3. Strengthening village potential
4. Strengthening village institutions

Based on the explanation above, it can be connected that the Pancasila village discourse is an effort to explore indigenous knowledge possessed in communities in certain villages. Pancasila Village is a predicate used to label, control, and make Pancasila Village an object. The government has control over the existence of the predicate given, namely Pancasila Village. However, the government has no control over the knowledge created in society regarding the relationship between individuals and the environment.

3.2 Desa Pancasila (Pancasila Village): Balun Village, Lamongan

The characteristic of Balun Village is the value of religious tolerance. Not only beliefs, but actualized by the construction of places of worship from several religions in the village, namely Islam, Christianity, and Hinduism (Alfariz, 2021). Balun village has a history related to the tragedy of the Indonesian Communist Party uprising. A figure who is considered influential in the village converted to Christianity because he found some scattered remnants of books as a result of the rebellion. Therefore, the Christianization that occurs is believed not to be carried out by missionaries or society, but from self-awareness. It is this story that became the concept of the Balun people to understand that religious beliefs depend on personal consciousness or on an individual stage.

The concept of equality (Fahrudin et al., 2021) is an implication of the value of tolerance owned by the Balun community. Recognition of equality of degrees in the social sphere relating to human rights. The tolerant value is a local wisdom that is prioritized in Balun Village because the potential for gaps between individuals related to diversity is quite high if it is not based on tolerance values. Pancasila Village in Balun Village has been pinned for more than a decade by the wider community because it is often a research land related to its multicultural potential (Rozi & Utomo, 2019). In other words, Balun Village received the title as Pancasila Village because of the religious diversity that is actualized in the form of artifacts, namely houses of worship.

3.3 Desa Pancasila (Pancasila Village) : Nogosari Hamlet, Bantul

Nogosari Hamlet is one of the hamlets in Turi Bantul village which has a designation as Pancasila Village with a different history and form from Balun Village. Pancasila Village is owned by Nogosari hamlet after declaring itself as Pancasila Village after the 2006 earthquake. The Yogyakarta earthquake became a turning point for the hamlet to understand the state of natural and social resources in overcoming existing problems.

Pancasila values that are revealed in the process of earthquake mitigation and post-earthquake recovery. This point of awareness makes the local community aware that there is nothing else to do besides the Pancasila values that exist in the local community. Therefore, with collective awareness, the declaration was made by inviting several parties from the Bantul Regent to rectors from several universities in Yogyakarta.

The declaration was not the culmination of the actualization of the local community regarding the values of Pancasila, but the actualization was manifested in several ideas and activities. The idea of making quick moves in handling Covid-19 during the pandemic, doing devotional work for village tombs, celebrating Eid al-Adha which is enlivened by all residents who in fact have religious diversity, the last is the existence of an emergency ambulance for joint health handlers.

Regarding culture in the form of artifacts, Nogosari Hamlet does not have monuments or objects that hint at the extension as a Pancasila village. This is a disadvantage and an advantage in itself. The limitation of artifacts is the reason for Nogosari Hamlet not to be submitted as an official Pancasila Village from the government because it does not invisibly show Pancasila in the context of artifacts. The advantage that can be understood is the concept of Pancasila village which is based on behavior and ideas, so that the definition of Pancasila Village is attached to each individual, not dependent on objects.

4. Discussion

The principle of group knowledge in indigenous knowledge should not only focus on the beliefs held, but also underscore the role of social relations that are the main characters. The commitment model in group knowledge should depend on the social cognitive present in each bound social member (Fricker et al., 2019: 282). Therefore, this subsection discusses the social or cognitive social relationships owned by the people of each Pancasila Village, so that they can be compared.

However, to be able to put comparisons to be congruent, researchers use worldview which is interpreted as a tool in certain humans or communities to understand reality based on relationships between individuals and the environment (Alfariz & Permatasari, 2022). In other words, Worldview can help to understand the social cognitive relationship that occurs in the two Pancasila villages. This is also because worldview can provide assistance in understanding the perspective of a person or group that is different from the perspective of others. In addition, worldview can help to analyze the problems that groups have (Sheikh, 2021). Based on Sartini (2020) there are 6 worldview categories, namely time, classification, space, relationships, causality, and self and those outside the self (Sartini, 2020). Although, these categories are used to understand the way people in both villages view reality, researchers do not use all categories because they adjust to the focus on social cognition that indigenous knowledge wants to achieve. In this regard, researchers apply classification categories to look at the distribution of characters to certain groups, relationships to describe the relationship between the self and things that exist outside the self, and the concept of space as a description of certain territories because it concerns the scope of the village. This worldview comparison has the main purpose of bringing up data that exists in the culture of each culture (Sartini & Ahimsa-Putra, 2017) or in this study is a village.

Table 1. The Comparison between Two Villages

No.	Category	Balun Community	Nogosari Community
1.	Spaced	Space between 3 places of worship (Islam, Hinduism, Christianity).	Space in 1 place of worship (Islam)
2.	Relationship (self and others)	<i>Bedo raginyo, sing penting rukun</i>	The value of Pancasila in the hearth
3.	Classification	Defining as Pancasila Village because of the uniqueness of religious diversity and places of worship in the same 1 complex.	Defining itself as Pancasila Village because it rose from the 2006 earthquake.

First, the category of space is a striking differentiator in the two villages (Table 1). Balun Village has three places of worship from each of the dominant religions in the village, namely Islam, Hinduism, and Christianity. A different thing happened to Nogosari Hamlet which has no other place of worship besides the mosque owned by Muslims. This study is not about the existence of a cultural artifact alone, but rather the understanding of the local community in space together. The actualization of the non-Islamic Nogosari community has a space outside of the mosque and is not accommodated other than the joint ownership of the common space, which is as large as Nogosari Hamlet. However, this does not bring a negative assessment of the space, but a way of understanding a different space from the residents of Balun Village. The people of Balun Village have their own inclusive space that is manifested in the place of worship of each religion. This is an implication that the inclusiveness of space is the distinctive character of each village because Nogosari Hamlet does not really mind places of worship. Still the most important thing for the local community is the shared space above the value of Pancasila.

Second is the relationship category based on Table 1. This category relates to the category of the self and outside the self. In both Pancasila Villages, they have similar views regarding self-relationship, social, and environment. It is undeniable that the matter of places of worship is a strong character in itself for Balun Village, but the matter of the rising point of Nogosari Hamlet can also be a reference. The declaration of Pancasila Village in Nogosari is an understanding that the relationship between self, social, and environment that has been affected by the earthquake is a different perspective, when compared to Balun Village which seeks the actualization of its diversity through an understanding of the search for identity. Validation of self-position, social, with the environment illustrated in these categories. In addition, *Bedo raginyo, sing penting rukun*, is an important motto to describe the self as well as those outside the self,

especially the social environment. The principle describes the individual as part of a social environment who has full power over himself and remains in control of the control of mutual peace in the social sphere.

Likewise, the residents of Nogosari Hamlet are trying to define themselves as full owners of Pancasila values that only need validation through attitudes and behaviors, not relying on objects or judgments from other residents outside the hamlet. Researchers can conclude that both have the same value of ownership of each other's Pancasila values, but differ on dependence with the relationship between humans and objects. The material in question is a place of worship that has been attached as the identity of the people of Balun Village.

The third is the classification which is a category in grouping categories in life in general. The classification used by the residents of each village is based on the existence of the self possessed. The views of the Pancasila Village community towards other village communities are different from their views on fellow Pancasila Village members. This is because of the cultural identity that has been attached to each member of society. Residents of Balun Village define themselves as members of Pancasila Village who have no places of worship in one complex and residents of Nogosari Hamlet are members of Pancasila Village who have a flexible nature after the 2006 earthquake from their Pancasila values. If it is associated with village management processes in the institutionalization of Pancasila values, then the worldview of each village can be a reference to identify problems that exist in the village. This can be identified through the absence of limitations for the residents of each village to dispute the culture of their respective religions. In Balun Village, the Ogoh-ogoh culture is carried out together with residents who are not Hindus. Likewise, the residents of Nogosari Hamlet continue to carry out cutting sacrificial animals together to celebrate Eid al-Adha which has become a Muslim culture. From the facts above, the worldview owned by each village community has a role in understanding problems, making peace, and strengthening the community they have (Tome, 2020).

5. Conclusions

Balun Village and Nogosari Hamlet have been described as Pancasila Villages with different historical sides and have different backgrounds, Based on the comparisons that have been made, it can be concluded that the optimization of the actualization of Pancasila through the worldview is owned. This is because worldview can reflect actualization that is both objective and subjective. At the objective level, it is to become a village community that gets along well and is able to form good and subjective institutions in the form of individual relationships with the existing social environment. This is closely related to the ideal concept that can be a reference for the future development of Pancasila Village based on worldview. Automatically, the worldview in the ideal concept of forming a Pancasila Village based on Indigenous knowledge is the relationship between individuals and the social and environmental that is used as a forum for existence. It has to do with social cognition which does not emphasize the beliefs or knowledge of the individual but rather the relationship of knowledge between the individual and the individual with the group. Therefore, the future of Pancasila Village based on indigenous knowledge depends on understanding the relationships between knowledge that are social, so that in the development of Pancasila Village focuses more on social relations towards Pancasila values, no longer about Pancasila values that individuals understand.

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