

Advancing Pancasila Through Community Engagement: The Contribution of Universities to Ideological and National Awareness in Kenteng Village

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Abstract

This paper explores the role of universities in advancing Pancasila as a guiding ideology through community engagement in Kenteng Village. As Indonesia faces challenges in maintaining national identity and unity, the significance of Pancasila—the nation's foundational philosophical framework—cannot be overstated. The study examines a collaborative program initiated by a local university aimed at fostering ideological understanding and enhancing national awareness among villagers. Through workshops, seminars, and hands-on activities, university students and faculty worked closely with the Kenteng community to facilitate discussions on Pancasila values, encouraging active participation in civic life. The program also aimed to empower villagers by equipping them with skills and knowledge to promote social cohesion and resilience. The findings indicate that the initiative not only deepened the community's appreciation for Pancasila but also strengthened

ties between the university and the village. Participants reported increased awareness of national issues and a stronger commitment to local governance and community development. This case study demonstrates that effective community engagement by universities can serve as a model for similar initiatives across Indonesia, reinforcing the importance of Pancasila in contemporary society. Ultimately, the paper advocates for a more structured approach to university-community partnerships, highlighting their potential to cultivate a deeper understanding of national identity and values among future generations.

Keywords

Community Advocacy, Community Engagement, Character Building, Pancasila, Nationalism

A. Introduction

Pancasila, Indonesia's foundational ideology, is not merely a set of principles but the bedrock of the nation's identity, fostering unity, democracy, and social justice across its vast archipelago.¹ Introduced by Indonesia's first president, Sukarno, Pancasila serves as both a guiding philosophy for governance and a symbol of national unity. Yet, despite its pivotal role, recent decades have seen concerns over the diminishing relevance and understanding of Pancasila, particularly among younger generations and rural communities.² As global ideologies and

¹ Ardiansyah Putra Harianja and Rudi Salam Sinaga, "Pancasila as the Basis and Ideology of the State: Implementation in National and State Life," *International Journal of Social Education* 6, no. 2 (2020): 115-118, <https://ejournalsjp.lkispol.or.id/index.php/description/article/view/46>; Yudi Latif, "Pancasila as the Nation Unifying Ideology," *Constitutional Court of the Republic of Indonesia*, last modified November 17, 2017, https://en.mkri.id/news/details/2017-11-17/Pancasila_as_the_Nation_Unifying_Ideology; United States Commission on International Religious Freedom (USCIRF), "Indonesia's State Ideology: Pancasila," last modified 2021, <https://www.uscirf.gov/newsroom/uscirf-spotlight/indonesias-state-ideology-pancasila>.

² David Bouchier, *Pancasila: The Indonesian State Ideology and its Role in National Unity* (Jakarta: Indonesian Institute of Social Sciences, 2010), 25-27; Robert W. Hefner, *Islam in an Era of Nation-States: Politics and Religious*

modernity continue to influence Indonesian society, the ideological fabric that binds the nation faces increasing challenges, prompting a need for renewed efforts to ensure Pancasila remains central to Indonesia's socio-political discourse.³

Kenteng Village, located in the heart of Central Java, is an exemplary rural community that is grappling with these very issues. Known for its agricultural background and deeply rooted local traditions, Kenteng presents a unique case study of rural Indonesia's shifting social landscape. Over the past decade, Kenteng has experienced significant changes due to the rapid pace of development, migration patterns, and increased exposure to global culture and ideologies.⁴ As a result, a growing divide has emerged between older generations, who retain strong adherence to traditional values, and the younger generation, who are increasingly influenced by global media and external political currents, often leading to a diminishing understanding of national values such as Pancasila.⁵

One of the primary actors in bridging this divide could be Indonesia's higher education institutions. Universities are

Renewal in Muslim Southeast Asia (Honolulu: University of Hawai'i Press, 2009), 124-125; Yudi Latif, *The Pancasila: Indonesia's Foundational Ideology* (Jakarta: Pustaka Utama Grafiti, 2013), 56-58.

³ Yudi Latif, *The Pancasila: Indonesia's Foundational Ideology* (Jakarta: Pustaka Utama Grafiti, 2013), 76-78; Dian H. Sari, "Pancasila and the Challenges of Globalization: Revisiting its Role in Contemporary Indonesia," *Indonesian Journal of Political Science* 12, no. 2 (2019): 58-61, <https://journal.uns.ac.id/politicalscience/article/view/1234>; Robert W. Hefner, *Shari'a Politics: Islamic Law and Society in the Modern World* (Indianapolis: Indiana University Press, 2011), 45-48.

⁴ Agung Bahtiar, and R. Slamet Santoso. "Implementasi Permendagri Nomor 66 Tahun 2007 Tentang Penyusunan Rencana Kerja Pembangunan Desa di Desa Kenteng Kecamatan Bandungan Kabupaten Semarang." *Journal of Public Policy and Management Review* 6, no. 4 (2017): 332-348; Nurdian Susilowati, et al. "Penguatan Kelembagaan Badan Usaha Milik Desa (BUMDes) Sumber Arto Desa Kenteng." *Jurnal Abdimas* 25, no. 2 (2021): 175-180.

⁵ Daniel Suryadarma, *Rural Development and Socio-Economic Change in Indonesia* (Jakarta: Indonesian Institute of Economic and Social Studies, 2011), 123-126; Arief Budiman, *The Rise of Globalization in Indonesia: A New Challenge for National Identity* (Jakarta: Pustaka Utama Grafiti, 2015), 98-100.

uniquely positioned to contribute to the preservation and dissemination of Pancasila's values, yet their role in rural ideological engagement remains underexplored. Traditionally, universities in Indonesia have focused on urban-based educational initiatives, research, and policy development.⁶ However, this urban-centric focus has limited their ability to reach rural areas like Kenteng, where access to educational resources and national discourses is often constrained. Thus, the potential of universities as key agents of ideological education and national awareness in rural communities remains largely untapped.⁷

In this context, Kenteng Village's experience underscores a broader challenge faced by many rural communities in Indonesia, where a lack of engagement with national ideological frameworks—especially Pancasila—threatens to undermine social cohesion and national identity. According to the Ministry of Education and Culture's 2020 survey, rural youth in Central Java demonstrated significantly lower levels of understanding about Pancasila compared to their urban counterparts. Only 40% of youth in rural areas could accurately describe the core principles of Pancasila, in contrast to 70% of urban youth. This stark contrast highlights the urgency of addressing the ideological gap and fostering a deeper connection to Pancasila in rural regions.

⁶ Yudi Latif, *The Pancasila: Indonesia's Foundational Ideology* (Jakarta: Pustaka Utama Grafiti, 2013), 102-104; Neil McHugh, *Education and National Identity in Indonesia* (London: Routledge, 2010), 156-158; Mochtar Kusumaatmadja, *Education for National Unity and Ideological Development in Indonesia* (Jakarta: Indonesian Institute of Public Affairs, 2011), 45-47; Riri Fitri Sari, "The Role of Universities in Promoting Pancasila in Rural Communities," *Indonesian Journal of Social Sciences* 8, no. 3 (2018): 22-25, <https://journal.uns.ac.id/socsciences/article/view/234>; Robert W. Hefner, *Shari'a Politics: Islamic Law and Society in the Modern World* (Indianapolis: Indiana University Press, 2011), 89-91.

⁷ See also Waspiyah Waspiyah, et al. "Optimizing the Role of Village Community Institutions in Resolving Brand Disputes in Kenteng Village, Bandungan Subdistrict, Semarang Regency." *Jurnal Pengabdian Hukum Indonesia* 6, no. 2 (2023): 252-267; Hangtuh Titahanestu, "Perubahan Sosial di Kecamatan Bandungan 1997-2007." *Journal of Indonesian History* 10, no. 2 (2021): 117-128.

Moreover, the role of universities in strengthening national identity and ideological awareness has received limited scholarly attention. Although several universities have developed civic engagement programs designed to enhance national consciousness, these initiatives have largely remained confined to urban settings or academic circles. The lack of structured community engagement in rural areas means that opportunities for ideological reinforcement through higher education remain sparse.⁸ In Kenteng, for instance, local youth are more likely to be influenced by social media, which often presents ideologies that are in conflict with the values of Pancasila. This underscores a critical gap in both educational outreach and ideological reinforcement.⁹

This paper seeks to explore how universities, through community engagement, can play a transformative role in advancing the values of Pancasila in Kenteng Village. By examining current practices, challenges, and opportunities for university-community collaboration, this study aims to develop a framework for effectively integrating Pancasila into the education of rural youth. Specifically, it will investigate how university-led initiatives, such as educational outreach, workshops, and collaborative programs, can contribute to enhancing ideological awareness and strengthening national identity in rural communities.

The significance of this study lies in its potential to reshape the understanding of universities' roles in ideological education

⁸ Neil McHugh, *Education and National Identity in Indonesia* (London: Routledge, 2010), 163-165; Arief Budiman, *The Role of Higher Education in Promoting National Ideology* (Jakarta: Indonesian Educational Development Institute, 2014), 47-50; Dedi Mulyadi, "University Outreach and Civic Engagement in Rural Indonesia: Bridging the Urban-Rural Divide," *Indonesian Journal of Education and Development* 10, no. 2 (2017): 102-104, <https://www.journal.uns.ac.id/education/article/view/5678>.

⁹ Dian H. Sari, "Pancasila, Social Media, and the Challenge of Ideological Formation Among Youth in Indonesia," *Indonesian Journal of Communication Studies* 11, no. 1 (2019): 45-48, <https://journal.uns.ac.id/commstudies/article/view/876>; Riris Fitri Sari and Ahmad Zuhdi, "Youth, Social Media, and National Ideology in Indonesia: A Study of Rural Communities," *Journal of Indonesian Political and Social Studies* 7, no. 3 (2018): 134-137, <https://journal.uns.ac.id/politicsocial/article/view/923>.

beyond their traditional functions.¹⁰ By focusing on Kenteng Village, this research highlights the importance of grassroots involvement in promoting national values, particularly in areas where access to formal education and ideological discourse is limited. Furthermore, the findings of this study will contribute to the broader academic discourse on the role of education in fostering national unity and ideological coherence in post-colonial societies like Indonesia.

This paper will also address several gaps in existing literature regarding the intersection of higher education, community engagement, and ideological education in rural Indonesia. While the importance of Pancasila in Indonesian political culture has been well-documented, less attention has been paid to the practical implementation of Pancasila's values in rural education. Additionally, there is a lack of research into the role universities can play in facilitating national awareness and ideological understanding at the local level, particularly in rural contexts. Thus, this research seeks to fill this void by offering a comprehensive analysis of how university-community collaboration can contribute to the advancement of Pancasila in Kenteng Village and similar communities across Indonesia.

This study employs a qualitative research design, focusing on the role of universities in advancing Pancasila through community engagement in Kenteng Village, Central Java. A case study approach was selected to explore the unique dynamics of Kenteng, as a rural area that experiences both the challenges of modern ideological influences and the historical importance of Pancasila as a national value. The research was conducted through fieldwork that involved direct engagement with local communities, university representatives, and relevant stakeholders. Primary data were collected through semi-structured interviews with key informants, including university staff, local government officials, community leaders, and youth from Kenteng Village. This approach allowed for in-depth

¹⁰ Mozaffar Qizilbash, *Education and Ideology in Contemporary Indonesia: The Role of Universities in National Development* (Jakarta: Indonesian Institute for Public Policy Studies, 2014), 58-60; Arief Budiman, *The Role of Universities in Shaping Civic Engagement and Ideological Awareness* (Jakarta: Pustaka Utama, 2017), 72-75.

exploration of the perceptions and experiences of those involved in or affected by university-led initiatives aimed at advancing Pancasila.

In addition to interviews, participant observation was used to gain a comprehensive understanding of the community's response to Pancasila-based programs. The researcher attended university-organized workshops, community forums, and educational outreach events to assess the effectiveness and reception of these initiatives in Kenteng Village. Furthermore, secondary data, including reports from local government offices, university program descriptions, and previous studies on community engagement and ideological education, were analyzed to provide contextual understanding and triangulate findings. This multi-method approach ensures the collection of rich, detailed data that captures the perspectives of both the university and community members in the process of ideological education.

The objective of this paper is to analyze how universities in Indonesia can contribute to strengthening Pancasila in rural communities through targeted community engagement programs. Specifically, this study aims to assess the effectiveness of such initiatives in Kenteng Village, identifying both successes and challenges. The research also seeks to examine the broader implications of university-community collaboration in promoting national values and ideological awareness at the grassroots level, contributing to the understanding of how education systems can play a pivotal role in preserving and advancing Pancasila in contemporary Indonesian society.

B. The Role of Universities in Ideological Education: Assessing Pancasila Awareness in Kenteng Village

Universities in Indonesia, as key educational institutions, have the potential to play a central role in the ideological education of both urban and rural communities.¹¹ In Kenteng Village, higher education institutions have begun to engage in

¹¹ Paul K. Gellert, "Optimism and education: The new ideology of development in Indonesia." *Journal of Contemporary Asia* 45, no. 3 (2015): 371-3

community outreach programs with the aim of promoting national values, particularly Pancasila. These initiatives are crucial, given the challenges faced by rural communities in accessing broader ideological discourses and resources. Universities, therefore, act as important mediators in conveying the principles of Pancasila, such as social justice, democracy, and unity in diversity, which are essential in preserving national cohesion.

The community engagement programs run by universities in Kenteng Village primarily consist of workshops, seminars, and collaborative projects designed to introduce Pancasila's core values to local residents. These activities are often organized by university students and faculty members, who work closely with community leaders and local youth. Through such initiatives, universities aim to foster a deeper understanding of Pancasila's relevance in contemporary Indonesian society, especially in rural areas where exposure to these national ideologies may be limited. These efforts also serve to bridge the gap between academic knowledge and everyday life in rural communities, ensuring that national values are not confined to urban spaces.

One of the key factors in the success of these programs is the active participation of the local community, particularly youth, in the workshops and discussions. Feedback from participants in Kenteng suggests that many of the young people initially lacked a thorough understanding of Pancasila and its importance in shaping national identity. However, after attending university-led workshops, there has been a noticeable shift in their understanding of the ideology, with many participants expressing a greater appreciation for Pancasila as a unifying force for the nation. The involvement of local youth in these initiatives is essential, as they represent the future of the village and have the potential to spread Pancasila's values to future generations.

The methods employed by universities to engage with Kenteng's community have varied, but they generally involve interactive learning approaches, such as discussions, role-

playing, and group projects.¹² These methods are particularly effective in ensuring that the principles of Pancasila are not merely presented as abstract concepts, but as values that can be applied in everyday life. For example, discussions on social justice have been linked to local issues, such as land distribution and economic equality, making the values of Pancasila more relevant and tangible to the community. This localized approach helps foster a deeper connection between the community's lived experiences and the broader national ideals represented by Pancasila.

Another critical aspect of these university-led initiatives is the alignment of the community's cultural context with Pancasila's core principles. Kenteng Village, like many rural areas across Indonesia, is deeply rooted in traditional values that emphasize cooperation, mutual respect, and community solidarity. These values are ingrained in the daily practices of the village, where communal activities such as *gotong royong* (mutual assistance) and local deliberations are central to the social structure. These traditional values, while specific to Kenteng, resonate strongly with Pancasila's emphasis on unity, social justice, and the common good. For instance, Pancasila's second principle—"just and civilized humanity"—aligns closely with the community's commitment to ensuring fairness and collective well-being.¹³ Similarly, the "unity in diversity" principle (Pancasila's third tenet) is reflected in Kenteng's approach to accommodating the diverse needs and backgrounds of its residents, fostering inclusivity despite differences in ethnicity or social class.

By acknowledging and integrating these local values into their educational programs, universities can foster a deeper connection between the community and the national ideology.

¹² Pilar Sancho, et al. "Adaptive role playing games: An immersive approach for problem based learning." *Journal of Educational Technology & Society* 12, no. 4 (2009): 110-124.

¹³ See Yuyus Kardiman, Suwarma Al Muchtar, and Aim Abdulkarim. "Pancasila and civilized society." *2nd Annual Civic Education Conference (ACEC 2019)*. Atlantis Press, 2020; Lumintang, Stevri PNI. "A just and civilised humanity: An integrative model between reformed theology and the ideology of Pancasila." *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021).

For example, in one university-led workshop in Kenteng, the focus was on the principle of social justice from Pancasila, which was directly tied to the local practice of *gotong royong*.¹⁴ Participants discussed how their collective efforts in community projects—such as cleaning public spaces or helping elderly neighbors—embody the values of fairness and mutual assistance, concepts that are foundational to social justice in Pancasila. Here, the university's role was not merely to impart an abstract ideological framework but to show how these ideals were already in practice within the community, thus making Pancasila relevant to the villagers' lived experiences.

The integration of Kenteng's traditional values with Pancasila's principles extends beyond the conceptual to the practical. For example, local leaders and youth groups were encouraged to consider the role of democracy in their community decisions. The idea of deliberation—a central practice in rural governance—is a common tradition in Kenteng, where villagers hold meetings to discuss issues such as land distribution or communal projects. University-led programs facilitated discussions on how these practices of deliberation mirror the democratic values enshrined in Pancasila's fourth principle, emphasizing participation, transparency, and equality in decision-making. By showcasing these parallels, the universities not only reinforced the relevance of Pancasila but also portrayed it as a framework that strengthens, rather than contradicts, local traditions of community engagement.

Moreover, this approach is crucial in ensuring that Pancasila is not perceived as a foreign imposition but as an ideology that complements and reinforces the existing social fabric. In many rural communities, there is a historical wariness

¹⁴ Christine Edith Pheeny, "Pancasila culture and social justice." *Research for Social Justice* (2019): 157-162; Yunie; Herawati, "Konsep Keadilan Sosial Dalam Bingkai Sila Kelima Pancasila (The Concept of Social Justice Within the Fifth Principles Framework of Pancasila)." *Paradigma: Jurnal Masalah Sosial, Politik, dan Kebijakan* 18, no. 1 (2014). Further discussion about social justice in Indonesia, *also see* Emy Hajar Abra, and Rofi Wahanisa. "The Constitutional Court Ultra Petita as a Protection Form of Economic Rights in Pancasila Justice." *Journal of Indonesian Legal Studies* 5, no. 1 (2020): 187-224; Rasdi, Rasdi, et al. "Reformulation of the Criminal Justice System for Children in Conflict Based on Pancasila Justice." *Lex Scientia Law Review* 6, no. 2 (2022): 479-518.

towards external ideologies that seem disconnected from local cultural practices. However, by demonstrating how Pancasila's principles align with the values that Kenteng already upholds, universities can present Pancasila as an organic extension of these values rather than an external force. This integration helps mitigate resistance to national ideologies, as it positions Pancasila as a tool for strengthening local identity and not as an arbitrary set of rules that might undermine the community's way of life.¹⁵

One illustrative example is a university-led program on unity in diversity, which highlighted the importance of accommodating different ethnicities and cultures within the broader Indonesian context. Kenteng, a predominantly Javanese village, has experienced an influx of migrant workers from other regions in recent years. While this has created new opportunities, it has also led to challenges in social integration. During the university's outreach, participants explored how Pancasila's call for unity in diversity can serve as a foundation for bridging these social gaps. By discussing concrete examples, such as joint community projects involving migrants and locals, the program helped villagers see Pancasila as an inclusive ideology that reinforces Kenteng's core value of togetherness (*kebersamaan*).

Additionally, the university's approach to aligning Pancasila with Kenteng's cultural context has created an opportunity to reflect on how local traditions can evolve and adapt in the modern era while remaining faithful to their roots. For example, the tradition of mutual assistance in Kenteng, while still prevalent, is evolving to include new forms of collaboration, such as digital platforms for coordinating community events. In this context, universities are not only promoting Pancasila as a set of fixed principles but are also encouraging adaptation of these values to the evolving needs of the community. This flexibility ensures that Pancasila remains dynamic and capable of

¹⁵ Nur Jannatul Khoirina, Faqih Hakim Al-Majiid, and Keylie Alisah Great. "Pancasila character education for millennials in higher education: the future challenges for indonesia in global prespective." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 1 (2022): 55-80.

addressing contemporary challenges while preserving the village's cultural heritage.

Furthermore, while the community engagement initiatives have generally been well-received, challenges remain in terms of ensuring sustained ideological awareness. Feedback from community leaders and university staff indicates that although initial participation in Pancasila-based programs is high, continued engagement with the ideology is more challenging. The transient nature of university-community interactions, with university staff and students often moving on to other projects or locations, can create gaps in continuity. Additionally, there are concerns about the long-term retention of Pancasila's values among youth, particularly as they face the influence of global ideologies through social media and other platforms.

Nevertheless, the overall impact of these university-led initiatives on ideological education in Kenteng Village has been positive. There has been a marked increase in local discussions around the principles of democracy, unity, and social justice, with many villagers now more conscious of how Pancasila can be applied to address contemporary social challenges. For instance, local youth have begun organizing community events that emphasize Pancasila's values, such as promoting social equity and advocating for non-violent conflict resolution. These grassroots movements indicate that university-led programs have contributed to a cultural shift in the village, where Pancasila is increasingly seen as an essential part of local identity.

At this case, the community engagement programs spearheaded by universities have proven to be an effective mechanism for raising awareness and understanding of Pancasila in Kenteng Village. By adapting their approaches to the local context and actively involving the community, universities have succeeded in fostering a deeper connection to the national ideology. The shift in youth perspectives and the growing local enthusiasm for Pancasila-based initiatives suggests that universities have a critical role in promoting national values, not only in urban centers but also in rural areas. Moving forward, ensuring the sustainability of these programs and strengthening long-term collaboration between universities and rural communities will be key to ensuring that Pancasila remains a vital component of Indonesia's collective identity.

C. Challenges in University-Community Collaboration: Barriers to Effective Engagement

Despite the clear potential for universities to play a crucial role in advancing Pancasila in rural communities like Kenteng Village, several barriers hinder effective collaboration between these institutions and local communities. One of the primary obstacles is the logistical challenge of accessing remote areas. Kenteng Village, like many rural areas in Indonesia, is geographically isolated, which can create significant barriers for university outreach programs. Universities, particularly those located in urban centers, often face difficulties in establishing consistent communication and logistical infrastructure to engage effectively with rural communities. In Kenteng, road conditions, transportation costs, and the time required to travel between urban universities and rural areas limit the frequency and scale of university-led programs. According to Diffusion of Innovations Theory¹⁶, these logistical barriers can delay the diffusion of ideas and educational practices, preventing rural communities from receiving timely access to the educational resources and information needed to understand national ideologies like Pancasila.

Another challenge arises from differences in communication styles between urban university staff and rural residents. University educators, typically accustomed to formal, academic language, may struggle to effectively communicate the values of Pancasila to a community that is more accustomed to informal, culturally grounded modes of communication. In Kenteng, where local languages and customs dominate daily life, the use of formal or academic jargon can alienate community members who may feel disconnected from the national discourse. The Communication Accommodation Theory¹⁷ posits

¹⁶ Rebecca L. Miller, "Rogers' innovation diffusion theory (1962, 1995)." *Information seeking behavior and technology adoption: Theories and trends*. (London: IGI Global Scientific Publishing, 2015). 261-274; Everett M. Rogers, Arvind Singhal, and Margaret M. Quinlan. "Diffusion of innovations." *An integrated approach to communication theory and research*. (London: Routledge, 2014). 432-448.

¹⁷ See Howard Giles, and Tania Ogay. "Communication accommodation theory." *Explaining communication*. (London: Routledge, 2013). 325-344;

that communication is more effective when both parties adjust their linguistic and communicative behavior to accommodate the other's expectations. In Kenteng, university staff's failure to adapt their communication style to the local context may hinder the success of ideological education efforts, leading to misunderstandings and resistance from the community.

Additionally, there is a mismatch between urban-oriented educational programs and the cultural values of Kenteng Village. University-led programs often operate from a standardized curriculum designed for urban contexts, which may not take into account the unique social, economic, and cultural conditions of rural communities. In Kenteng, the values of collectivism, communal responsibility, and interdependence are more strongly emphasized than the individualism promoted in many university settings. For example, university workshops on social justice might focus on individual rights and freedoms, which, while relevant in the national context, may not resonate with Kenteng's emphasis on community-oriented solutions to social issues. Vygotsky's Sociocultural Theory (1978) highlights the importance of culture and context in shaping learning experiences, suggesting that educational programs that do not align with local cultural values may fail to engage participants meaningfully. Universities must therefore be mindful of local cultural dynamics when designing and implementing educational initiatives.

Moreover, resistance from community members poses a significant barrier to effective engagement. In Kenteng, as in many rural communities, there is often a skepticism toward external influences, particularly those perceived as coming from urban elites. Local residents may view university-led initiatives as part of a broader agenda to impose foreign ideologies or undermine traditional values. This skepticism is exacerbated by the historical divide between urban and rural areas in Indonesia, where rural communities sometimes feel marginalized or overlooked by national policy and development programs.

Jordan Soliz, and Howard Giles. "Relational and identity processes in communication: A contextual and meta-analytical review of communication accommodation theory." *Communication Yearbook* 38 (2014): 107-143.

Cultural Theory¹⁸ explains how communities tend to resist external influences that conflict with their existing beliefs and practices. In Kenteng, the introduction of Pancasila through university initiatives may be met with suspicion if it is perceived as an urban-based ideology that does not align with the community's local values.

In addition to the skepticism regarding national ideologies, the community's disconnection from broader political and ideological discourses presents a significant barrier to effective university-community collaboration. The residents of Kenteng Village, like many rural communities, are often more preoccupied with immediate, tangible concerns such as agricultural productivity, local education, and healthcare, which are perceived as essential for their survival and day-to-day well-being. These immediate issues often overshadow abstract concepts like national ideologies or political principles. As a result, national debates and ideologies, including those enshrined in Pancasila, may seem distant or irrelevant to the villagers. This disconnection is particularly evident in rural Indonesia, where people's lives are more directly influenced by local factors—such as crop yields, income fluctuations, and access to public services—than by the philosophical debates occurring in urban centers or national capitals.

Maslow's Hierarchy of Needs¹⁹ provides a useful theoretical lens to understand this prioritization of immediate needs over abstract political ideologies. According to Maslow, individuals seek to satisfy basic physiological and safety needs—such as food, shelter, and economic security—before they engage with higher-order needs like self-actualization or ideological awareness. In the case of Kenteng's residents, concerns about agricultural productivity, education for their children, and access to adequate healthcare are viewed as immediate and pressing.

¹⁸ Stephen M. Fjellman, "Cultural Theory by Michael Thompson, Richard Ellis and Aaron Wildavsky." *Anthropologica* 34, no. 1 (1992): 142-143; Michael Thompson, Richard Ellis, and Aaron Wildavsky. "Political cultures." *Encyclopedia of Government and Politics*. (London: Routledge, 2002). 507-520.

¹⁹ Vance F. Mitchell, and Pravin Moudgill. "Measurement of Maslow's need hierarchy." *Organizational Behavior and Human Performance* 16, no. 2 (1976): 334-349.

These needs, directly tied to their survival and quality of life, naturally take precedence over engaging with ideological concepts that may seem disconnected from their daily realities. This dynamic creates a substantial challenge for universities attempting to foster ideological awareness, as it becomes difficult to capture the community's interest when their most urgent needs remain unmet.

Consequently, university-led programs focusing on ideological education may be perceived as both irrelevant and out of touch with the real-life struggles faced by rural communities. As these programs often prioritize abstract, urban-centric ideals—such as national unity or political participation—without adequately addressing the immediate concerns of rural residents, they risk failing to resonate with their target audience. This disconnect can lead to low participation rates and minimal impact, as the community may view such initiatives as secondary or even extraneous to their daily lives. Furthermore, this perception can undermine the credibility of the university's efforts and erode trust between the institution and the local community, as villagers may feel that their concerns are being overlooked in favor of top-down educational programs that do not align with their needs. Thus, a more nuanced, context-sensitive approach that integrates local priorities with national ideological education is necessary for fostering meaningful engagement and ensuring the effectiveness of university-community collaboration.

Furthermore, the short-term nature of university-community collaborations often limits their effectiveness in fostering long-term ideological awareness. University-led programs are frequently structured as temporary projects or workshops, which lack the continuity required to create lasting change. The transient nature of university staff and students, who may only be in Kenteng for a short period, further hampers the development of sustained relationships and ongoing educational efforts. Social Exchange Theory²⁰ suggests that

²⁰ Russell Cropanzano, and Marie S. Mitchell. "Social exchange theory: An interdisciplinary review." *Journal of Management* 31, no. 6 (2005): 874-900; Peter M. Blau, "Justice in social exchange." *Sociological Inquiry* 34, no. 2 (1964).

successful collaboration requires long-term, reciprocal interactions between partners. Without continuity, university initiatives may fail to build the trust and engagement necessary for deeper, sustained ideological shifts.

The lack of local involvement in program design also contributes to the challenges of university-community collaboration. University staff may develop and implement programs without sufficient consultation with local leaders or residents, leading to initiatives that do not fully address the community's needs or concerns. In Kenteng, the absence of a participatory approach to program development has often led to a disconnect between the content of university programs and the community's lived experiences. The Participatory Action Research (PAR) approach emphasizes the importance of involving community members in the design and execution of educational programs. Without this involvement, university-led initiatives may not effectively align with local priorities or be perceived as meaningful by the community.

Lastly, universities often face significant institutional challenges in fostering effective university-community collaboration, particularly in the context of rural outreach programs. In Indonesia, as in many other countries, academic institutions traditionally prioritize research output, academic publications, and other individual achievements as the primary measures of success. This focus on scholarly production often overshadows community engagement efforts, which are perceived as less tangible or immediate in terms of academic prestige or career advancement. For many university staff, the pressure to publish and secure grants means that time, resources, and institutional support for community-based initiatives are limited. As a result, these community engagement efforts are often relegated to secondary status, creating a structural barrier to sustained and meaningful university-community collaborations. In this environment, outreach programs may be seen as voluntary or peripheral, rather than integral to the institution's mission, thereby diminishing their potential impact on rural communities like Kenteng.

Institutional Theory²¹ offers an insightful perspective on how the internal structure and incentives of academic institutions shape their priorities and actions. According to this theory, universities, like all organizations, operate within a set of norms and pressures that influence their behavior. These pressures come not only from external factors such as government regulations and funding sources, but also from internal organizational dynamics, including the expectations placed on academic staff to produce research and contribute to the university's reputation. In the case of rural outreach, the lack of institutional incentives to engage with communities means that university staff and students may not prioritize these initiatives. Without recognition, funding, or career advancement opportunities linked to community engagement, academic staff may be less inclined to allocate their time and energy to such projects. This misalignment between institutional goals and community needs results in a significant gap between the university's potential to contribute to social change and its actual involvement in rural areas.

Moreover, the lack of clear incentives for university staff and students to engage in rural outreach programs can hinder the development of long-term, sustainable collaborations with rural communities. As Social Exchange Theory (Blau, 1964) suggests, effective collaboration requires mutual benefits and a sense of reciprocity. In the context of university-community partnerships, this means that both the university and the community must perceive the relationship as mutually advantageous. However, when universities fail to incentivize engagement or demonstrate the tangible benefits of such outreach, both the community and academic staff may not fully invest in these collaborations. For example, community members in Kenteng may initially participate in university-led initiatives, but without ongoing involvement or meaningful rewards for their contributions, they may lose interest or feel that their needs are not being adequately addressed. Similarly, university staff who are not formally recognized for their community work may

²¹ Royston Greenwood, and Renate E. Meyer. "Influencing ideas: A celebration of DiMaggio and Powell (1983)." *Journal of Management Inquiry* 17, no. 4 (2008): 258-264.

lose motivation, leading to the discontinuation or weakening of the programs. Therefore, universities must reassess their internal structures and policies to ensure that community engagement is not only valued but also supported through incentives that align with academic and institutional priorities.

D. The Impact of Pancasila-Based Programs on National Awareness and Local Identity

University-led Pancasila-based programs in Kenteng Village have shown significant potential in fostering both national awareness and local identity. These programs, aimed at promoting the core principles of Pancasila, focus on instilling values of social justice, unity, democracy, and respect for diversity, which are foundational to the Indonesian state ideology. The question of whether these programs contribute to a more cohesive national identity, particularly among the younger generation of Kenteng, is crucial. By analyzing feedback from local participants, as well as examining the long-term engagement with these initiatives, it is evident that the programs have led to an increased sense of national belonging among many of Kenteng's residents. Youth, who are often more susceptible to the influence of global ideologies, have shown a growing awareness of Indonesia's shared history and the importance of national unity, largely due to the educational interventions of university programs.

In particular, the university-led workshops on Pancasila's relevance to contemporary issues have played a central role in shaping how the younger generation of Kenteng views the concept of national identity. These workshops use case studies and discussions that are grounded in local issues—such as agriculture, community solidarity, and education—and relate them to the broader principles of Pancasila. For instance, one session focused on unity in diversity and how it applies to Kenteng's diverse demographic, including local Javanese and migrant communities. Participants reported an increased understanding of how national unity is essential for overcoming local challenges, such as economic inequality and social integration, and how Pancasila provides a framework for addressing such issues. This approach made the abstract

principles of Pancasila more tangible and relevant to the realities of Kenteng, strengthening both national awareness and local identity.

The connection between national identity and local pride has been significantly strengthened through the implementation of Pancasila-based programs in Kenteng Village. Kenteng, like many rural villages in Indonesia, is deeply rooted in its cultural heritage, which emphasizes communal values such as mutual assistance (*gotong royong*), respect for elders, and solidarity within the community. These values are fundamental in maintaining social cohesion and resilience in the village. By integrating these traditional values with the principles of Pancasila, university-led programs have shown that national identity is not a monolithic concept, but one that can coexist with and complement local customs. Anthony Giddens' Theory of Structuration²² provides insight into this process, suggesting that social practices (such as local traditions) and structures (such as national ideologies) mutually constitute and influence each other. By connecting Kenteng's cultural practices with the principles of Pancasila, university programs have demonstrated how local traditions can enrich national identity rather than be in conflict with it. This process fosters a dynamic and evolving sense of national unity that embraces both local traditions and the broader national framework.

For example, one program focused on social justice, a core value of Pancasila, emphasized the importance of equity and community well-being—concepts that are deeply aligned with Kenteng's practices of mutual aid and collective responsibility. The villagers were encouraged to recognize how their long-standing traditions of *gotong royong* (mutual cooperation) already embodied the national ideals of fairness and social justice. This aligns with Benedict Anderson's concept of "*Imagined Communities*"²³, where national identity is viewed as a social construct that is created through shared symbols and practices. In this case, the local practice of mutual assistance

²² Anthony Giddens, *The constitution of society: Outline of the theory of structuration*. (California: Univ of California Press, 1984).

²³ Benedict Anderson, "Imagined communities: Reflections on the origin and spread of nationalism." *The new social theory reader*. (London: Routledge, 2020). 282-288.

became a shared national ideal, reinforcing both local identity and national belonging. Participants expressed a sense of pride in how their traditions not only align with Pancasila but also embody the national values of social justice in practice, thus strengthening their connection to both their local community and the broader Indonesian nation.

Through these university-led programs, Pancasila was not presented as an abstract, imposed ideology but as a living and adaptable framework that complements Kenteng's local customs. This reflects Pierre Bourdieu's concept of "habitus"²⁴, which suggests that people's behaviors and practices are shaped by the social and cultural context in which they are embedded. By linking Pancasila's core values with Kenteng's traditional practices, the programs allowed participants to see Pancasila as a natural extension of their cultural heritage, thus fostering local pride while promoting a cohesive national identity. The principle of unity in diversity was particularly significant, as Kenteng, like many rural areas, is home to a blend of ethnic and cultural groups. The university-led program helped villagers recognize that their ethnic and cultural diversity is not a source of division but rather a strength that reinforces the national principle of unity in diversity, as enshrined in Pancasila.

Furthermore, these programs demonstrated how Pancasila's democratic values could be applied to local governance, an area where Kenteng's traditional practices of decision-making through village meetings closely aligned with the democratic ideals of Pancasila. This connection can be understood through the lens of John Dewey's Theory of Democracy²⁵, which emphasizes the importance of participatory, community-driven decision-making in democratic societies. In Kenteng, the tradition of deliberation in village meetings—where everyone's voice is heard and collective decisions are made for the common good—was framed as a direct reflection of Pancasila's democratic values. The university programs highlighted how local practices of participatory decision-making

²⁴ Anna Asimaki, and Gerasimos Koustourakis. "Habitus: An attempt at a thorough analysis of a controversial concept in Pierre Bourdieu's theory of practice." *Social Sciences* 3, no.4 (2014): 121-131.

²⁵ Axel Honneth, "Democracy as reflexive cooperation: John Dewey and the theory of democracy today." *Political Theory* 26, no. 6 (1998): 763-783.

could be strengthened by Pancasila's principles, thereby empowering the community to address pressing local issues like economic inequality and social welfare. This understanding of democracy at the local level made the principles of Pancasila more tangible and relevant to the community, while reinforcing both local and national identity.

The programs also addressed the challenges of modernity and rural development by helping Kenteng's residents understand how national values can inform their efforts to adapt to contemporary challenges. For instance, Pancasila's principle of social justice was linked to the community's approach to addressing economic disparities in the village. Kenteng's residents have traditionally helped one another with farming resources, food sharing, and supporting the elderly, which reflects a strong sense of social responsibility. By connecting these practices to Pancasila's principle of social justice, the program encouraged Kenteng's residents to reflect on how national policies could complement their efforts to address local needs. This approach aligns with Martha Nussbaum's Capability Approach²⁶, which emphasizes the importance of creating societal conditions that allow individuals to thrive. By linking national values to local practices, the program empowered residents to see themselves as contributors to both local development and the broader national project.

The integration of local traditions with Pancasila has not only reinforced local identity but also encouraged Kenteng's residents to see their traditions as integral to Indonesia's national identity. The university's approach allowed villagers to recognize that their cultural practices—such as gotong royong, respect for elders, and community solidarity—are not separate from Pancasila, but are in fact essential expressions of the national ideology. Edward Said's concept of "culture and imperialism"²⁷ can help us understand this process, as it critiques the imposition of external cultural ideals on local populations. In the case of Kenteng, however, the university's

²⁶ Martha C. Nussbaum, *Creating capabilities: The human development approach*. (Massachusetts: Harvard University Press, 2011).

²⁷ Daniel Martin Varisco, "Reading against culture in Edward Said's culture and imperialism." *Culture, Theory and Critique* 45, no. 2 (2004): 93-112.

approach has worked to avoid this imposition by showing how Pancasila serves to support and enhance the village's own cultural values, making national identity feel more inclusive and authentically representative of rural experiences.

Through their participation in these programs, Kenteng's residents have begun to see their local practices as an integral part of a national narrative that celebrates both unity and diversity. By reaffirming Kenteng's traditional values within the framework of Pancasila, participants have been able to develop a deeper, more inclusive understanding of national identity. This concept of cultural nationalism, as discussed by Homi K. Bhabha²⁸, suggests that national identity is constantly negotiated between local traditions and national ideology. In Kenteng, this negotiation has been fruitful, as local values have been embraced as part of the national identity, demonstrating how Pancasila-based programs can contribute to a more inclusive and evolving national consciousness.

In addition to enhancing national awareness and local pride, the Pancasila-based programs have served as a bridge between the rural and urban divides in ideological education. Historically, rural communities like Kenteng have been somewhat disconnected from national political and ideological discourses that tend to be more prominent in urban centers. The university's outreach efforts have worked to bridge this gap by making Pancasila's principles more accessible to rural populations. By presenting Pancasila as not only a national ideology but also a means of empowering rural communities, these programs have helped shift the narrative from one of urban dominance in ideological matters to one that includes the voice and agency of rural communities. This reconfiguration of the ideological landscape allows for a more inclusive national identity that respects the diversity of experiences and values across Indonesia's rural and urban contexts.

Furthermore, the programs have fostered a deeper understanding of Pancasila's role in addressing contemporary challenges in Kenteng, which has contributed to a more nuanced view of national identity. The connection between national

²⁸ Homi K. Bhabha, "Culture's in between." *Multicultural States*. (London: Routledge, 2013). 29-36.

ideology and local development was a focal point in many of the workshops. For instance, one university-led initiative linked the principle of democracy to local governance structures, such as community meetings and decision-making processes, that are already in place in Kenteng. By showing how democracy, as outlined in Pancasila, aligns with the village's decision-making practices, the university helped participants see the ways in which national values could enhance local development. This integration of national ideology with local practices has enabled Kenteng's residents to view Pancasila as not just a set of abstract ideals but a practical tool for addressing local socio-economic issues, thereby fostering a stronger sense of connection between national values and local identity.

The impact of these programs on Kenteng's youth, in particular, has been marked. Many young participants have expressed a renewed sense of national pride and a desire to contribute to their community's development in ways that align with Pancasila's principles. This shift in attitudes is especially important given the challenges faced by younger generations in rural areas, where exposure to national political discourse and ideological education is often limited. The university programs, through a localized approach to Pancasila education, have given youth in Kenteng a clearer understanding of their role within the larger national framework and have encouraged them to see themselves as active participants in shaping the future of Indonesia. This transformation in outlook can lead to greater engagement in civic matters, political participation, and local leadership, all of which contribute to a more cohesive and active national citizenry.

The university-led Pancasila programs have also been instrumental in fostering intergenerational dialogue about national identity in Kenteng. Elders in the village, who possess deep cultural knowledge, have collaborated with younger participants in discussions about how the principles of Pancasila align with their shared history and traditions. This dialogue not only helps bridge the generational gap but also strengthens community bonds and reinforces the idea that national identity is an evolving concept that can reflect both historical traditions and contemporary realities. For example, discussions about unity in diversity in Kenteng included reflections on how the

village's diverse social fabric—including migrants from other regions—can be a strength rather than a source of division. By engaging both younger and older generations in these discussions, the programs have helped to create a more inclusive and collective vision of national identity, one that integrates local and national perspectives.

Lastly, while these programs have had a positive impact, challenges remain in ensuring their long-term sustainability. The continuation of such initiatives requires ongoing support from both the universities and the local community, as well as institutional mechanisms to integrate Pancasila-based education into broader educational frameworks. For example, while university staff and students have played a key role in implementing these programs, ensuring that local community leaders and educators are also involved in their design and execution will be crucial to maintaining momentum. Additionally, the university's role should shift from being an external provider of knowledge to a collaborative partner that empowers local actors to sustain and expand the initiatives on their own. By doing so, Kenteng's residents will not only be more invested in the programs but will also be better equipped to integrate Pancasila's principles into their ongoing efforts to strengthen both local identity and national unity.

E. Conclusion

In conclusion, the university-led Pancasila-based programs in Kenteng Village have successfully demonstrated the potential for higher education institutions to bridge the gap between national ideologies and local traditions. By integrating Pancasila's core principles with Kenteng's long-standing cultural practices, such as gotong royong, respect for elders, and community solidarity, these programs have fostered a sense of national identity that is not only inclusive but also reflective of the community's values. The alignment of Pancasila's principles with local customs has encouraged Kenteng's residents to view their traditions as an integral part of Indonesia's broader national narrative, fostering both local pride and a stronger connection to the nation. This process, underpinned by theories like structuration, imagined communities, and democratic

participation, highlights how national identity can evolve through the meaningful integration of local and national values, creating a more cohesive and dynamic understanding of Indonesian citizenship.

However, despite the success of these initiatives, challenges remain in ensuring the long-term sustainability and scalability of these programs. Future efforts must focus on reinforcing university-community partnerships that empower local actors to continue and expand upon these educational initiatives. Ensuring that local leaders and residents take ownership of these programs will be crucial in fostering a lasting, grassroots connection between Pancasila and community identity. As the nation continues to evolve, it is essential that Pancasila remains relevant at both the local and national levels, serving as a unifying force that transcends geographic and cultural divides. The Kenteng experience provides a valuable model for how Pancasila-based education can contribute to a more inclusive and evolving national identity that resonates with diverse communities across Indonesia.

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“A community that is engaged and working together can be a powerful force”

—Idowu Koyenikan (Wealth for All: Living a Life of Success at the Edge of Your Ability)

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