

Desa Pancasila: The Implementation of Gotong Royong Values as Social Capital in Indonesia

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Abstract

Desa Pancasila is one the models to mainstream Pancasila as the national value of Indonesia. The research aimed to describe and analyze Desa Pancasila as a strategy to implement Pancasila at village level. The research design used a qualitative descriptive and literature review. Data were collected through observation, interviews, documentation, and literature review. The results showed that the community's potential with the diversity of natural resources, human resources and cultural resources could support the implementation of Pancasila national values. Local actors (local government, community leaders, and youth groups) have a significant role in implementing national values. The collaboration of local actors is in-depth dialogue, sharing vision, building trust, building commitment, and sharing knowledge. The obstacles occurred because of the globalization process and the lack of community participation. We argue that three possible solutions to overcome these problems: (1) to put the community leaders as facilitators to implement the national values; (2) to build awareness of the communities about the nation and state through joint movements to build national insight; and (3) to make a regular interactive dialogue between local leaders and the community related to the implementation of national values.

Keywords

national values; local government; community leader; youth group

INTRODUCTION

The rapid development of technology and communication in the world has resulted in a shift in society's understanding of Pancasila's fundamental values. The third President of the Republic of Indonesia, B.J Habibie, stated that National seemed to be immersed in life due to: 1) the global changes that were increasingly rapid in all aspects, 2) the development of human rights that were not balanced with responsibility for human obligations, 3) the use of information technology is so fast that humans are unable to control the negative impacts.

The changes have led to a shift in Indonesia's fundamental values in society (Supriatin, 2017).

The legal products based on the Decree of the People's Consultative Assembly No. II / MPR / 1978 about the Guidelines for the Living and Practicing of National, were applied during the New Order Era to internalize the National values to villages in Indonesia (The New Order Era is the presidency period leads by Suharto from

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1967-1998). Currently, the local government is programmed by the state as principal of national development by building and placing villages as subjects that actively develop to support national development (Untari, 2019; Wantoro, 2018). In 2016 - 2021, the village has become a fundamental development (Untari, 2019). The local government plays an important role to develop, empower and create community welfare (Mustangin et al., 2017). Then, exploring the community potentials in cooperation is very important. Furthermore, it can be managed in a planned manner with a measure that the output and output can be calculated for the community welfare (Phahlevy, 2016; Huijsmans, 2016; Hadiyanti, 2006; Agustina, 2019).

The Village Law no. 6 of 2014 about Villages, is a turning point moment to the improvement of the village. Through this regulation, villages are now recognized for their authority to take care of their financial management (Isnaini, 2016). Financial management is needed to develop village areas, but in practice, there are still flaws. Therefore, strengthening the National values in the local government is needed to reposition the National in the community (Bebbington, et al., 2004; Ife, 2008; Mustangin, et al., 2017; Phahlevy, 2016). The values become social capital for development in all fields in the village (Masrukhi et al., 2019), so it is necessary to identify the community potential to strengthen the implementation of National values.

Traditionally, rural areas have regional autonomy, but in reality, there have been many changes (Usman, 2002). Before the Law on Villages was made, local government was only a tool or an organization for the village to implement programs and policies (Bebbington et al., 2004). The autonomy is only written on paper, so village independence and village autonomy do not apply (Untari, 2018). The village autonomy is different from provincial and regional autonomy which has both political and development aspects. Based on Law no. 6 of 2014 about The villages, autonomy is the foundation to implement regional autonomy (Phahlevy, 2016). Because of democratization and the

involvement of components in the village to manage for the welfare of village communities and in decision making, the community leaders also play an important role.

The position and role of the community leaders, both in the government (local government) and non-government (community leaders and youth group) also have a very strategic role in actualizing the national values in the village, such as influencing, imitating and mobilizing the community to achieve shared goals (Agustina, 2019; Ediyono, 2016). The participation of local leaders in implementing national values in local government and surroundings depends on their position and role, as well as their political awareness and experience in the practice of national values (Damanhuri et al., 2016).

The national values can improve the social quality to maintain the social harmony (Winarno, 2012), with policies directed at (a) strength the function and role of religion as a moral and ethical foundation in development, fostering noble character, character, and fostering work ethic, respecting socio-cultural plurality, and being a driving force to achieve a wealthy and moral life; (b) enhance the understanding, appreciation and practice of religious values and ethics in the daily life; (c) encourage the religious community that respects each other to create a safe and peaceful atmosphere; (d) resolve and prevent conflicts between religious communities; and (e) improve the quality of services for religious life for all levels of society so that they can pray safely according to their respective religions.

Villages in Indonesia have wealthy local natural resources from agricultural, forestry, marine, and tourist destinations developed by the community in cooperation. Nowadays, poverty reduction programs rely more on creativity and community initiatives in the villages (Haryanti, 2020). The role of the government, which was previously focused on poverty reduction programs, has now turned into providing facilities and assistance for poverty prevention programs (Suprayogi et al., 2019). Therefore, the first step to reduce poverty is to find the community potentials that can be developed for

community empowerment (Utomo and Satriawan, 2017).

Several internal factors could limit empowerment, such as lack of trust, lack of innovation/creativity, easily surrender, giving up, hopelessness, having low aspirations and ideals, lack of time management, family-oriented, very dependent on government assistance, very tied to the environment and unable/unwilling to respect others (Hadiyanti, 2006). Therefore, the national values are needed in all aspects of life in the village.

The national values are expected to be used as guidelines and order for life (Ediyono, 2016). Implementation of National values is interpreted as repositioning the values of National in real practice (Tome, 2020). The practice of national values (Damanhuri et al., 2016b),) is a high moral decision in which 'subjectively-individually', means that to practice National not because of others, but as 'measure of personal conscience' that is decided based on the highest moral values which have been agreed upon by this nation. One of the Pancasila villages in Indonesia is located in Boro village, Blitar Regency. It is the hometown of Indonesia's first president, Ir Soekarno. This study seeks to examine the local potential to support the national values, the role of local actors in implementing national values (local government, community leaders, youth group), and the collaboration of local actors in implementing national values; and problems and solutions in implementing national values.

This research gives nuances to existing literatures on national building which largely focus on the national level (Helda, H., & Syahrani, S., 2022; Bazzi, S., Gaduh, A., Rothenberg, A. D., & Wong, M., 2019; Helena, B., & Tajwidi, D. D. 2020). This research focuses on nation building at the village level. We argue that Desa Pancasila can be an effective strategy to implement national values at the village level through the collaboration of local actors at the village level.

METHODS

The research design is descriptive qualitative. This research was conducted from September 2018 to September 2020 in Boro Village, Selorejo District, Blitar Regency, East Java Province. Researchers in qualitative research are the primary data collection tools as well as planning, implementing, collecting data, analyzing, and making conclusions. Therefore, researchers must deal directly with informants in the field when collecting research data and actively participate in community activities in implementing national values in real life (Sugiyono, 2016).

The data sources were divided into primary and secondary data sources. The primary data were obtained from direct informants, interviews with local government, community leaders, youth group, and communities. Meanwhile, secondary data is the literature reviews from researches, journal articles, books, news in the mass media, and documents from government offices. Furthermore, respondents were selected using snowball sampling. Three instruments are used in data collection: (a) observation of the social situation which consists of three components: place (the village/sub-district), people (the community who apply the National values in real life), and activity (social, economic and cultural activities), (b) semi-structured interviews are used because the model allows getting more data than expected, (c) documentation when conducting interviews using interview sheets, cameras and recording devices.

Data analysis in qualitative research according to (Sugiyono, 2016) was carried out when data collection took place, and after completing data collection within a certain period. Miles and Huberman (1984) (Sugiyono, 2016) suggest that qualitative data analysis is carried out interactively and continues to completion so that the data is saturated. Activities in data analysis: (a) data deduction was carried out to focus on activities harmoniously and cooperatively in the community, (b) presentation was carried out to make a brief description to facilitate understanding, and (c) conclusion.

RESULT AND DISCUSSIONS

Community potential that supports the National values Boro Village, Selorejo, Blitar Regency

Boro village is located in Selorejo District, Blitar Regency directly next to Malang Regency, so this district is very strategic. The administrative boundary map of Blitar Regency is shown in the following figure.

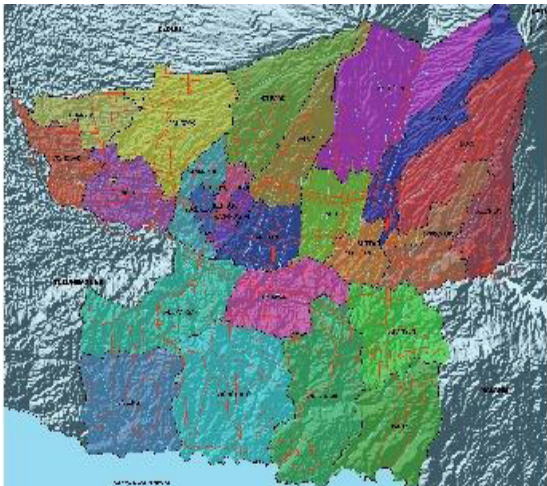


Figure 1. The Map of Blitar Regency

There is harmony between religions (Islam, Christianity, Catholicism, Buddhism) that coexist. Various religions (Islam, Buddhism, Christianity, Catholicism, and Hinduism) live in harmony in Boro Village, Selorejo District, Blitar Regency. The residents maintain tolerance that has been nurtured for years. The key to harmony between people is communication between religious leaders. Even on Eid al-Fitr, residents of other religions such as Buddhists, Christians, Catholics, and Hindus make hospitality by visiting their neighbors who are Muslim, and vice versa.

The Buddhists at the Buddhhasana Jaya Vihara, Boro Village performed a devotional prayer at Vesak earlier than they should have. For example, the Vesak seconds should be held at 21.19.13 WIB, but the Vihara do so in the morning at 04.00 WIB. It is to respect Muslims who are fasting, because usually, Muslims do the gathering at night, while the Vesak is also supposed to be held at night. Therefore, Muslims can stay in touch with Buddhist homes. Finally, the worship service of Vesak is brought forward

in the morning, and the transfer does not reduce the solemnity of the devotional praying.



(1)



(2)



(3)



(4)

Figure 2. Worship Places in Boro Village, Selorejo District, Blitar Regency

Diversity in the Indonesian, especially in terms of religion, is one of the national cultural treasures. It can be an advantage or a disadvantage. The potential for diversity that is well-established will be a big advan-

tage as well as a valuable cultural wealth. The Indonesian nation is a diverse society from various ethnic groups, languages, customs and religions spread over thousands of islands. Besides that, the Indonesian people also have various religions, with Islam as the majority. Boro Village is a village that has various religions, so this village is vulnerable to conflict and disagreement. However, with the awareness of each religion, life in this village looks safe and secure. The people in this village adhere to five religions, namely: Islam, Buddhism, Protestant Christianity and Catholicism. The praying place stands close to one another. Even though they live with different beliefs, the people still respect of other religions as indicated by the side by side living there.

Based on the research results, it is known that the harmony between religious communities in Boro Village is: (1) the location of the house's side by side without distinction of religion; (2) there is the cooperation of all religions to build the worship place; 3) cooperation in building residents' houses; (4) participation of all religions during blood donation activities; (5) the tradition of salvation attended by all religions; (6) enthusiastic attitude of all people in social service activities; (7) mutual respect when celebrating religious holidays; (8) participate in weddings, (9) joint prayer activities attended by all religions and (10) community cooperation in the security.

The supporting factors in the realization of inter-religious harmony in Boro village are: (1) the existence of community awareness about the importance of harmony; (2) the existence of inter-religious harmony forums and (3) the role of the local government. The problems that occur in inter-religious harmony include: (1) the spread of non-Islamic religions which begins with conflicts between religious leaders; (2) disagreements from religious leaders regarding the mixing of Islamic and non-Islamic religious graves; and (3) problems that have occurred due to misunderstandings in communication between religious communities. Meanwhile, solutions are often carried out by dialogue and discussion (Lianawati,

2020)

Community harmony is also seen in developing the *Kampung Bunga* (Flower village) Tourism in Boro Village, which was started by residents and supported by community leaders, local government, and youth groups. Various types of beautiful flowers are planted, then traded at affordable prices, and are farmed with “*gethok tular*” way. The method involves neighbors who have succeeded and volunteering to teach other neighbors to start a flower business.

The people in Boro Village live in harmony. During the *tarawih* prayer, Muslims do not need to worry about their vehicles being unsafe, because Christian and Buddhist youths guard the parking lot. When Christians pray at Christmas, they also do not need to worry about security, because Muslim youths and Buddhist youths guard the parking lot, as well as during the Vesak. In principle, people can do worship in peace (Maliki, 2018).

Boro Village has dryland, so most of the plants planted are cassava. The location is far from the Sutami Dam, which caused bushes to grow fast due to lack of water. Also, it is located higher than the dam, causing drylands. The land map in Boro village is shown in the following figure.

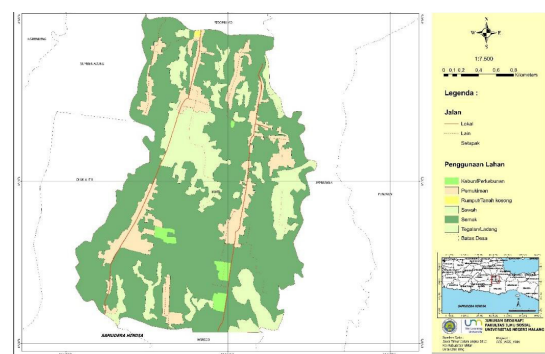


Figure 3. The Land Map of Boro Village, Selorejo District, Blitar Regency

The cassava was usually sold in chips (*gaplek*). The plant took about 8-12 months to harvest, but the selling value was cheap, around Rp. 2000 (two thousand rupiah) per kg. While for Flower plants could reach Rp. 1,500,000 (one million five hundred thousand rupiah) for one pot.



Figure 4. Cassava plant and cassava chips drying in the sun

Two years ago, lots of cassava were sold at low prices, but with the cooperation (*gotong royong*) by the community based on Community Based Tourism (CBT) idea, Boro village turned into a tourist location for *Kampung Bunga* (Sumarmi et al., 2020). Each house grew flowers to sell to flower markets and other tourist attractions. The *Kampung Bunga* was first developed in front of the one of village leader house, and then it was sold. Furthermore, the leader taught (*gethok tular*) to other neighbors to learn to grow flowers in their gardens for free. Periodically once a week, the flowers in *Kampung Bunga* are sold so that people get a higher

income than before. The flowers are arranged in front of the residents' houses, shown in the following picture.



Figure 5. Flowers ready for sale on display in *Kampung Bunga*

Communities work together to make pots and hanging pots from coconut waste to increase their income. Pots and hanging pots are shaped beautifully. For residents who have minimal gardens, they can make hanging vine flowers. So that the house can still look beautiful even though it has a small garden.



Figure 6. Places to plant flowers in *Kampung Bunga*

Apart from selling flowers, residents in Boro Village also produce organic fertilizer from fermented goat waste and compost. The fertilizer is then sold to flower markets around Malang City and Batu City for 25 kg (big pack) or 5 kg (small pack). The community managed the fertilizer production house in Boro Village.

The interview was conducted with Prof. Dr Hariyono (Deputy Chairperson of the National Ideology Development Agency/BPIP) on 17 September 2020 to discuss: National village indicators, village development models and assistance for National villages. The correspondent stated that the villagers have tried to be independent to de-

velop tolerance among residents in cooperation to build unity and mutual trust, so creativity and innovation are needed to push the community towards an advanced society and be able to achieve independence without abandon existing local and cultural wisdom. (interview, 2020).



Figure 7. The production house of fermented fertilizer in *Kampung Bunga*

Implementation of Gotong Royong as Community Principles

Gotong royong is the most tangible and concrete form of social capital applied by people in Indonesia. It shows that Indonesia actually has one of the strongest capitals related to social science, namely social capital (Effendi, 2013; Suwignyo, 2019). The study of social capital, as explained by Putnam, for example, emphasizes the context of civil society in the context of everyday life (Putnam et al., 1994). Also, gotong royong appears as a positive result in the interaction in society by ignoring sectoral egos. In the life of Indonesian society, gotong royong is an “alternative answer” of the country’s political and economic problems. Gotong royong is

sometimes perceived as interfering in other people's affairs. However, this has a positive connotation because it ultimately leads to the common good (Voorst, 2018).

The strong social capital of the people in Indonesia, known as gotong royong, is a force that should be integrated. It was later developed by civil society in Indonesia as described in several locations which later got the designation as the village of National. The existence of the trust and a mutual process between residents makes the areas have a high spirit of collectivity and cooperation. As explained by Putnam, one of the important things in social capital in society is the trust which is also applied by the people in the 7 regions (Putnam et al., 1994; Siisiainen, 2003). Fukuyama also explained that it is essential in the community to emphasize the aspects of trust and believe (Fukuyama, 1995; Tittenbrun, 2013). Although the social networks developed by these National are still limited, it must be acknowledged that cooperation has become the norm in Indonesia. Cooperation and networks between village and village associations are further strengthened by one another. Barriers to differences such as SARA (ethnicity, race, religion, and between groups) and sectoral primordialism have begun to be minimized through community empowerment that carried out together (Ife and Tesoriero, 2008).

The spirit of cooperation that is built not only involves person to person but also the person to the community. As a result, the locations that have been mentioned can show the characteristics of each region. Social capital in the context of cooperation can unify existing differences and grow in the community so that they can develop their territorial potential properly. If so far the economic development sector is only explained in terms of the availability of natural resources or investment, this is denied by Fukuyama who states that social capital is also an integrated part of the development process (Fukuyama, 1995). It was also explained by Putnam how people in the northern Italian region were relatively more successful economically than in the south

because the effects of social capital they had were more dominant and then ultimately had an impact on the development process (Putnam et al., 1994). It certainly cannot be denied in Indonesia. At the local level, both village and village areas become an integrated part of the nation-building process. Therefore, the context of cooperation should be continuously cared for and applied to daily activities as an effort to reinforce the values of National in everyday life.

The role of local actors in implementing National values (local government, community leaders, youth group)

Role of local government

The local government plays important roles in implementing National values, such as planning for a program to promote the National values, providing facilities in village meetings to carry out citizen activities in developing activities related to the National values, granting permits to carry out activities related to the National values, providing space and human resources which are needed to support the implementation of National practice activities, as well as facilitate the implementation of assistance activities (Agustina, 2019). Stakeholders in the village area also have a role to play in implementing policies that contain National values in them, such as the implementation of cooperation which can later develop social capital in the community.

Role of Community Leaders

Community leaders play a role through research activities and community service as follows:

Female Leaders

The female characters include women who are members of the women's group (PKK). In implementing the values of National, many activities are carried out such as socialization, preparing cadres to help programs made by women's groups (PKK), RW and RT, so that they can be implemented in their respective families (Haryanti, 2020; Susanti, 2013).

Village Entrepreneurs

The results of the study found that most of the entrepreneurs in the village were not indigenous people but had businesses in the village, such as *pelepan* (rice, flour, and others), shops, fish ponds, flower gardens, cafes, restaurants, homestays, home industries. They do not hold key positions, but for the sake of business interests, they are willing to support village decisions and are willing to support funds based on the classification determined by the village. The interview was conducted with Mrs Sumiati (homestay owner) stated that the homestay owners will support at the “Tumpeng Sewu” festival, an icon of the tourism of national village, by donating food or else. (interview, 2019)

Religious Leaders

The results showed that the average position of each village had at least three different religions, including Islam, Christianity, Catholicism, Hinduism and Buddhism, while Confucianism did not exist. The role of religious leaders in the village is very decisive, even more powerful in implementing the National values. They act as initiators of the formation of FKUB (Forum for Religious Harmony) and are actively involved in organizations with an agenda that can encourage religious tolerance, harmony, and develop a harmonious and safe life. Another role is the placement of religious leaders in advisory positions in planning, implementing and supervising development in the village. As stated by Mr Yasin (cleric) stated that the religious leaders continue to convey to the public by applying the principles of National such as in *Suro* commemoration that prayers were carried out alternately with the 5 religions in this village: Islam, Christianity, Catholicism, Hinduism and Buddhism. (interview, 2019).

The same thing was stated by the pastor Michael (pastor) stated that religious leaders have a major role as partners to village officials, for example in constructing worship place, all religious communities will work together with awareness and sincerity, providing funds, ideas and energy.

(interview, 2020)

Based on the interview, it showed that the role of religious leaders is so important and strategic in supervising the implementation of the National values in the village as well as being a partner of the local government in making village decisions related to development (Suprayogi et al., 2019). The tolerance that is applied in FKUB becomes a “role model” for the community to continue to foster life harmony, such as the teachings of National.

Scholar Figures

The results showed that village intellectuals played an important role in implementing National values. The scholar figures are usually teachers, soldiers, civil servants, and others. They occupy key positions in the village decision-making process because: 1) they are seen as insightful people to ask questions about many things even outside their scientific discipline; 2) occupy the position of head of RW, RT, member of BPD and other village social organizations, such as homestay association, *Macapatan* association and others.

The Role of Youth Leaders

Youth involvement in village development activities and in implementing National values is led by youth groups (Karang Taruna), Hindu youth groups (Truna Truni), mosque youth groups, and others. At this time, the role of youth is crucial in providing understanding and implementing the values of National in the village. Apart from being agents of change, their IT skills are also high enough that they can use social media to socialize and promote local potentials and carry out youth activities in implementing the National values. Thus, it is hoped that it can inspire youth throughout the country to do the same. The results of an interview with Dedy (a youth leader) from a village in Ponorogo stated that youth groups (Karang Taruna) will continue to implement the National values in the village as the elders taught to live in tolerance, harmony and safety. (Interview, 2010)

The description of youth as a symbol

of social change should best be passed on to next generations. Even though youth are in an unstable position due to various social conditions that require them to be agents of change and in other positions, they are enjoying their youth phase (Huijsmans, 2016; Sutopo and Meiji, 2014). Through cultural inheritance related to National, it can develop the ideology of the Nation not only at the philosophical level but also at the level of social practice.

Collaboration strategies of local actors in implementing National values

The practice of the National values that considered being rare so far was shown in different conditions in the villages as the research subjects. Many National villages were built during the New Order era. Only a few of them are still preserved, such as the National monument, the village gate of National, and currently, there are many gates with the label National village. So the spirit of implementing National values still grows in the minds and hearts of the people in the village. People still believe that National values are still needed during global competition. The interview was conducted with Mr Ragil (villager) stated that villagers still live in harmony with tolerance, maintaining a friendship and harmonious relationship by following National. (Interview, 2020)

The results showed the collaborative process in implementing national values through stages under the needs in the collaborative process (Ansell and Gash, 2008), including 1) face-to-face dialogue; 2) building trust, 3) commitment, 4) sharing knowledge/understanding. The collaborative process is also associated with the research by Sufianti et al. (2014) which states that collaboration describes participation, equality of power and competence. The collaborative process of implementing the National values in the village is based on needs in the collaborative process between stakeholders (local government, community leaders, youth group), namely: (1) there is the participation of stakeholders; (2) there is equal power or no domination by certain parties, each actor having a dialogue is not hindered

by hierarchical boundaries, and there is mutual respect; (3) there are competent actors, namely actors who have the competence to communicate, understand the substance, and have an orientation to achieve goals for the common interest.

The collaboration process in implementing national values can be analyzed based on the relationship between variables such as in the collaborative model. The description of collaboration in implementing the national value in “national village” can be seen from the relationship between variables, namely the initial conditions with the collaboration process and the collaboration process with the useful results in collaboration.

Relationship between Initial conditions with the collaborative process

Table 1 showed that the initial conditions for knowledge sources and conflict management strategies were carried out through a collaborative process with dialogue, building a shared vision, building trust, commitment and sharing knowledge. With this collaborative process, local figures, both those who rule and those who do not rule, can jointly build a conducive atmosphere in recognizing, socializing and practicing the national values (Sufianti et al., 2013).

The relationship between the process and the results in collaboration

Table 2 showed that outcomes would be obtained through the collaborative process of implementing the National values. The results felt by the community through the practice of National values and continued to be developed in the village community.

Problems and solutions in implementing National values

The results showed that the collaboration between local government, community leaders and village youth in repositioning, revitalizing and implementing National values did not always run smoothly. There are some obstacles that must be faced, such as: the process of globalization that occurs so fast, while the community is not ready to

Table 1. Collaboration Strategies in Implementing National Values

No	Initial Conditions	Collaboration processes				
		In-depth Dialogue	Building Shared vision	Building Trust	Commitment	Sharing Knowledge
1	Knowledge Source	Information and openness in activity plans, activity implementation, budget needs and use, human resources can facilitate in-depth dialogue between actors	An understanding of all visions in implementing the values of National to serve as guidelines for building villages as a basis for knowledge and insight of local actors is needed to build a shared vision	Understanding all the underlying regulations and insights needed to build trust	Commitment to implement National values is formed based on the belief that policy makers in the village have extensive information and demonstrate behavior according to National values	Mutual respect between actors related to National values, by placing the owner of knowledge to provide pictures of advantages and disadvantages so that justice is formed
2	Conflict management strategy	The conflict management strategy that occurs has provided a dialogue space called the Village Discussion (Musyawarah desa) and the FKUB (Forum for Diversity)	A shared vision must continue to be built and become a shared awareness that community activities to achieve the vision of implementing the values of National in real life	Mutual trust between Local actors must be built continuously to close the space for conflict	The commitment continues to be shared and developed by the community and local actors to manage conflict	The learning related to the advantages and disadvantages of conflict can be resolved based on the values of National

Table 2. The implementation outcomes of the National values

No	Collaboration Process	Implementation outcomes of the National values	
		Result	Benefit
1	In-depth dialogue	Community activities, both physical and non-physical development can be completed quickly and openly	Local actors and communities are satisfied with every village decision because appreciation is heard
2	Building shared vision	All components of the villagers realize that a common vision of building a community based on the values of National makes their lives better	Local actors and communities feel in line with stakeholders to build lives by continuing to implement the values of National for themselves and future generations
3	Building trust	Local actors, the community realizes that the implementation of development, efficient use of village funds and the implementation of the values of National is increasingly real so that they believe in the local government	Prejudice against stakeholders, suspicion of followers of other religions, towards other groups can be minimized because there is a sense of justice
4	Commitment	Community participation in developing and implementing the value of National increases	Participating in “ <i>meluhandarbeni</i> ” all the results of development, harmony, tolerance, a sense of security, increasing community involvement in voluntary social activities (‘civic engagement’ or ‘civil involvement’)
5	Sharing knowledge	The knowledge of the public and stakeholders is increasing in implementing the value of National through development in all aspects	The community has the idea of always improving the quality of programs from planning activities to implementation, as well as enjoying development based on the values of National

accept these changes, causes the communities to tend to be oriented towards outside values. People experience cultural shock, so they prefer new values. People are starting to leave the old order, even though it is good because it is considered obsolete, but they have not been able to use new values in life so that this condition becomes an obstacle to implementing the National values (Gumbira and Wiwoho, 2019). Especially for young people who are digital native where gadgets are an inseparable part of them, the fast-paced information makes everything run dynamic and completely uncertain. Globalization increasingly makes society in an uncertain future. The participation of the village community in implementing the National values has not been optimal. People find it challenging to implement National values, and some still do not know the values. The increasingly complex life in the village community makes the community no longer care about the noble values that have been upheld so far. Changing norms in viewing one's success also reduces community participation in implementing national values.

Solutions that can be taken to implement National values are: a) Repositioning community leaders as facilitators in developing National values. b) Raising awareness of the communities in defending the country through joint movements to build national insight. c) Regular interactive dialogue between community leaders and the village community to implement National values

Solutions that can be made through the internalization of national values by community leaders are essential. The actualization of national values must be a well-planned movement without political interests. Tolerance and cooperation must still be carried out despite differences in ethnicity, religion, customs and political affiliations, in order to become a strong and advanced nation in the future. The structured, systematic and massive socialization mechanism is a good and relevant model for implementing National values in society (Masrukhi and Wahono, 2019). The activity of implementing National values is intended to keep

the National values, so that the values can change into character and personality for every villager and be implemented in all activities, especially in carrying out duties and responsibilities towards the state (Ediyono, 2016).

CONCLUSION

The results showed that the potential of society with the diversity of natural resources, human resources and cultural resources supports the realization of community life that reflects the national values. The role of local actors (local government, community leaders, and youth) in implementing national values have a critical role. Collaboration strategies for local actors include in-depth dialogue, building a shared vision, building trust, commitment, and sharing knowledge. The obstacles are the process of globalization and the lack of public participation.

Gotong royong is a fundamental concept and is the guide for Indonesian society, also further strengthened through the concept of shared social capital. The stakeholder roles in increasing the capacity of their respective regions can have an impact on the area as a whole. Therefore, social capital, through cooperation carried out by local actors, should be the basis for the development of a sustainable society in the future. Ensuring that Pancasila values are implemented effectively and benefit Indonesian society, it is important to increase the number of Desa Pancasila in other provinces by following the example that have proven successful programs and activities.

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