

Preserving Pancasila Through Values and Character in Cultural Citizenship of Plural Communities

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ABSTRACT

This research is based on the importance of civic culture by maintaining Pancasila values. The uniqueness of this research is the practice of civic culture in the village to maintain Pancasila values through Pancasila conservation. One of the villages that maintains this citizenship culture is the *Genting* village, Semarang district, Central Java province. The purpose of this research is to explore the culture of citizenship in the *Genting* community as a form of conserving Pancasila values, supporting and inhibiting factors, as well as efforts made to preserve Pancasila values as a civic culture. The research method used is qualitative with a phenomenological approach. Retrieval of research data using observation, in-depth interviews, Forum Group Discussion, and documentation. The results and discussion of this study are the practice of citizenship culture by conserving Pancasila values, which means caring for, maintaining and maintaining Pancasila values. The good practice of civic culture in the multicultural community of *Genting* Village, namely the citizenship tradition as a socio-cultural action by preserving the citizenship culture through agro-tourism, cultural tourism, culinary tourism, and spiritual tourism.

ABSTRAK

Kata-kata kunci:

Pancasila;
Nilai;
Karakter;
Kewarganegaraan Budaya;
Masyarakat Plural.

Melestarikan Pancasila melalui Nilai dan Karakter dalam Kewarganegaraan Budaya pada Masyarakat Majemuk. Melestarikan Pancasila melalui Nilai dan Karakter dalam Kewarganegaraan Budaya di Masyarakat Plural. Penelitian ini dilatarbelakangi oleh pentingnya budaya kewarganegaraan dengan memelihara nilai-nilai Pancasila. Keunikan dari penelitian ini adalah praktik budaya kewarganegaraan di desa untuk memelihara nilai-nilai Pancasila melalui pelestarian Pancasila. Salah satu desa yang memelihara budaya kewarganegaraan adalah desa *Genting*, kabupaten Semarang, provinsi Jawa Tengah. Tujuan dari penelitian ini adalah untuk mengeksplorasi budaya kewarganegaraan pada masyarakat *Genting* sebagai wujud pelestarian nilai-nilai Pancasila, faktor pendukung dan penghambat, serta upaya yang dilakukan untuk melestarikan nilai-nilai Pancasila sebagai budaya kewarganegaraan. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan fenomenologi. Pengambilan data penelitian menggunakan observasi, wawancara mendalam, Forum Group Discussion, dan dokumentasi. Hasil dan pembahasan dari penelitian ini adalah praktik budaya kewarganegaraan dengan melestarikan nilai-nilai Pancasila yang berarti merawat, menjaga, dan memelihara nilai-nilai Pancasila. Praktik baik budaya kewarganegaraan pada masyarakat multikultural Desa *Genting* yaitu tradisi kewarganegaraan sebagai tindakan sosial budaya dengan melestarikan budaya kewarganegaraan melalui agrowisata, wisata budaya, wisata kuliner, dan wisata spiritual.

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Introduction

Cultural Citizenship is related to the problem of plurality of a nation-state. The Indonesian nation has the values of *Pancasila* as the character and national identity of a plural society. Suryadi & Budimansyah (2016) stated each individual attaches to himself an identity and culture such as customs, belief systems, and beliefs that are maintained and developed. Meanwhile, referring to Sukarno's opinion in the first *BPUPK* session in 1945 that *Pancasila* was extracted from the cultural values of the local community (Machfiroh et al., 2018). The tradition of a region contains many ideas, concepts, and rules as a basis for determining an action such as the behavior of everyday residents. In general, ethics and moral values contained in culture are passed down from generation to generation and taught from generation to generation through oral literature, such as proverbs and proverbs, folklore, and manuscripts.

Central Java Province is known as a plural region. One area that is trying to preserve the culture of citizenship is *Genting* village, *Jambu* sub-district, Semarang district, Central Java province. The superiority of this village compared to other villages is that its people preserve *Pancasila* through preserving the culture of the community. *Genting Village* is known for its plural society and is located in a remote area of the highlands and far from cities, so the culture in the village is still generic from outside cultural influences. Its plural and multicultural society is evidenced by the existence of four religions and the mysticism of belief adherents who can coexist harmoniously in the village. By exploring the cultural values of the village community, it is hoped that this will be a step in the practice of citizenship culture by conserving *Pancasila* values.

These cultural values are manifestations of *Pancasila* values taught by parents and society for generations. Every region in Indonesia has a unique culture that should be preserved. The formation and development of civic culture greatly influences national identity, the unity of society participates in its formation. Hamid, et al (2018), the development of cultural literacy based on local traditions and cultural history is a strategic choice in learning *Pancasila*. Meanwhile, based on the results of the BPIP survey (2021), data yielded 63.5% of Indonesians expecting *Pancasila* to create a religious nation-state. Then based on the results of the survey (BPIP, 2021), three views emerge regarding the contestation of the *Pancasila* narrative in the reform era, namely first, conservation nationalism, second, Islamic conservatism, third, convergence of Islamic conservatism and nationalism as the NKRI (Negara Kesatuan Republik Indonesia) with sharia. Indonesia is a country that has a very wide area and is known as a country with diverse cultures. Indonesia's condition as a multicultural country makes Indonesia prone to conflicts between regions (Sita et al, 2021). Each region in Indonesia has its own cultural characteristics that deserve to be developed and maintained as a national identity so that it remains known by the younger generation. Indonesian national culture functions as an identity giver to some citizens of a nation-state, is a historical continuity from the glorious era of the Indonesian nation in the past that existed to the present national culture (Soelaeman, 2007).

Communities as citizens have an important role in preserving *Pancasila*. The formation of *Pancasila* values in order to continue to survive in the times, both directly and indirectly by utilizing their abilities, so that humans are able to master nature (Soekanto, 2007). Formulating culture is a reflection of the work, taste, and creation of society. Meanwhile, social unit that forms a nation-state, whether on a small or large scale, there are processes of formation and development of culture that function as the identity of the nation (Sedyawati, 2007). Within each Community work produces technology and material culture or material culture that is

needed by humans to master the natural surroundings so that the strength and results can be devoted to the needs of society. There are seven elements of the culture of a society, namely 1) language, 2) knowledge systems, 3) social organization, 4) systems of living equipment and technology, 5) livelihood systems, 6) systems religion and 7) art (Malasari & Darmawan et al (2017). The people of *Genting Village*, *Jambu District*, *Semarang Regency* have a visible role in forming and developing a culture, so that the existing culture becomes a strength for the region. The prominent culture developed in *Genting village* is related to traditions and customs, such as artistic traditions and religious tourism. Based on the concept of the seven elements of culture developed in *Genting village*, namely norms, beliefs, *traditional dance*, *wayang kulit*, *ketoprak*, *reog*, *balajad*, legends, and religious tourism. However, the excavation which is a form of noble Pancasila conservation has not been studied specifically.

Citizenship culture will bring identity. The national identity of a nation is different from one another (Budimansyah, et al, 2022). Pancasila values will survive if society continues to maintain and implement existing views, rules, values, and norms. Cultural developments in the midst of the times sometimes make *Pancasila* values reflected in local wisdom increasingly forgotten by the community (Jannah & Dewi et al., 2021). The basis for the occurrence of local wisdom has a very long process and has ancestral values in it with the existence of culture as concrete evidence. Local wisdom as part of local customs reflects that Indonesia is a country that is multiethnic, religious, racial, and class (The Ministry of Social Affairs, 2019). However, the longer culture is only used as an object or symbol without having an important meaning anymore. This fact makes the value of local wisdom contained in culture increasingly forgotten by the next generation who are only concerned with developments without considering culture or local wisdom. Forms of local wisdom are in the form of harmony in a variety of culturally based social practices, such as values, norms, ethics, beliefs, customs, customary law, and other rules (Ali, 2018).

Based on the researchers' preliminary study (2022), *Genting village* is a tourism pilot village developed by the local government through the development of religious tourism, agrotourism, cultural tourism, and culinary tourism. Thus, by making it a new tourist area it is hoped that it will be useful for realizing citizens, especially young citizens who will preserve culture and improve the village economy. Citizenship moves from the political aspect to the social aspect. Budimansyah, et al (2022), citizenship that gives status must be able to realize people's welfare. Human capabilities are limited so that cultural capabilities which are the results of their creation are also limited in meeting all needs (Samani & Hariyanto, 2017). Meanwhile, the development of a culture of citizenship, the development of beliefs about thoughts that damage the bonds of harmony and brotherhood in society is a reflection of liberal citizenship, what should be developed is a more democratic culture of citizenship (Natalia, 2020).

Civic culture is a virtue consisting of citizen involvement, equality or egalitarian relations, mutual trust and tolerance, mutual cooperation, solidarity, and community spirit (Kurniati et al, 2021). The formation of a cultural community through an arts association, an agricultural association, and a craftsmen association is part of the formation of community identity. They have an important role as objects of conveying Pancasila values through tradition and art. The many arts associations in *Genting village* compete with each other for village progress and gain recognition from the community. This competition is not to drop, but to compete in a healthy manner. However, the problem is that the community groups in *Genting village* are still less able to develop when compared to other associations in *Semarang Regency*, because the

younger generation is leaving to migrate. For this reason, various efforts are needed to maintain it so that it is not eroded by the times. The development of dance and performing arts creations and innovations in each association has its own characteristics. Efforts were made in a smaller scope, such as in the village of *Genting*, specifically aimed at maintaining the customs and cultural arts inherent in the community.

The novelty of this research is 1) the approach to *Pancasila* conservation as a citizenship culture, 2) empirical exploration of *Genting* village as a model for preserving *Pancasila* culture, and 3) integration of local culture and community citizenship education. Research so far that examines *Pancasila* conservation as an effort to preserve *Pancasila* values as a civic culture has not been carried out by many other researchers. Several research studies on extracting *Pancasila* values are still conceptual or actualized. *Pancasila* conservation studies are part of Community Citizenship Education. (Machfiroh et al., 2018) state that the development of Citizenship Education does not only develop citizenship in schools but also in community life which is known as Community Citizenship Education. One of its activities is citizenship culture, such as exploring traditions, customs, arts, and livelihoods that can greatly impact social, economic and tourism life in *Genting* village. Therefore, the local government continues to make efforts to raise the name and prosperity of this region. Young citizens are expected to be able to develop their village and not have to migrate to find a livelihood outside the village. Opportunities are best utilized to improve their ability to maintain culture and create traditions, livelihoods and arts.

The community's needs are largely met by culture that originates from the community itself. This effort should continue to be carried out so that *Pancasila* conservation efforts through *Pancasila* values will survive amidst the times (Oktari & Dewi, 2021). In addition, this civic culture is not only known as an artistic object, but also contains values and characters that are valued by the community. Based on the *Pancasila* conservation study, it will find common or general points of every religious identity and community belief known as the common denominator. This common denominator principle is better known by the Indonesian state motto, namely *Bhinneka Tunggal Ika* (unity in diversity). *Genting* village community is synonymous with a pluralist society in terms of religion and is rich in cultural diversity even though they are ethnically Javanese. Based on the problems that have been raised, the problem formulation of this article is to explore the cultural practices of citizenship in the multicultural and plural community of *Genting* village, the factors that support and hinder the conservation of Pancasila as a culture of citizenship, and the efforts made to overcome the factors that hinder the conservation of Pancasila.

Method

The method used in this study is a qualitative method with a phenomenological approach. The phenomenological approach is used to develop understanding, experience or an event experienced by individuals or groups (Creswell, 2016). The steps of the phenomenological approach are finding phenomena, analyzing phenomena, determining the subject and context, collecting data, and documenting. This research was conducted from 26 to 27 July 2022. The location of this research was in *Genting* village, *Jambu* district, *Semarang* district, *Central Java* province. The research subjects included the *Genting* village head, three community leaders, 4 religious leaders (Islam, Christianity, Catholicism, and Buddhism) and one spiritual leader who adheres to the belief of *Sapto Darmo*, two village officials, and five members of the *Genting*

Village community. The focus of this research will examine the conservation of Pancasila carried out by residents of *Genting* village which consists of exploring the early history of the formation of *Genting* Village, village profiles, *Pancasila* values that are conserved, and efforts to conserve *Pancasila* customs, traditions, and arts developed by the *Genting* community. Data collection uses observation, interviews, Group Discussion Forums (FGD), and documentation studies. Data analysis techniques used are data collection, data reduction, data presentation, and drawing conclusions.

Result and Discussion

The description of this research is that *Genting* village is a village located in *Jambu* sub-district, Semarang district. This village is the easternmost area of the *Jambu* sub-district and borders the *Bandungan* sub-district. This village is located close to the *Gedongsongo* Temple area in *Bandungan*, Semarang district. This village has a vision of realizing an independent *Genting* village, *Jambu* sub-district, Semarang Regency. This village is at the far end of the *Jambu* sub-district and borders the *Bandungan* sub-district. Geographically, this village is located in the highlands adjacent to the *Bandungan Gedongsongo* Temple complex, Semarang Regency. Geographically, annual rainfall ranges from 3,555.00 to 3789.00. The altitude is between 850 and 1020 meters above sea level. While the air temperature tends to be cold, ranging from 17 to 25 degrees Celsius. The boundaries of the *Genting* village area are as follows: north of *Banyukuning* village, south of *Rejosari* village, east of *Kuwarasan* village, west of *Sumowono* village (Documentation, 26 July 2022).

The names of the hamlets in *Genting* Village are *Genting*, *Kalidukuh*, *Plimbungan*, *Sedono*, *Kalipucung*, *Gintungan*, *Worawari*, *Sodong*, *Tompak*, *Gedeg*, *Kalitangi*, *Dlimas*, and *Ngrawan* hamlets. Based on an interview with the *Genting* village head (Documentation, July 26, 2022), demographically, the population of *Genting* village is 5,800 people, consisting of 2,683 men and 2,727 women. The number of family heads in *Genting* village is 1858 families. The majority of the villagers have agrarian characteristics with livelihoods as farmers. The area of agricultural land in *Genting* Village is complete, namely 873 Ha, which consists of *karas* (yards) (54,015 Ha), fields/moors (762,195 Ha), paddy fields (35,826 Ha), others (20,944 Ha). *Genting* Village's agricultural land is the second largest in the *Jambu* sub-district. In terms of government administration, based on the results of the documentation (Documentation, July 26, 2022), it consists of 11 *Rukun Warga* (RW), 16 *Rukun Tangga* (RT), and 13 Hamlets. Socio-culturally, the *Genting* village community is pluralist, namely the number of people who are Muslims is 4,977 people, Catholics are 340 people, 65 people believe in mysticism, there are 23 Christians, and 5 Buddhists.

Based on the results of the Group Discussion Forum (FGD) and documentation (July 26, 2022), *Genting* village is known as a village that has existed for a long time during the Hindu *Mataram* kingdom in the past. This is evidenced by its location adjacent to the *Gedongsongo Bandungan* Temple, Semarang Regency. *Genting* Village is known today as an area that is included in the *Jambu* District, Semarang Regency, which borders the *Bandungan* District. This village is currently improving to develop itself as a tourist village. This village develops religious-based educational tourism and traditional *kampung dolanan* for children. The instilled character values are related to religion. Traditional games also contain a lot of character values and need to be preserved (Rianto & Yuliananingsih, 2021). In addition, the community has provided various facilities such as homestays, mushroom and processed products, coffee and

processed products, avocados, and other agricultural products to support Pancasila conservation. Other character values, namely religious character through the development of a religion-based tourism village, include the remains of figures, tours of the *Petug* waterfall (waterfall), the tomb of the founder of the village, namely *Ki Dalem Sutopati (Kyai Sutopati)*. Every Friday, this tomb is filled with pilgrims from various cities.

One theory of the emergence of national identity is the historical interaction of a nation (Budimansyah et al., 2022). The discovery of community identity through historical literacy of the *Genting* village consists of several versions. Based on the Forum Group Discussion (FGD), documentation, interviews with the village head, interviews with community leaders, and the *Genting* village community (July 26, 2022), the history of *Genting* village has two versions, namely, first, before the village was named *Genting*, starting from the existence of community knowledge about the river small or in the Javanese language *wangan* (place) in *Kalidukuh* hamlet, the second version is the version that says the name precarious is taken from the precarious name symbol which means critical. This is motivated by ancient history which was used for the struggle of the people. *Kalidukuh* Hamlet is considered by villagers to be the forerunner to the founding of *Genting* village. Furthermore, there is the presence of a figure named *Kyai Sutopati* as a propagator of Islam in the region. Based on the story of the people circulating, *Kyai Sutopati* is said to have come from the kingdom of *Pajang*. When *Sultan Hadiwijaya* from the Kingdom of *Pajang* died, many of his followers left the *Pajang* area and spread to various areas, one of which is the current *Genting* area. There are also those who say that *Kyai Sutopati* is a student of *Syekh Hasan Munadi (Sunan Nyatyono)*. *Sunan Nyatyono* is a propagator of Islam in the Semarang Regency area. *Kyai Sutopati* then had a younger brother named *Ki Dalem Soro Genting*.

Based on interviews, “the story begins with *Kyai Sutopati*’s anxiety as a propagator of Islam seeing that there is no water around the area ...” (Community Leaders, July 26, 2022). Even though the water is used for ablution or purification as a condition of worship. The meaning of water for purification can also mean that there is a process of Islamization in the *Genting* area. So, the villagers believed that with the karomah and power of *Kyai Sutopati* he could split the big lumps (mounds of earth and stones) with his stick to make a water channel from *Plimbungan* hamlet which was blocked by the hills (mounds). The results of the split mound are now called by the community as *tugel dunes* (broken mounds). The former halves of the stick form a small river or in Javanese it is called *wangan* (place). *Kyai Sutopati* in spreading the Islamic religion gave advice to local residents and their children and grandchildren to maintain and preserve the existing river flow. The characters that appear in society are the character of responsibility, the character of cleanliness, and the character of caring for the environment. As a form of gratitude, the local community holds a ritual tradition of the *Susuk Wangan* (place). This tradition is then routinely carried out every year, precisely at the beginning of the rainy season or *tibo tandur* (planting period).

Citizenship culture in it contains characters that want to be instilled in society. As for the civic culture, there are moral values through the teachings of advice or education in society. Based on interviews with village officials (26 July 2022), the people of *Genting* always remember the teachings of *Kyai Sutopati* as the founder of the village, namely 1) collaboration, 2) togetherness and simplicity, 3) the creation of a sense of comfort. Repairing and cleaning the *Wangan* (place) that is used by all residents without exception, without any strings attached, and a sense of belonging (*handarbeni*) to the existence of that place. The social attitudes of these

citizens are carried out selflessly. With a well-organized environment and maintaining environmental cleanliness can create a value of beauty in society. Referring to Efendi's opinion (in Permana & Mursidi (2020), the character of *gotong royong* is social capital, reference, and guidance in achieving the progress of a nation. *Gotong royong* is a national culture and personality that has strong roots in people's lives. Togetherness is carried out by citizens by bringing and sharing food supplies brought by the community when holding village traditional events such as *sego gecok* (rice) and *pelasan* which means eating together without distinguishing caste or rank. The food that is brought is strived to be healthy and hygienic because it is cooked in the traditional way, namely with *gecok* cooking spices. The seasoning only exists when the implant tradition is carried out. With water being fulfilled for worship before God and the prosperity of the surrounding community, it can be seen that the paddy fields that can be planted with rice or other crops are growing well. A comfortable life will make the community grow in a harmonious life amidst the diversity of characteristics of the villagers. Based on interviews with village officials (26 July 2022), the cultural traditions taught by *Kyai Sutopati* are still being maintained (in uri-uri) and maintained by all *Genting* residents, especially in Kalidukuh hamlet by holding the implant tradition. *Kyai Sutopati's* teachings that are inherent in the people of *Genting*, namely *yen siro banter ojo nglancang*, *yen siro landen ojo anaton*, what is meant by the *karso* code (life code) is that we live together with other people, standing the same height and sitting the same low. The meaning is that smart people should not belittle or hurt other people, especially parents. Then, another cultural literacy is following the principle of *handarbeni* life (following, living, and implementing). People feel that they belong to each other and consider other people as family, so if they violate it they will think long and hard because it involves social relations in society.

Conservation of *Pancasila* values is an effort to build *Pancasila* values as the identity of the Indonesian nation (Widodo et al, 2020). The term *Pancasila* conservation comes from the development of higher education tridharma carried out by Universitas Negeri Semarang (UNNES) as a higher education institution that has had a vision on conservation values since 2010. UNNES Conservation has three pillars, namely conservation of natural resources and the environment, conservation of arts and culture, and the conservation of values and character (Retnoningsih et al, 2020). Conservation can mean preserving, maintaining, and caring for the cultural values of the community. The conservation of values and character developed by Universitas Negeri Semarang consists of eight values, namely inspirational values, humanist values, caring values, innovative values, creative values, sportsmanship values, honest values, and fair values (Retnoningsih et al, 2020). *Pancasila* conservation has been introduced since 2022 at UNNES. *Pancasila* conservation is not only carried out on campus but also explores the preservation of *Pancasila* values in the community (Widodo et al., 2020). Until now, the people of *Genting Village* have always maintained their religious and cultural traditions. They realize the conservation of *Pancasila* through traditions that continue to be preserved in social life, such as maintaining religious harmony, even though in their village there are different religions and beliefs. Referring to the opinion of Wahab & Sapriya (2011), the study of Citizenship Education wants to form three components of citizenship, namely civic knowledge, civic skills, and civic disposition in the culture of society.

Citizenship culture is expected to support citizen involvement in politics (civic virtue). Political meaning is not only related to the struggle for power but also public participation in government public policies. In addition, the personality traits of the community are seen to be

compact in maintaining the cultural values of the local community. The character of harmony is carried out internally (within religious communities) and externally (between religious communities) in the midst of modernization (Interview with village head, 26 July 2022). The dissemination of *Pancasila* as the spirit of the nation has a convergence value that is formed through civic cultural literacy (Hamid et al, 2018). Referring to the opinion of Kaelan (1996), *Pancasila* is essentially a unity of the five precepts which are the principle of civilization. Then reinforced by the opinion of Suyahmo (2014), *Pancasila* conservation consists of core values, namely: a) religious, b) caring c) harmony, d) deliberation, d) social justice.

Based on the results of observations and interviews with religious leaders (July 26-27 2022), the *Genting* community has a religious character. Divine values are based on the religiosity of the Indonesian people with the diversity of religions that exist in Indonesia (Suyahmo, 2014). Based on the results of interviews with community leaders (July 26, 2022), *Genting village has a culture such as the nyadran, kadeso, and hamlet minister traditions*. This tradition contains the character of tolerance which has been carried out from generation to generation by involving interfaith and faith. Then in carrying out the tradition it is filled not only with ceremonial events, but also filled with religious characters. In the village of *Genting* there are various religions and beliefs, namely Islam, Catholicism, Christianity, and adherents of these beliefs. Characteristics of tolerance such as the culture of mutual cooperation in building houses and community service still survive by involving all villagers regardless of religion. On the river, the residents held the tradition of the *Zayis Kadeso* workshop, namely the *nyadran* (cleaning the village). By carrying out this tradition in order to give thanks and enjoy God. Thanksgiving is in the form of agricultural products that are barren (hanging) on trees or under the ground. Agricultural products such as mushrooms, palm fruit, salak fruit, avocado, coffee, and pulses. Fertile village soil makes all plants flourish.

Based on the results of interviews with community leaders (July 26, 2022), this form of thanksgiving is like the earth alms tradition. They call it *Susuk Wawangan*, which is a tradition of repairing rivers and cleaning rivers (*resik-resik kali/merti dusun*). The goal is that if someone is pregnant with *mitoni*, it will go smoothly in the process of pregnancy and childbirth. Other traditions, namely arrays (irrigation streams), *tingkap kali* (pregnant women), tradition is carried out on spring water, meaning seven months so that one day the baby can have a clean physique and pure soul instincts. With the meaning of clean water channels (*resik*), then childbirth will be smooth along with her life in the future. Based on the results of observations (July 26, 2022), in terms of social tolerance for residents, for example there is a mosque construction, non-Muslim residents participate in community service (*splice*) both in the form of labor and financial donations. As a result of observations (July 26-27, 2022), in *Genting* village there is a Kanisius Kindergarten (TK) owned by the Kanisius Foundation. Some of the school's Islamic students in the kindergarten. In addition, adherents of the Catholic religion numbered approximately 280 people. Apart from that, there are also adherents of the belief, namely *Sapto Darmo*, with a total of 65 followers (around 30-35 heads of families). *Sapto Darmo* adherents of the belief are taught about *Pitu Wewarah* (Seven Teachings) (Interview with a spiritual leader, 26 July 2022). Equality or egalitarianism in society can be seen by making the head of the belief system in the village the head of *Plimbungan* hamlet. Interestingly, within the scope of the family where the leader of the belief is, there are children who embrace Islam.

Based on the results of observations (July 26, 2022), the people of *Genting* really care about interactions with their neighbors. All problems that exist in the village are carried out with a

deliberative approach. Problems are resolved amicably. If there is someone who is sick there is still a viewing event (tomorrow) of the sick person, *takziah* does not discriminate, people get along in harmony, respect each other, respect followers of other faiths, even though there is a family of different religions (Interview with *Genting* village community, July 27, 2022). *Gotong royong* is very strong in the *Genting* Village community as a belief system. Based on the results of observations (July 26-27, 2022), the community participated in enlivening August 17 activities such as painting roads, installing banners, and sports competition activities. To carry out an artistic tradition involving many people, such as horse braids, has the meaning of living in harmony. For the development of the elderly (elderly) it is carried out through health education and through *posyandu* (Interview with village officials, July 26, 2022). Including carrying out a joint *gembul* meal from each *RT*. They think that charity and mutual respect will increase prosperity. In addition, there are arts such as *kuda lumping*, *prajurit dance*, *ketoprak*, *tayub*, and *reog* which are developed in each hamlet. There are nine community groups that develop typical warrior dances. Art activities in the village are carried out throughout the year and if counted there are as many as five arts and cultural activities. The warrior dance is a depiction of the troop of Prince *Sambernyawa* (*Mangkunegaraan*) soldiers in carrying out their duties and obligations as soldiers which are packaged in the form of dances against the *VOC* (Semarang District Education Office, 2005). Every *suro* (10 *suro*) all residents hold a celebration, village thanksgiving village *kembul sodakoh* together, and food (rice and *jenang suro*). *Jenang suro* is white porridge, *tolo*, and *srundeng*. For types of free food. Apart from that, another tradition is breakfast (roar). Figure 1 shows implementation is centered, in each hamlet, such as at the village head or hamlet head's house. Traditions such as *makan bersama*, *rajaban*, *mulud*, *sabanan*, and *ruwahan*. Cultural acculturation with Arabic culture such as the art of *balajat*.



Figure 1. Traditional Ceremony

Based on the results of an interview with the village head (26 July 2022), the practice of the value of unity is embodied in the principle of villagers not to fight over each other, maintaining a safe conducive environment, respecting each other's religions. Community social activities are carried out with all village residents such as hamlet meetings, associations, and farmer groups. The community also formed hamlet head associations and mutual cooperation

associations. This aims to accommodate all religions and the appreciation of beliefs that exist in the village. In addition, at the *RT* level, the coffee plantation association and paid a fine of 60 thousand also did not attend the meeting. Based on interviews with the people of *Genting* village (27 July 2022), the splice tradition is to build houses and farmers work as gardens. Coffee plantations consist of Arabica and Robusta coffee. The splice tradition follows the principle of reciprocity (reciprocity) (Anam, 2017). The middlemen produce the coffee plantations. A small portion of the coffee is consumed by the residents themselves and most of it is sold to middlemen and brought to the *Bandungan* Market. Villagers launched a movement to love local products. The livelihoods of most *Genting* Village residents are farmers and gardeners. Even once became the best group in Central Java Province. As much as 90% of the land is owned by the residents themselves. In terms of education, the villagers have at least Senior High School / Vocational High School (SMA / SMK). Most of them continued their studies at SMK Negeri 1 Jambu. There is 1 Elementary School (SD), 1 Madrasah Ibtidaiyah (MI), and 1 Junior High School (SMP). From the community itself, strengthening tolerance through meetings, workshops, and maintaining ongoing traditions.

Based on interviews with village officials (July 26, 2022), apart from the government's policy of implementing outreach, they also came from several agencies such as *Karang Taruna*, *Kesbangpolinmas*, and religious leaders. The biggest event held in *Genting* village is *metri dusun* and cultural titles which are carried out every harvest accompanied by a symbolic *tumpeng* ceremony. They are grateful for the blessings that have been given by God Almighty. The *metri dusun* culture has the meaning of expression of gratitude as well as reciprocity through several rituals and offerings which are packaged in a series of events (Prasetian, 2018). For crops that can be processed, such as gembili and specifically for the *Delimas* hamlet, they are not allowed to sprout. During the *kadeso* event it is recommended to bring river fish, there is a connection with water so that the water runs smoothly and does not dry up. Then the *nyadran* quota because there are two *punden* that need to be visited and prayed separately. If it is not carried out, it will have a bad impact, for example when one of the community leaders was given a premonition through a dream. The *nyadran* tradition must be carried out twice, first to the grave that founded the hamlet and second to the grave that started life in the hamlet or to open reeds. The *nyadran* tradition is actually a form of change from the term *craddha* in Hindu-Buddhism which later changed to the term *nyadran* in Islam which is filled with recitation and *tahlil* (Anam, 2017). Apart from that, the village always carries out flag ceremonies such as national days, pilgrimages to the graves of village fighters against the Dutch such as warrior figures in the village who took part in the *Ambarawa* battle on behalf of *Siswo Sudarmo*.

Based on interviews with village officials and observations (July 26, 2022), community values are carried out through a deliberation model for consensus which starts with decisions at the *RT*, *RW*, Village levels and other community meetings, for example in the construction of village facilities and infrastructure such as building alternative roads. from the *RT* to the village is carried out through deliberations in the village (*Musrenbang*). In theory, deliberation is a form of deliberative democracy developed by society. Meanwhile, the position of village apparatus is carried out through a village apparatus examination. The village head has a governance structure such as various hamlet heads, *RW* and *RT* heads. There were cultural elements in the past, but they are no longer used as the term *bekel* is used by members of the community. *Kamituwo* (hamlet head) and *Ulu-ulu* (water control), *Jogoboyo* for village security. *Bayan* as a publicist. Then there is tamping as traditional leaders and community leaders.



Figure 2. Village Community Meeting

Based on the results of observations and interviews with the village head and village officials (July 26-27, 2022), the value of social justice is realized regardless of the economic background of the villagers. Villagers through village officials organized a charity movement for orphans to both Muslims and non-Muslims. Build a village by involving all elements of the community. Villagers are encouraged to have a Social Security Administration Agency (BPJS), to make it easier to access health according to their individual needs. While the deliberation activities carried out also looked at the economic conditions of the residents who were occupied at the time of the meeting, so as not to burden the host. Factors supporting the culture of citizenship through the conservation of *Pancasila*, namely internally there are efforts by the village community to care for the culture and traditions of the community with the strength of the character of kinship, equality and togetherness. This citizenship culture is contained in one of the *Genting* village missions, namely awareness of the nation and state by preserving the culture in the *Genting* community. Apart from that, another supporting factor is the motto of the *Genting* village community, namely the teachings of *batire biso, aku yo biso* (if others can do it, I also have to be able to) (Interview with *Genting* village community, 26 July 2022). The meaning of my teaching can certainly show that the people of *Genting* village have the character of hard work, never give up, like to help, and always develop, without leaving their cultural identity. This is the key to awareness in a society that feels ownership and is the breath of people's daily life (daily life activities). *Pancasila* is not only sufficiently socialized to the extent of the mentality-morality dimension but must also enter the dimensions of socio-political institutions and welfare (Latif, 2020). External supporting factors, namely the support of the local government for the development of *Genting* village as a tourist village. It is hoped that with this program, the community will preserve culture and increase community welfare.

The inhibiting factors of citizenship culture through *Pancasila* conservation are that internally in carrying out traditions in villages the lack of human resources for the younger generation migrates to big cities. Political approaches that focus on recognizing cultural differences within the framework of the nation-state and sociological approaches that emphasize cosmopolitan citizenship beyond national boundaries (Delanty, 2002). This is due to sub-optimal income from agriculture, because they still use a rain-fed irrigation system, even

though the soil is fertile. In addition, the training provided is still not optimal. In the end, people use knowledge and technology systems that are based on their empirical knowledge. Based on the interview, ... So that at certain times agricultural products are still lacking in meeting daily needs ... (Interview with village officials, July 27, 2022). The shift of citizenship towards cultural rights, where minority groups demand recognition of their identity and dignified representation, although its implementation faces political and bureaucratic challenges (Pakulski, 1997). Another inhibiting factor, in terms of the implementation of traditional, customs and arts activities, there are still some people who lack public understanding of the meaning of these traditions, customs and arts, especially regarding technical activities. Based on the interview, ... unplanned and sudden activities lead to a lack of understanding from the community ... (Interview with village officials, July 27, 2022). Although, information to the community has been conveyed through media in the village, such as mosque loudspeakers. However, even though the event seemed sudden, the residents still attended the event with full awareness because they felt they were part of the villagers. Symbolic and cultural barriers in society can prevent minority groups, even if they have legal citizenship status, from achieving full social inclusion (Beaman, 2016).

Efforts made by the community so that young citizens can survive and work in the village, namely by developing *Genting* village as a tourist village. So far, the people of *Genting* have only depended on agrarian and animal husbandry. The industries being developed are of a micro nature, such as the brick industry, palm sugar, home industries for processed mushroom snacks, coffee, pancakes, and *salak* gardens (Interview with village officials, 27 July 2022). They are trying to develop traditions and arts that they hope will turn the wheels of the economy and at the same time cultural values can continue to be passed on to young citizens. In addition, the efforts of the regional government together with the village government to encourage the development of village tourism and economic potential by providing training and community cultural and economic development.

Conclusion

Genting village community is a multicultural and plural society living in the highlands with an agrarian life. *Genting* village community develops a culture of citizenship called *Pancasila* conservation. The novelty of this research is 1) the approach to *Pancasila* conservation as a citizenship culture, 2) empirical exploration of *Genting* village as a model for preserving *Pancasila* culture, and 3) integration of local culture and community citizenship education. The village community seeks to preserve the values of *Pancasila* in the midst of changing times. The village community lives in a diversity of religions, but they maintain harmony. Citizenship culture with the strength of religious and cultural characters makes the strength of the villagers in preserving *Pancasila*. The life of the village community is very attached to their traditional customs which are related to the existence of an important figure, namely *Kyai Sutopati* who is the founder of the village. Historically, the *Genting* village area was included in the path of Javanese civilization in the past, such as the *Gedongsongo* Temple area. So indirectly the influence of religion has always been very important in *Genting* village. Manifestations of religion and culture of the local community then become a principle of life which is in line with the values of *Pancasila*. The characters that are firmly held by the community are the values of cooperation, togetherness, simplicity, and comfort. This value is by the teachings of the founder of the village. Then the community places the river with its water around them as an important aspect of people's lives, namely the value of holiness in living life.

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