

Actualization of the Value of Gotong Royong as a Manifestation of Pancasila in Indonesian Rural Communities

ABSTRACT

Gotong royong (mutual cooperation) is one of the noble values of the Indonesian nation, reflecting the spirit of togetherness, social solidarity, and concern for each other. This value is an integral part of social life, especially in rural areas, where human relationships are built on mutual assistance and cooperation. The value of gotong royong is a concrete manifestation of Pancasila, specifically the third principle, the Unity of Indonesia, and the fifth principle, Social Justice for All Indonesian People. However, developments in the era, the flow of globalization, and technological advances have influenced the implementation of gotong royong in various levels of society. This study aims to analyze the actualization of the value of gotong royong in rural Indonesian communities and examine the challenges and efforts to preserve it as a form of practicing Pancasila. The research method used is descriptive qualitative with a literature study approach. The results show that gotong royong in rural communities still exists in various forms such as community service, construction of public facilities, and social solidarity in religious activities. However, the rise of individualism, urbanization, and technological developments pose challenges to the sustainability of this value. Therefore, an active role is needed from the government, educational institutions, and community leaders in re-actualizing the value of gotong royong through character education, social activities, and development policies based on community participation.

Keywords: Gotong royong, Pancasila, rural communities, social solidarity, actualization of value

INTRODUCTION

Pancasila is the state philosophy and ideology of the Indonesian nation, encompassing fundamental values in social, national, and state life. These values serve as moral and ethical guidelines that guide people's behavior in achieving national goals. According to Kaelan (2016), Pancasila is not only the philosophical foundation of the state but also the nation's outlook on life, serving as the foundation for every aspect of life. One of the most important values in

Pancasila is the principle of gotong royong, which reflects the spirit of togetherness and social solidarity among citizens.

Gotong royong has been an integral part of Indonesian culture since ancient times. Koentjaraningrat (1985) stated that gotong royong is a social system born from the collective consciousness of agrarian communities in which joint activities are carried out voluntarily for the common good. Activities such as building houses, repairing village roads and helping residents affected by disasters are concrete manifestations of the value of gotong royong alive in rural Indonesian communities.

Soekarno (1945) emphasized that gotong royong is the essence of Pancasila. In his view all the tenets of Pancasila can be summarized in one word "gotong royong" because this value embodies the spirit of unity, humanity, deliberation, and social justice. This thinking emphasizes that gotong royong is not merely a tradition but also an ideological foundation that underpins the life of the Indonesian nation.

Furthermore Notonegoro (2012) adds that the value of gotong royong reflects the nature of humans as social beings who cannot live alone. He emphasizes that this value is a manifestation of the human essence of having a moral responsibility towards others. In a social context gotong royong serves as a means of strengthening unity and improving shared prosperity.

However with the passage of time modernization and globalization have had a significant impact on social life. According to Haryanto (2020) lifestyle changes due to technological advancements and globalization have led to a shift in values from collectivism to individualism particularly in urban areas. This phenomenon poses a challenge in maintaining the value of gotong royong as a national identity. Nevertheless in rural communities the values of gotong royong persist due to the close social ties and strong collective awareness among residents.

Pancasila as an open ideology provides space for the actualization of its values to remain relevant to social change. The value of gotong royong as a manifestation of Pancasila needs to be continuously cultivated in community life

especially in rural areas where the nation's culture is rooted. Rural communities have great potential to maintain the sustainability of these values because their social structure is still dominated by kinship and strong community ties.

Therefore gotong royong needs to be continuously actualized to remain relevant to the dynamics of modern life. Pancasila as the foundation of the state must serve as a reference in strengthening these social values. This research will discuss how the actualization of the value of gotong royong in rural Indonesian communities can become a real manifestation of the practice of Pancasila in everyday life as well as the challenges and efforts to preserve it in the era of globalization.

Problem Formulation

1. What is the current state of gotong royong practices in Indonesian society?
2. What are the challenges faced in actualizing the value of gotong royong in the era of globalization?

RESEARCH METHODS

This research uses a qualitative approach with empirical methods to understand the meaning and actualization of the value of gotong royong as experienced by Indonesian rural communities. A qualitative approach allows researchers to explore social realities in depth through direct interaction with research subjects (Creswell, 2014). This research is oriented towards understanding social meaning not simply quantitative measurements. The type of research used is descriptive qualitative namely research that seeks to describe social phenomena concerning the practice of gotong royong systematically, factually and accurately based on empirical data in the field. According to Moleong (2017) qualitative research aims to understand the phenomena experienced by research subjects holistically through descriptions in words and language in natural contexts and by utilizing various scientific methods. An

empirical approach is used to understand how the value of gotong royong is actualized in the real social context of rural communities. Through this approach, researchers seek to observe community social behavior, forms of citizen participation in collective activities and community perceptions of social changes that influence the practice of gotong royong.

This research was conducted among Indonesian rural communities in general with a focus on areas where the tradition of gotong royong is still practiced in daily life. The research subjects included community leaders, village officials, village youth, and residents active in social activities. Subject selection was conducted purposively based on their direct involvement in gotong royong activities (Sugiyono, 2019). Data were obtained through three main techniques such as social observation, in-depth interviews, and documentation. Social observation was conducted to directly observe community behavior in gotong royong activities such as community service, housing construction, road repairs, and socio-religious activities. Participatory observation techniques were used so that researchers could understand the social dynamics and values underlying the practice of gotong royong (Spradley, 1980).

In-depth interviews were conducted with community leaders, neighborhood association (RT/RW) heads, village officials, and residents of various ages to obtain data on their views on the value of gotong royong, changes in social behavior, and factors that support or hinder the preservation of these values. The interviews were semi-structured, guided by open-ended questions, allowing respondents to provide free and in-depth answers. Documentation techniques included collecting relevant documents and notes such as village activity reports, photographs of gotong royong activities, village government archives, and literature related to community social values. These documents served as supporting data to strengthen the results of observations and interviews.

Data analysis was conducted interactively and continuously from the data collection stage to the drawing of conclusions. The analysis model used refers to Miles and Huberman (1994), which includes three main stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction was

carried out by selecting, focusing on, and simplifying the raw data from observations and interviews. Data presentation is conducted by organizing data into descriptive narratives to facilitate understanding of social meanings. Conclusions are drawn by interpreting the data to discover patterns and meanings of gotong royong practices in rural communities. To ensure data validity, this study employed source and method triangulation techniques (Moleong, 2017). Source triangulation was conducted by comparing interview data from various informants, while method triangulation was conducted by comparing observation and documentation results to ensure more accurate and reliable data.

The theoretical foundation of this study is based on Émile Durkheim's (1997) theory of social solidarity and Koentjaraningrat's (1985) concept of collectivist culture in Indonesian society. Furthermore this study adheres to social research ethics by maintaining the confidentiality of informants identities, obtaining permission from authorities, and respecting local cultural values during the data collection process. Overall this research method is designed to provide an in-depth understanding of the dynamics of gotong royong values in rural Indonesian communities. By combining empirical approaches and qualitative analysis this research is expected to be able to explain how Pancasila values can be actualized through real social practices in everyday community life.

RESULT AND DISCUSSION

The Practice of Gotong royong in Rural Communities

Gotong royong is a hallmark of Indonesian social life especially in rural areas. This tradition serves as a social glue, passed down from generation to generation and still alive today. In the rural context, gotong royong not only means working together but also reflects the values of togetherness, solidarity, and collective responsibility among residents. Concrete forms of gotong royong in rural areas include community service, repairing village roads, building places

of worship, cleaning the environment, assisting residents in building houses, and assisting neighbors who are holding celebrations or experiencing disasters. All of these activities are carried out voluntarily, selflessly, and driven by a sense of togetherness and a desire to maintain social harmony.

In rural communities social ties between residents tend to be strong because they live in a relatively homogeneous environment both in terms of culture, occupation, and social values. This sense of mutual familiarity and strong emotional bonds strengthen trust between individuals which serves as the primary social capital for the growth of the spirit of gotong royong. This social capital serves as a social control mechanism that encourages each individual to actively participate in collective activities. Furthermore gotong royong plays a crucial role in strengthening the social structure of rural communities where values such as mutual respect, mutual assistance, and cooperation serve as guiding principles in daily life. Thus the practice of gotong royong not only reflects social solidarity but also serves as a crucial instrument in building social cohesion and shared prosperity in rural areas.

Challenges of Actualizing the Value of Gotong royong in the Modern Era

Although the value of gotong royong still persists in rural communities, the processes of modernization and globalization present a number of challenges to the sustainability of this tradition. Modernization has given rise to a shift in value orientation from collectivism to individualism. This phenomenon is particularly evident among the younger generation who are more exposed to a digital lifestyle, consumer culture, and pragmatic values that emphasize personal interests over the common good. As a result participation in traditional social activities such as community service or mutual assistance is decreasing.

Urbanization also plays a role in reducing the frequency and intensity of gotong royong activities in rural areas. Many villagers especially those of productive age migrate to cities for work, limiting the workforce and time available for social activities in the village. Furthermore the shift in livelihoods

from agriculture to industry and the service sector has also changed patterns of social interaction. Relationships that were once close and interdependent have now become looser due to increasing levels of mobility and individuality.

On the other hand developments in information technology and social media have also had an ambivalent impact on the value of gotong royong. On the one hand social media tends to foster virtual communication that replaces direct interaction between residents, diminishing the value of togetherness. However, on the other hand, digital technology also opens up opportunities for the emergence of new forms of gotong royong such as online crowdfunding, app-based social donations and digital solidarity movements that can reach a wider audience. This demonstrates that the value of gotong royong has not completely disappeared but has undergone a transformation in accordance with the times.

Gotong Royong as an Implementation of Pancasila Values

Gotong royong is a concrete reflection of all the principles of Pancasila which serve as the foundation of national and state life. In the first principle, Belief in the One and Only God, gotong royong embodies the spiritual value of sincerity and good intentions in helping others selflessly as a manifestation of religious teachings. The second principle, Just and Civilized Humanity, is evident in the mutual respect and appreciation among villagers who work together without distinction of social status. The third principle, "Unity of Indonesia," is reflected in the spirit of togetherness that strengthens community unity amidst differences in backgrounds and individual interests. The fourth principle, "Democracy Guided by the Wisdom of Deliberation/Representation," is evident in the deliberation process prior to carrying out gotong royong activities where every citizen has the opportunity to express their opinions and make joint decisions. Meanwhile, the fifth principle, "Social Justice for All Indonesians," is realized through the fair distribution of tasks and work results for the common good.

The government plays a crucial role in strengthening and preserving the value of gotong royong as part of national development based on local wisdom.

Programs such as the Village Fund, Cash for Work Program, and the Village Community Empowerment Program (PPMD) are concrete manifestations of the implementation of gotong royong values in the context of modern development. Through these programs, communities are actively involved in the planning, implementation, and monitoring of development, fostering a sense of belonging and shared responsibility for village development outcomes. Thus gotong royong is not only a moral and cultural value but also an effective strategy in realizing sustainable development rooted in the values of Pancasila.

Strategies for Strengthening the Value of Gotong royong

To maintain the existence of the value of gotong royong amidst the dynamics of modernization, systematic, sustainable, and adaptive strengthening efforts are needed. First, Pancasila-based character education needs to be optimized in both formal and non-formal educational institutions. Schools must integrate the values of gotong royong into the curriculum, extracurricular activities, and daily life practices within the school environment. This character education will instill an awareness from an early age that cooperation and solidarity are part of the nation's identity.

Second community involvement in village development is a key factor in maintaining the spirit of gotong royong. Local governments and village officials need to encourage active citizen participation in every development process, from planning to evaluation. This way, the community feels a vital part of the changes occurring in their environment. Third the positive use of digital technology can be an effective means of strengthening the value of gotong royong in the modern era. Social media and digital platforms can be used as a platform for social campaigns, fostering solidarity, and promoting community activities based on social concern. Fourth the role models of community leaders are also crucial. Traditional figures, religious leaders, and local leaders are expected to serve as role models in reviving the spirit of gotong royong through concrete actions and inclusive leadership. This exemplary behavior has a significant impact on the collective consciousness of society especially the younger generation, to maintain

the noble values of the nation's culture. Through synergy between education, public policy, technology, and role models, the value of gotong royong can continue to develop as an adaptive and relevant social force in facing the challenges of the globalization era.

CONCLUSION

Gotong royong is an integral part of Indonesian national identity deeply rooted in social life since the time of our ancestors. This value is not merely a tradition passed down through generations but also a reflection of the nation's value system and outlook on life which places togetherness, caring, and solidarity as the primary foundations for building a harmonious social life. More broadly, gotong royong is a concrete manifestation of the values of Pancasila in everyday life particularly the third principle, concerning the Unity of Indonesia, and the fifth, concerning Social Justice for All Indonesian People. Through the spirit of gotong royong, Indonesians demonstrate that progress and prosperity cannot be achieved individually, but through collaboration and a sense of shared responsibility.

However with the changing times and technological advancements, the value of gotong royong faces significant challenges. The phenomenon of individualism, the decline in face-to-face social interaction, and the increasing busyness of modern lifestyles have caused some people to forget the importance of collective cooperation. Nevertheless, the value of gotong royong remains relevant and can be adapted to various forms of modern life such as digital collaboration, technology-based community work, and social solidarity across regions and professions. This adaptation demonstrates that gotong royong is not a static concept but rather a dynamic value capable of adapting to changing times without losing its fundamental meaning.

To maintain the sustainability and strengthen the value of gotong royong amidst globalization synergy is required between various parties including the government, educational institutions, community leaders, and the younger

generation. The government needs to continue promoting participatory policies based on local wisdom so that communities feel empowered to play an active role in development. Educational institutions have a moral responsibility to instill the value of gotong royong through character education, social activities, and contextual learning that emphasizes the importance of empathy and cooperation. Meanwhile the community as the primary actors in social life must maintain the tradition of togetherness through collective activities, village deliberations, and social actions that strengthen relationships between residents.

By re-actualizing the spirit of gotong royong in various aspects of life, the Indonesian nation can strengthen unity, foster social justice, and realize a harmonious, civilized, and just life in accordance with the noble ideals of Pancasila. Gotong royong is not just a cultural heritage, but also a valuable social asset for building a resilient, inclusive, and common-interest nation. By preserving this value, Indonesia can continue to grow as a civilized and dignified nation, embracing togetherness and solidarity as key strengths in facing the challenges of the times and achieving shared prosperity.

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