

The Values Existence of President Soekarno's Idea about Ekasila in the Social Life of Indonesian Society

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Abstract. The specific purpose of this research is to explain the existence of Ekasila values initiated by President Soekarno before the establishment of Pancasila as the state ideology of Indonesia. Ekasila is an idea that is inspired by the maritime life of the Indonesian people who is then used as a picture of the real personality of the Indonesian people. This type of research used in this research is descriptive qualitative, while the approach uses a qualitative approach with descriptive methods. The First result show that the acceptance of the Pancasila ideology as the sole ideology of the Indonesian nation does not diminish the values of Ekasila that exist in the life of Indonesian society. Second, the existence of elder community leaders in the community encourages people to continue to practice the values of Ekasila in social life. Third, the existence of Ekasila values is contained in the local wisdom of the life of the Indonesian people, especially in customary activities and beliefs.

Keywords: Ekasila, Soekarno's ideas, social life

1 Introduction

Ekasila has been known by Indonesian people since the period of the formulation of Pancasila as the Indonesian ideology. The event of the formulation of Pancasila as the Indonesian ideology was spearheaded by a team of the Independent Business Supervisory and Investigator Agency (BPUPK) or Dokuritsu Zyunbi Tcioosakai which was held at the first session on May 29 to June 1, 1945. BPUPK itself was formed by the Japanese government which founded on April 29, 1945, as a follow-up to the promise the Prime Minister of Japan first made on September 7, 1944, that Indonesia would definitely be granted independence. This independence is planned to be realized in two stages, starting with the formation of the BPUPK and followed by the formation of the Preparatory Committee for Indonesian Independence (PPKI) .[1]

On May 29, 1945, BPUPK held its first session. Dr. Radjiman Wediodiningrat, who served as chairman, asked all members to put forward their thoughts on the concept that would serve as the basis for the Indonesian state. The first session of the BPUPK lasted until June 1, 1945.

It was at the BPUPK session on June 1 that the word Ekasila was known to the Indonesian public for the first time. The emergence of the word Ekasila came from Soekarno's offer of the basic principles of the state. It was stated that the basic state proposal, which originally had five

principles, could be changed to three and if five or three principles were not approved, Soekarno would propose one basic state principle, namely Ekasila (mutual cooperation/gotong Royong).

The results of the BPUPK session finally decided that the basic principles of the state used by the Indonesian people were those of the five principles. The five principles were later called PANCASILA by Soekarno. By choosing these five principles as the basis of the state, automatically the three principles and one principle proposals are no longer valid.

Even though the Ekasila Principle was not chosen as the basic principle of the state, the value of Ekasila (Gotong Royong) deserves to be preserved by every Indonesian citizen, so that citizens still have the spirit of maintaining an attitude of mutual help and harmony and national unity well. Bung Karno (President of Indonesia) himself said that Ekasila was a culture worthy of being the basic principles of the State before the Five Basic Principles of the State (Pancasila) itself were formed[2].

In addition to the application of Pancasila as the basic principle of the state, the existence of Ekasila culture will actually help citizens to carry out the life of the nation and state. Ekasila can not only be used as a guide in social life but can also be used as a reflection of the character of every citizen. Getting used to behaving in accordance with Ekasila's values is one form of struggle to instill Ekasila's attitude as a citizen character. As Heraclitus explains that "character is formed through a process and is an urgent matter that will greatly affect the future of one's life". Character can also be interpreted as manners or morals so that the character of the nation is the same as the character of the nation or the morals of the nation. "The values and character of the nation are the accumulation of the values and local characters of each ethnic group in Indonesia"[2].

Thus it can be assumed that the character-building process is mostly carried out through various sectors, such as family, environment and the world of education and other sectors. The character building of the environmental sector is a major highlight in a culture because the environment has a lot of influence on the surrounding community.

Therefore, the environment and its social life need to continue to preserve the culture/value of Ekasila, which is actually the original character of the Indonesian people. Besides that, as the original culture of the Indonesian people, the Indonesian people also need to apply the value of Ekasila in their daily lives regardless of the era. The purpose of this research is to explain the existence of the Ekasila value which initiated by President Soekarno in the social life of Indonesian society. The importance of exploring the existence of Ekasila values is influenced by several factors, including knowing the existence of Ekasila values after the end of the era of President Soekarno's leadership and the existence of Ekasila values in the current Reform Era.

2 Methodology

The type of research used in this research is descriptive qualitative, while the approach uses a qualitative approach with descriptive methods. the formulation of the problem in this discussion is about how ecasila values exist in the social life of Indonesian society\

3 Finding and Discussion

Soekarno's Idea about Ekasila.

Soekarno was the first president of the Republic of Indonesia who served from 1945-1967. Soekarno was born in Blitar on June 6, 1901. When Soekarno was born, he was given the name Kusno Sosro Karno. His father, Raden Sukemi Sosrodiharjo, is Javanese and works as a teacher at the People's School in Singaraja, Bali. Her mother is Ida Ayu Nyoman Rai, a woman of Balinese aristocratic descent (from the Brahma caste) from Buleleng, Bali. Blue blood flowed in Soekarno's body. his father was the descendant of the Sultan of Kediri while his mother was the nephew of the last king of Singaraja.

Before being appointed as President of Indonesia, Soekarno played a lot in filling the independence of the Indonesian nation. Among them were participating in the formulation of the basis of the state organized by the Independent Business Supervisory and Investigator Agency (BPUPK) or Dokuritsu Zyunbi Tcioosakai at the first session from May 29 to June 1, 1945. It was through the BPUPK session that the word Ekasila was sparked in the formulation of the state foundation.

Ekasila what is known as mutual cooperation (Gotong Royong) is one of the natural souls or spirits that are strongly attached to Indonesian society. mutual cooperation (Gotong Royong) is also the culture of the Indonesian nation which is still preserved and is one of the strengths or strengths of the Indonesian nation compared to other nations.

In the historical records of the Indonesian nation, it is noted that Soekarno often initiated the idea of mutual cooperation (Gotong Royong) and the need for mutual cooperation (Gotong Royong) from various elements of life. Not only is it applied in the practice of life, but all groups, be it national, religious, civilian, or others, also carry out mutual cooperation (Gotong Royong). Sukarno considered mutual cooperation (Gotong Royong) as the most suitable principle in the life of the nation and state for the Indonesian people.[3].

Soekarno explained that gotong Royong is a concept that is dynamic in nature and more dynamic than kinship (static). Gotong Royong describes one effort, one action, and one job or in Javanese understanding, working together to complete Karyo and gawe. Gotong Royong places itself in a position between social, religious and racial differences. So that mutual cooperation (Gotong Royong) is considered as a unifier for the various differences that exist in the Indonesian nation.

Soekarno also said that Ekasila was the original culture of the Indonesian people. Ekasila or commonly known as the Gotong Royong culture, is a manifestation of the values of togetherness that have existed since the days of Indonesia's independence. As a maritime country, whose ocean area is wider than its land area, Indonesia has its own culture of mutual cooperation (Gotong Royong), which is called the maritime culture of the Indonesian nation. This culture cannot be separated from the values possessed by the Indonesian people. Due to being a maritime country, many citizens work as fishermen. The fishermen whose job is to find fish always work together and cooperate in their work to catch fish, so that because of (Gotong Royong) cooperation, many fish are caught[3].

Although Soekarno's Ekasila (mutual cooperation/Gotong Royong) idea was initiated before Indonesia's independence, in the reformation era and the modern era of the Indonesian nation at this time, the meaning of the term gotong Royong is not much different from what was conveyed by Soekarno. Lexically, the term mutual cooperation (Gotong Royong) is very unique to Indonesia. Gotong Royong is often defined as working together to achieve something desired. Gotong Royong means shoulder to shoulder. Gotong Royong means holding hands. Gotong

Royong is an "awareness" that all are children of the motherland who have the same rights and obligations, even though their implementation and translation in daily life can be different.[3]

Ekasila as Community Culture

Talking about culture is certainly not foreign to our ears, but many people know more about culture than culture. However, it should be noted that in the context of the study of Anthropology, culture is an abbreviation of the word culture, so there is no definition of a difference between the two. So culture with the root word culture comes from the Sanskrit language "buddhayah", which is the plural form of buddhi, which means "mind" or "reason". Meanwhile, Koentjaraningrat defines culture as "intellectual power" in the form of creativity, intention and taste, while culture is the result of creativity, intention and feeling. [3]

Another explanation about culture also has almost the same explanation, where it has been explained that culture is a complex which includes knowledge, beliefs, arts, morals, laws, customs and habits carried out by a group of community members.[3] So in broad terms it can be concluded that culture is about human creations which include knowledge, beliefs, arts, morals, laws and customs that exist in a group of people.

Based on the explanation of culture, it is natural that Ekasila, which is always practiced by the Indonesian people, becomes a culture in society. Ekasila referred to here is Gotong Royong, as Soekarno at the time when the basic formulation of the Indonesian state was conveyed in his speech if perhaps there were among the members present who did not like the proposed number five[3]. Soekarno will blackmail him until only three are left. The first two foundations are squeezed into one which is called socionationalism. The next two foundations, can be squeezed together and called socio-democratie. The democracy in question is not Western democracy. Then one fixed principle is divinity with respect for one another. These three precepts can be squeezed again into Ekasila, namely mutual cooperation (Gotong Royong).

Gotong Royong is the original spirit of the Indonesian people so it is only natural that mutual cooperation (Gotong Royong) is the main material in various lines of life of Indonesian society. Gotong Royong is a principle originating from Indonesian soil which has a noble meaning. The spirit of mutual cooperation (Gotong Royong) is a potential value that exists in Indonesia. The existence of historical similarities and also driven by the human nature of the Indonesian people, the spirit of mutual cooperation (Gotong Royong) exists and is present in every community life. Gotong Royong is a form of balance between individual needs or interests in relation to community needs that occur mutually[5].

Gotong Royong is not an attitude of lack of courage, lack of confidence, or an attitude of not being independent[5]. Gotong Royong does not always mean that people in the village donate when we are hit by a disaster. Gotong Royong means working shoulder to shoulder and holding hands. It is an "awareness" that all citizens are sons and daughters of the motherland, have the same rights and obligations, although the application, implementation, translation in everyday life can be different.

Judging from the philosophical analysis, it shows that gotong Royong is a philosophy of life that has long roots in Indonesian culture, and is then proposed to be the basis of the state. In the past, the Indonesian nation had not thought about a systematic philosophy for living together, but the philosophical values that developed from a long time ago were systematized by Soekarno, and then summarized as mutual cooperation (Gotong Royong).[5]

The Value of Ekasila in Social Life, Customs, and Its Role in Shaping Character

Ekasila (mutual cooperation/gotong Royong) is a characteristic of the Indonesian people and is often present in the life of Indonesian society. Apart from being present in the life of the Indonesian people, mutual cooperation (Gotong Royong) is also a characteristic of social institutions in Indonesia. One of the founding fathers of the Indonesian nation Soepomo explained that humans as a person are not separated from someone else or the outside world, human groups, even all groups of creatures, everything is mixed and related, everything affects and their lives are related -author. In an atmosphere of unity with the people and their leaders, between groups of people and one another, all groups are filled with a spirit of mutual cooperation (Gotong Royong), a spirit of kinship.[5]

It is realized that gotong Royong exists in social life and social institutions. Apart from social life, (Gotong Royong) cooperation is also present in the customs of Indonesian society. Referring to several references that discuss Ekasila, it has been stated that the practice of gotong Royong has existed since 400 AD. As Suwarno explains that this practice has existed since that year, King Mulawarman of the Kutai Kingdom ordered his people to work together in the form of a feast. So it can be concluded that Ekasila is one basis, namely "Gotong Royong".[5]

The tradition of kenduri is still preserved in the community to this day. Several regions in Indonesia still maintain the tradition of the feast, as has been done by the Kalibening bath tourism community, Magelang, Central Java. Although the environment has tourist attractions, the values of community cooperation are still well preserved. Several traditions of the Kalibening bath tourism community feast are carried out in community and religious activities, including;

1. The time of marriage.
2. During pregnancy, which is usually carried out in 4 months or seven months depending on the desire, but the number of months does not have to be 3 or three months as Imam Sutardjo (2008: 87-91) explains that pregnancy feasts can be carried out when the womb is one, two months old. , three, four, five, six, or even seven months. Javanese people usually call this feast performed by pregnant people as tingkeb or mitoni.
3. The birth of a baby
4. Circumcision of a man
5. Death of someone
6. Ruwat (care for) the village
7. Religious holidays
8. Kenduri impromptu such as thanksgiving recovering from illness, etc.

The location of the Ekasila value of the Kalibening tourism community during this festival is much illustrated by the existence of cooperation, mutual cooperation (Gotong Royong), and cooperation in preparing the various needs needed in the implementation of the feast. Apart from the festive tradition, the community's Ekasila culture is also contained in other traditions or activities such as Padusan and Kuda Lumping art.

The word Padusan itself comes from the Javanese language, namely adus or which means "to bathe". This Padusan activity is an activity to bathe yourself or clean yourself which is usually done just before the month of Ramadhan (the month of ruwah or the day before Romadhon) where the goal is to prepare yourself physically and mentally to welcome Romadhon. This Padusan activity is also intended to pray for our ancestors who have passed

away before us. Prayers are offered using Islamic religious prayers in addition to Javanese traditions.

While Kuda Lumping is a dance art that is played with the properties of an imitation horse, this imitation horse is a woven bamboo art that is shaped like a horse with hair and tail as well. The implementation of Kuda Lumping can be played by one or more people who are then played with traditional music accompaniment. Kuda Lumping or called Kuda Lumping, jaranan or jathilan is a traditional Javanese art in the form of a horse-riding dance played by a group of people accompanied by gamelan music.[5]

During the Lumping Kuda Lumping, there are many magical elements contained in the show where during the show the Lumping Horseplayers sometimes perform actions that are beyond human reason, such as eating broken glass, live animals, even trance and do not work with sharp incisions. This Kuda Lumping art is a performing art form that has a mystical side in a series of rituals and offerings. The function of these offerings is as a medium for summoning spirits and offerings to danyang[5]. Kuda Lumping art is also a routine art and is often carried out by the Kalibening bath tourism community. Usually alternates between Padusan and Kuda Lumping just before the month of Romadhon. Kuda Lumping or Kuda Lumping performed in the village clean ritual appears as a positive symbol of the village that will guard against distress.[5]

The value of Ekasila, which is expressed by the puppeteers of the Keduri, Padusan, and Kuda Lumping traditions by the Kalibening bath tourism community, is widely applied in preparation activities ahead of the event. Communities cooperate with each other and work together in preparing for activities both from religious or customary procedures. So that the researchers understand that in addition to being applied to the field of work (farmers), the values of Ekasila are also clearly applied in the traditional, cultural, and artistic activities of the Kalibening bath tourism community. The results of the observations obtained by the researcher are in accordance with the results of the interviews between the researchers and the Head of Kalibening Hamlet or even the Head of Kalijoso Hamlet.

The value of Ekasila (mutual cooperation/gotong Royong) that is carried out at work, and the implementation of cultural arts by the Kalibening bath tourism community on a regular basis is able to form the character of the community who is polite, persistent, disciplined, and also cares for one another. Several descriptions of the characters embedded in the implementation of the Ekasila culture will be explained in detail in the final research report.

The routine implementation of traditions carried out by the community or the environment around the Kalibening bath tour is able to shape the character of the surrounding community. This is natural because indeed the environment also has an influence on the personality or character of the community because in the environment there are norms, laws and customary rules as stated by Supriyono that character is the behavioral values that exist in humans where These values relate to God Almighty, the environment, nationalities and also among human beings, and are manifested in feelings, thoughts, behavior, words and actions based on religious norms, law, karma, culture and customs. prevailing in society.[5] Building character must be based on basic character values, which are then developed according to needs, conditions, and the environment. The term character includes the notion of moral connection, the concept of goodness and contains a positive component.[6]

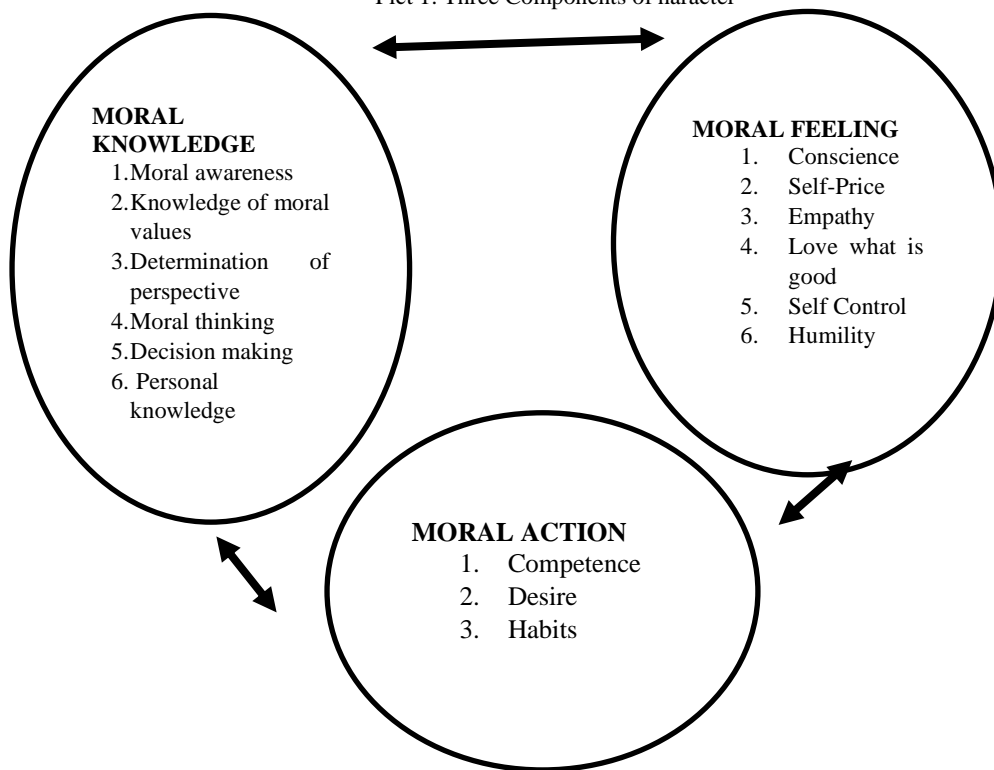
The character of mutual cooperation (Gotong Royong) needs to be preserved. Through mutual cooperation (Gotong Royong) in customary events or social activities, the Indonesian people at least can maintain and uphold local wisdom that exists in society. Conservation must live and thrive on Public. Conservation must be fought for by the wider community. This means

that conservation will certainly not be able to survive and develop in people's lives if the community does not support conservation efforts in their real life.

The character contains several values, that is, it consists of an operative value, a value in action. We process in our character, as a value becomes a good, an inner disposition that can be relied on to respond to situations in a morally good way. The character that feels like this has three interconnected parts, namely: moral knowledge, moral feelings, and moral behavior. Good character consists of knowing what is good, wanting what is good, and doing what is good.[6]

For the three components of character (moral knowledge, moral feelings, and moral action)

Pict 1. Three Components of haracter



4 Conclusion

Based on the results of the research and discussion described above, the authors conclude that President Soekarno's Ekasila idea in the social life of Indonesian society is still sustainable even though the Indonesian state decided to use Pancasila as the basis of the state and not Ekasila. Apart from being present in the social life of the community, Ekasila is also widely applied in social institutions, culture, or customs of Indonesian society. Such as the traditional Padusan, kenduri, and Lumping horse events held by the Kalibening bath tourism community in Magelang, Central Java.

Ekasila is an original principle originating from Indonesian soil. Indonesian people also have a spirit of mutual cooperation (Gotong Royong) for a long time, this is due to the encouragement of human nature and the historical equality of Indonesian society. The spirit of mutual cooperation (Gotong Royong) is routinely applied by the Indonesian people in various social lives in their environment. This is what then forms the character of society who is polite, persistent, disciplined, and also cares for one another. These characters need to be preserved by the Indonesian people. Then, through mutual cooperation (Gotong Royong) activities in customary events or social activities, the Indonesian people at least can maintain and uphold local wisdom that exists in society.

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