



Actualization of Pancasila Philosophy in the Context of Family Social Resilience in Jalawastu Traditional Village, Brebes Regency, Central Java, Indonesia

Mohammad Noviani Ardi¹, Heri Santoso², Muchamad Coirun Nizar¹, Tali Tulab¹

¹ Universitas Islam Sultan Agung, Semarang, Indonesia

² Universitas Gadjah Mada, Yogyakarta, Indonesia

Email: mn.ardi@unissula.ac.id

Abstract

The development of the modernization era significantly influences changes in social behavior among individuals. Families, as the smallest social structures within society, are not immune to these changes and must adapt by understanding the values associated with family social resilience. This article aims to analyze family social resilience within the Jalawastu traditional village, located in Brebes Regency, Central Java Province, through the lens of Pancasila philosophical values. The study employs a qualitative methodology utilizing a grounded theory model to examine family life in the Jalawastu traditional village. Primary data were collected through interviews with customary administrators, traditional leaders, and members of the local community. Additionally, several scholarly articles and other studies served as secondary data sources. In analyzing the value of Pancasila philosophy in relation to the collected data, this study draws upon Soekarno's writings and other pertinent literature. The findings indicate that the social resilience of families in the Jalawastu traditional village is commendable. Each family member prioritizes familial values by respecting one another, maintaining communication, and fulfilling the respective functions and responsibilities of each member. Furthermore, they consistently uphold spiritual values within the family to mitigate conflict. In addition, they foster a sense of brotherhood among other families, which contributes to the robust social resilience of their own family unit. This framework demonstrates that families in the Jalawastu traditional village profoundly embody the cultural and religious values of the Pancasila philosophy. Consequently, this condition may serve as an ideal model for family social resilience in contemporary society.

Keywords: Indonesian Culture, Jalawastu, Pancasila, Philosophy, Social Family Resilience

Abstrak

Perkembangan era modernisasi memiliki pengaruh signifikan terhadap perubahan perilaku sosial masyarakat. Keluarga, sebagai bagian dari struktur sosial terkecil dalam masyarakat, tidak dapat menghindari perubahan ini dan harus mampu beradaptasi dengan memahami nilai-nilai ketahanan sosial keluarga. Artikel ini bertujuan untuk menganalisis ketahanan sosial keluarga di kampung adat Jalawastu, Kabupaten Brebes, Provinsi Jawa Tengah, dengan pendekatan nilai-nilai falsafah Pancasila. Studi ini menggunakan metode kualitatif dengan model grounded theory untuk mengamati kehidupan keluarga di kampung adat Jalawastu. Sumber data primer diperoleh melalui wawancara dengan pengurus pemangku adat, tokoh adat, dan masyarakat setempat. Beberapa artikel dalam jurnal dan penelitian lain digunakan sebagai sumber data sekunder. Untuk menganalisis nilai Falsafah Pancasila terhadap data yang terkumpul, studi ini merujuk kepada buku karya Soekarno dan literatur relevan lainnya. Hasil penelitian ini menunjukkan bahwa ketahanan sosial keluarga di kampung adat Jalawastu sangat baik. Setiap anggota keluarga mengedepankan sikap kekeluargaan dengan saling menghargai, menjaga komunikasi, serta melaksanakan fungsi dan tanggung jawab masing-masing anggota keluarga. Mereka selalu menjaga nilai-nilai Ketuhanan dalam berkeluarga untuk menghindari konflik. Selain itu, mereka juga mempertahankan nilai-nilai persaudaraan antar keluarga lainnya, sehingga ketahanan sosial keluarga terbangun dengan kuat. Sistem ini menunjukkan bahwa keluarga di kampung adat Jalawastu sangat mencerminkan nilai-nilai falsafah Pancasila secara budaya dan nilai agama. Kondisi ini dapat menjadi model ketahanan sosial keluarga yang ideal di tengah masyarakat modern.

Kata Kunci: *Filsafat, Jalawastu, Ketahanan Sosial Keluarg, Pancasila*

Introduction

The family plays a significant role within the framework of social life, characterized by the emotional closeness among its members. This emotional bond facilitates the family's crucial function in the development and growth of individuals, encompassing character education, moral education, religious value education, and social education. The roles and functions of family members contribute to the establishment of a sustainable social system, fostering community institutions grounded in values such as love, mutual respect, appreciation, trust, fairness, and effective communication. By internalizing these fundamental values, families can cultivate an environment of peace, comfort, and prosperity. Consequently, family resilience can be attained, representing a primary objective in the formation of familial structures.¹

Family resilience is a topic of significant discourse among researchers, academics, and practitioners. In Indonesia, family resilience strategies exhibit

¹ Mursyid Djawas et al., "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (July 18, 2022), p. 299–324.

considerable diversity; nevertheless, the values of togetherness and effective communication emerge as critical components, particularly within indigenous communities. Numerous studies have documented the efforts of indigenous peoples to enhance their family resilience. Characterized the family resilience of the Nagari Lima Kaum community in West Sumatra as the capacity of a family to maintain independence and foster individual potential, contributing to overall community resilience, with a particular emphasis on the role of agricultural zakat. This research underscores the potential of traditional practices, such as zakat, to fortify family and community bonds, thereby enhancing social and economic stability within the community.² Identified family resilience within indigenous communities in Southeast Asia, including Indonesia, as being influenced by robust cultural ties and the intergenerational transmission of indigenous knowledge. Family relationships are central to their worldview, which highlights connections to ancestors and future descendants. This intergenerational connection cultivates a sense of belonging and support, which subsequently enhances psychological well-being and resilience. Additionally, community-level factors, such as social cohesion, play a significant role in fortifying family resilience within these indigenous tribes.³

In addition to indigenous communities, family resilience in Indonesia is influenced by numerous supporting factors. Ardi's study identified a highly significant correlation between the reinforcement of religiosity, education, and social support in enhancing family resilience along the northern coast of the Java Sea, particularly among female-headed households.⁴ Furthermore, Meitasari emphasized that low-income families in Indonesia exhibit resilience in the face of economic and social challenges. Factors such as family spirituality, adaptability, connectedness, and community support empower these families to navigate adversity. These households leverage social networks to secure economic resources and maintain robust relationships with extended family members, who play a critical role in providing essential support.⁵ Kimba concluded that, in order to sustain family economic resilience in the contemporary era, women in Indonesia cultivate and strengthen social capital networks within small industrial enterprises. Key strategies include fostering a collective spirit, enhancing information exchange, maintaining social cohesion, ensuring accessibility to raw materials, and improving the

² Elimartati Elimartati, Rizal Fahlefi, and Liza Erniyanti, "Strengthening Family Resilience through the Tradition of Agricultural Zakat Payment in Nagari Lima Kaum in Tanah Datar District of West Sumatera," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021), p. 496.

³ Ryan Y Chua et al., "The Cultural, Family, and Community Factors for Resilience in Southeast Asian Indigenous Communities: A Systematic Review," *Journal of Community Psychology* 47, no. 7 (2019), p. 1750–71.

⁴ Mohammad Noviani Ardi et al., "Determinants of Family Resilience in Female-Headed Families on the North Coast of Java," *Jurnal Ilmiah Al-Syir'ah* 20, no. 2 (December 20, 2022), p. 237.

⁵ Indah Meitasari, Fentiny Nugroho, and Triyanti Anugrahini, "Fostering Low-Income Family Resilience: Findings from Walsh Family Resilience Framework in Tapos Depok, Indonesia," *International Journal of Social Science Research and Review* 6, no. 6 (June 8, 2023), p. 204–217.

circulation of product marketing.⁶ Berbeda lagi dengan tradisi di dalam pondok pesantren di Indonesia. Tradisi perjodohan antara guru di pondok lebih mengedepankan asas kepatuhan kepada pimpinan pondok (kyai). Setiap guru di Pondok yang ingin menikah menyerahkan persetujuan kepada kyai untuk mempertimbangkan konsep kafaah dalam pernikahan. Konsep kafaah ini menjadi salah satu kunci juga lama ketahanan keluarga menurut tradisi Pondok pesantren.⁷

The term "resilience" encompasses not only an individual's capacity to overcome various challenges,⁸ but also the efforts to create and sustain a meaningful existence while contributing positively to those in their environment. Numerous models of family resilience have been established to address the challenges encountered within the family context, one of which is the Family Adjustment and Adaptation Response (FAAR) model. This model highlights three key resilience systems: individual, family, and community.⁹ The FAAR model is further integrated with theories of stress commonly experienced by families.¹⁰ The evolution of resilience studies has progressed to nearly the fourth stage.¹¹ Additionally, Froma Walsh has formulated a standardized model of family resilience within the framework of the international family strength model, which encompasses nine criteria, including: the demonstration of family social resilience through appreciation and affection among members, effective positive communication, commitment to the family unit, comfort in shared time together, mental well-being rooted in spirituality, and the ability of family members to cope effectively with stress and challenges.¹²

Indonesia, a nation characterized by its rich cultural and traditional heritage, possesses a profound legacy imbued with values. The nation's founding fathers incorporated cultural principles from various regions of Indonesia to establish the framework of national life, known as Pancasila.¹³ Pancasila is frequently referred to in scholarly literature as the guiding philosophy of life for the Indonesian populace.

⁶ Rahel Widiawati Kimbal, "Family Economic Resilience Strategy Through Strengthening Women's Social Capital Network," *Journal of International Conference Proceedings* 4, no. 2 (November 15, 2021).

⁷ Zulham Wahyudani and Muhazir Muhazir, "Marriage Requirements for Cadres of Pondok Pesantren Gontor: Exploring the Concept of Kafaah," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 7, no. 1 (May 3, 2024), p. 102.

⁸ Yantri Maputra et al., "Building Family's Social Resilience through Batobo Culture: A Community Environment Proposal," *IOP Conference Series: Earth and Environmental Science* 469, no. 1 (April 1, 2020), p. 012062.

⁹ Ann S. Masten, "Resilience in Developing Systems: Progress and Promise as the Fourth Wave Rises," *Development and Psychopathology* 19, no. 3 (June 20, 2007), p. 921–930.

¹⁰ Joān M Patterson, "Integrating Family Resilience and Family Stress Theory" 64, no. 2 (2002), p. 349–360.

¹¹ Masten, "Resilience in Developing Systems: Progress and Promise as the Fourth Wave Rises."

¹² Walsh Froma, "Family Resilience Strengths Forged through Adversity," *Normal Family Processes*, no. October, 2012, p. 399–427.

¹³ Ir. Soekarno, "Ilmu Dan Amal Geest-Will-Daad," in *Filsafat Pancasila Menurut Bung Karno*, ed. Floriberta Aning, Pertama (Yogyakarta: Penerbit Media Pressindo, 1951), p. 46-48.

Drawing upon the values inherent in Pancasila, which are rooted in Indonesia's diverse cultural landscape, this study aims to analyze the actualization of Pancasila's values within the community of Jalawastu Traditional Village, located in Brebes Regency, Central Java Province. Furthermore, this research will examine family social resilience through the lenses of the FAAR model and Froma Walsh's theoretical framework, while reflecting on the values that continue to be upheld in familial social interactions in accordance with the principles of Pancasila.

Jalawastu is a traditional village in Central Java that consistently upholds its cultural heritage. Among the customs that have been transmitted through generations is the Ngasa tradition, a ritual that embodies complex religious values. This tradition has been practiced for centuries and exhibits significant influences from animism, dynamism, Sunda Wiwitan, Hinduism, Buddhism, and Islam.¹⁴ The ritual encompasses profound principles associated with harmony, togetherness, gotong royong (mutual assistance), and cooperation among community members.¹⁵ The ongoing practice of these values contributes to enhancing family social resilience within the Jalawastu indigenous community. A deeper understanding of family social resilience is crucial for adapting to social changes while preserving traditional values.¹⁶ One notable outcome of this resilience is the reduction of disputes or conflicts in familial matters, which can otherwise lead to division and even divorce.¹⁷

This study employs a qualitative methodology grounded in theory generation to develop theoretical frameworks based on empirical data derived from research participants.¹⁸ This approach aims to investigate the experiences of the Jalawastu Traditional Village community regarding their efforts to sustain familial structures. The primary data for this research consist of the social behaviors exhibited by the residents of Kampung Adat Jalawastu within the context of family dynamics. Data were collected through in-depth interviews with customary leaders, traditional authorities, and community members of Kampung Adat Jalawastu. The field data were subsequently analyzed through the lens of Pancasila philosophy, particularly

¹⁴ Sulyana Dadan dan Elis Puspitasari Zulfah Khumaeroh, "Aktualisasi Nilai Religius Dalam Upacara Ngasa Di Kampung Budaya Jalawastu Kabupaten Brebes," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 7, no. 2 (2020), p. 408–420.

¹⁵ Muhammad Sidiq, Budiaman, and Nandi Kurniawan, "Tradisi Ngasa Dalam Meningkatkan Kerukunan Masyarakat (Studi Masyarakat Adat Jalawastu Brebes, Jawa Tengah)," *Edukasi IPS* 7, no. 1 (2023), p. 20–26.

¹⁶ Iqbal Kamalludin, "Restoration of Pancasila Values Against Criminal Law Reform Strategy in Indonesia Political Perspective of Islamic Law", *Syariah: Jurnal Hukum dan Pemikiran* 22, no. 1 (2022), p. 31–47.

¹⁷ Muhamad Dzakkii and Mohammad Noviani Ardi, "Praktik Pembagian Harta Waris Di Kampung Adat Pedukuhan Jalawastu Kabupaten Brebes," *ADHKI: Journal of Islamic Family Law*, Vol. 2, no. 1 (2020), p 39–46.

¹⁸ Yasmin H K Ali et al., "Applications of Qualitative Grounded Theory Methodology to Investigate Hearing Loss: Protocol for a Qualitative Systematic Review," August 13, 2019; Daria Mueller et al., "A Mutual Process of Healing Self and Healing the Community: A Qualitative Study of Coping with and Healing from Stress, Adversity, and Trauma among Diverse Residents of a Midwestern City," *Journal of Community Psychology* 49, no. 5 (July 26, 2021), p. 1169–1194.

emphasizing the values of divinity as a facet of spirituality, humanity, community unity, and mutual cooperation. These values were informed by the works of Soekarno and other scholarly articles, which served as secondary sources for this research. It is anticipated that this study will contribute to the advancement of a model for social resilience within families, grounded in Pancasila values that remain integral to the indigenous populations of Indonesia.

The Concept of Social Resilience within the Family Context

The term "resilience," when etymologically traced, originates from the Latin word "resilire," which can be interpreted as "to jump back" or "to rebound." Initially, this term found its primary application within the realm of mechanical science to denote a specific limit regarding the rate at which a material can revert to its original shape after deformation.¹⁹ Over time, the concept of resilience has been theoretically extended to a diverse array of disciplines, including psychology, ecology, geography, and economics. The application of this term across various fields inevitably leads to variations in its interpretation and utilization, tailored to the specific requirements of each discipline. Consequently, discrepancies in the definitions of resilience frequently arise.

The term "social resilience" was first introduced in the early 1990s, with the concept of social and economic resilience being articulated by Adger in his article "Social and Ecological Resilience."²⁰ Various interpretations of social resilience fundamentally aim to elucidate coping capacities, adaptive capacities, and transformative capacities.²¹ It can be inferred that for communities to endure diverse social and economic challenges, they must possess the ability to adapt and transform in response to varying circumstances. Consequently, the terms "social resilience" and "economic resilience" are frequently employed within the context of disaster situations. This framework encompasses a community's ability to cope with multiple forms of natural disasters, adapt to changing environmental conditions, and ultimately transform towards improved living conditions.

The family, as the fundamental unit of society, necessitates a comprehensive understanding of social and economic resilience.²² In the context of globalization, families are significantly impacted by a myriad of changes. Consequently, an in-depth comprehension of social and economic resilience can mitigate the risks of challenges emerging within the family unit due to external factors. Families are

¹⁹ Samantha Copeland et al., "Measuring Social Resilience: Trade-Offs, Challenges and Opportunities for Indicator Models in Transforming Societies," *International Journal of Disaster Risk Reduction* 51, no. April (December 2020), p. 101799.

²⁰ Markus Keck and Patrick Sakdapolrak, "What Is Social Resilience? Lessons Learned and Ways Forward," *Erdkunde* 67, no. 1 (March 31, 2013), p. 5–19.

²¹ Copeland et al., "Measuring Social Resilience: Trade-Offs, Challenges and Opportunities for Indicator Models in Transforming Societies."

²² Muhammad Iqbal, "Urgensi Civic Education dalam Membangun Budaya Demokrasi Menuju Masyarakat Madani Indonesia: Sebuah Pendekatan Fiqh Siyarah", *Juris: Jurnal Ilmiah Syariah* 14, no. 1 (2015), p. 1-11.

expected to remain adaptive and transformative when confronted with various challenges, thereby facilitating the avoidance or effective management of conflicts and disputes. For instance, numerous families faced considerable adversity during the COVID-19 pandemic crisis.²³ Therefore, the framework of family resilience must encompass the capacity of each family member to fulfill their roles in adapting to evolving circumstances and transforming to ensure survival.²⁴

In the context of familial relationships, the transformation of individuals and family members is essential for fostering effective growth and development in the face of adversity. By comprehending the process of resilience, families can navigate challenges and emerge more robust in future encounters with difficulties. Furthermore, each family member is likely to experience personal development, acquiring new potentials and abilities throughout this process. Numerous studies have indicated that when family members successfully withstand adversity or crisis situations, they tend to emerge stronger and more capable.²⁵

Walsh proposes nine essential concepts for identifying family resilience and mitigating vulnerability in challenging circumstances. By applying these concepts, families can be empowered to navigate difficulties and enhance their capacity to cope with adversity. The nine key concepts are categorized into three overarching domains: belief systems, organizational patterns, and communication and problem-solving. Additional details are presented in Table 1.²⁶

Table 1. Standardized Concept of Family Resilience According to Walsh

Belief System	Make Meaning of Adversity	Logical thinking about resilience
		Understanding and normalizing stress
		Building a sense of coherence by comprehensively understanding difficult situations and assessing them as challenges
		Building future expectations
	Positive Outlook	Hoping with optimism and confidence
		Developing courage, assertiveness, and a focus on potential growth

²³ Ratih Eka Pertiwi and Nandy Agustin Syakarofath, “Family Strength Model in an Effort to Increase Family Resilience in Crisis Situations,” *Journal of Community Services* 1, no. 2 (2020), p. 91–98.

²⁴ Froma, “Family Resilience Strengths Forged through Adversity.”

²⁵ José Tomás Ibarra et al., “Mountain Social-Ecological Resilience Requires Transdisciplinarity with Indigenous and Local Worldviews,” *Trends in Ecology & Evolution* 38, no. 11 (November 2023), p. 1005–1009.

²⁶ Froma, “Family Resilience Strengths Forged through Adversity.”

		Accepting the unattainable by tolerating uncertainty
	Transcendence and Spirituality	Living with values and purpose
		Faith, doing good deeds towards people and nature
		Imagining possibilities or dreaming of life through creative acts in society
		Learning to change and grow from stress
Organizational Pattern	Flexibility	Accepting change and adapting to new conditions
		Stability in facing disturbances
		Authoritative leadership, nurturing, guiding, and protecting
		Cooperation in caregiving
		Mutual respect in partnerships and equivalence
	Connectedness	Mutual support in partnerships, building collaboration, and commitment
		Valuing personal needs and differences
		Identifying and resolving differences
	Social and Economy Resources	Empowering siblings or relatives, community, and networks
		Building good financial security
Building systematic support		
Communication and Problem Solving	Clear and Commitment Massage	Clarifying uncertainties and building trust
	Open Emotional Expression	Expressing dislikes, showing empathy, and tolerating differences
		Engaging in pleasant interactions with humor
	Collaborative Problem Solving	Thinking creatively
		Resolving conflicts, negotiating, and being fair
		Focusing on life goals
		Building preparedness, planning, and prevention

From the conceptual standards of family resilience that have been elucidated, it can be concluded that fostering optimal family resilience necessitates the concurrent development of individual resilience. When individual capacities are enhanced, each family member is better positioned to collaborate in cultivating a robust familial unit. This collaboration contributes to the emergence of social resilience within the family context. When family resilience is effectively realized, each family member is likely to possess a clearer vision or life goal.²⁷ This shared understanding is crucial for overcoming external disturbances. In instances where a family encounters economic difficulties, it is imperative that they do not rely solely on the head of the family. Rather, all family members must actively contribute by providing support, fostering mutual understanding, cooperating, assisting one another, collaborating, offering reminders, and cultivating trust. Consequently, social resilience within the family will be fortified.

The Values of Pancasila as the Philosophical Foundation of Indonesian Society

Many individuals perceive Pancasila merely as jargon.²⁸ In reality, Pancasila emerged as the foundational spirit of the Indonesian nation, embodying significant philosophical values. This perception may stem from a lack of awareness or understanding of the comprehensive values inherent in Pancasila. Various scholarly sources²⁹ elucidate that Pancasila represents the manifestation of the cultural values of the Indonesian populace, which have been articulated and formulated by the nation's founding fathers. This culture is intrinsically linked to Indonesia's geographical context, situated in a strategically significant tropical region, which has fostered an agricultural culture, a sense of religiosity,³⁰ familial bonds based on equality, the maintenance of communal order, and a commitment to deliberative processes.³¹

In the address delivered by Ir. Soekarno, commonly referred to as Bung Karno, Pancasila is articulated as a *Weltanschauung* and serves as a fundamental *Philosophische Grundslag*. Pancasila encompasses profound contemplations and philosophical tenets, encapsulating the spirit and lofty aspirations that served as the

²⁷ Muflikhatul Khoiroh, "The flexibility of Islamic law in the Ganjur tradition in Lamongan, Indonesia", *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 23, no. 2 (2023), p. 139-159.

²⁸ M. A. Muqsith et al., "Revolutionizing Pancasila as the Ideology of Indonesians," *RUDN Journal of Sociology* 22, no. 4 (December 30, 2022), p. 860-71.

²⁹ Laboratorium Pancasila IKPM Malang, *Pengertian Pancasila Atas Dasar UUD 1945 Dan Ketetapan-Ketetapan MPR*, 2nd ed. (Malang: Lembaga Penerbitan IKIP Malang, 1975); Laboratorium Pantjasila IKIP Malang, *Pokok-Pokok Pembahasan Pantjasila: Dasar Filsafat Negara Republik Indonesia*, 2nd ed. (Malang: Lembaga Penerbitan IKIP Malang, 1969); Cindy Adams, *Bung Karno Penjambung Lidah Rakjat Indonesia* (Jakarta: Gunung Agung, n.d.).

³⁰ Anthin Lathifah, Abu - Hapsin, Ahmad Rofiq, M. Arief Hidayatullah, "The Construction of Religious Freedom in Indonesian Legislation: A Perspective of Maqāsid Ḥifz Al-Dīn", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 1 (2022), p. 176-197.

³¹ IKIP Malang, *Pokok-Pokok Pembahasan Pantjasila: Dasar Filsafat Negara Republik Indonesia*.

foundation for the establishment of an independent Indonesia.³² Ir. Soekarno presented this in his speech entitled "*Belief in One God*" during President Soekarno's Course on Pancasila on June 16, 1958:

“...in my exploration of various safes, I have consistently encountered five prominent themes that resonate with increasing significance upon each subsequent examination. These themes are: Deity, Nationality, Peri-Humanity, People's Sovereignty, and Social Justice. I propose that if I utilize these themes as a static foundation and a dynamic guiding principle, it is my hope that all Indonesians may find common acceptance in them. Furthermore, I believe that through this static framework and dynamic guiding principle, a sense of unity among all Indonesians can be achieved.³³

Historically, the process undertaken by state leaders in the formulation of Pancasila was characterized by a lengthy journey, albeit without altering the fundamental essence inherent in Pancasila.³⁴ This process commenced with the establishment of the Indonesian Independence Preparation Efforts Investigation Board (BPUPKI) on March 1, 1945, also referred to as Dokuritsu Zyumbi Tyoosakai. The primary objective of this body was to investigate the preparatory measures necessary for the future independence of the Indonesian state. Consequently, BPUPKI initiated discussions regarding the foundational principles of the nation and the drafting of the Constitution. Notably, four distinct formulations were presented: by Mr. Muh. Yamin on May 29, 1945; by Bung Karno on June 1, 1945; the Jakarta Charter on June 22, 1945; and the formulation included in the Preamble of the 1945 Constitution on August 18, 1945.³⁵ The formulation of the precepts in Pancasila, as it is recognized today, is derived from the Preamble of the 1945 Constitution, which was ratified by the Preparatory Committee for Indonesian Independence (PPKI) as the philosophical foundation of the state.³⁶

The concept of God Almighty, as the primary focus, pertains to God as the creator, sustainer, regulator, and determiner of all His creatures, encompassing both humanity and the universe along with its contents. Soekarno analyzed the historical progression of Indonesian society, spanning from pre-Hinduism through Hinduism and Islam to the imperial era, noting that these societies consistently existed within a framework of reverence for entities regarded as possessing transcendent power.

³² Ir. Soekarno, *Bung Karno Dan Pancasila Menuju Revolusi Nasional*, ed. Pamoe Rahardjo and Islah Gusman, I (Yogyakarta: Galang Press, 2002); Wendra Yunaldi, “The Dynamic Interpretation of Pancasila in Indonesian State Administration History: Finding Its Authentic Interpretation,” *Jurnal Hukum Novelty* 11, no. 1 (February 28, 2020), p. 39,

³³ Soekarno, *Bung Karno Dan Pancasila Menuju Revolusi Nasional*, p. 92.

³⁴ Muqsih et al., “Revolutionizing Pancasila as the Ideology of Indonesians.”

³⁵ IKIP Malang, *Pokok-Pokok Pembahasan Pantjasila: Dasar Filsafat Negara Republik Indonesia*.

³⁶ Hamdan Zoelva, “Relasi Islam, Negara, dan Pancasila dalam Perspektif Tata Hukum Indonesia”, *De jure: Jurnal Hukum dan Syar'iah* 4, no. 2 (2012), p. 99-112.

They placed their hopes in these beliefs.³⁷ He underscored that the societal understanding of God during this period was markedly distinct from contemporary interpretations. In the pre-Hindu era, individuals adhered to animism and dynamism, while the Hindu era saw the recognition of the Trimurti (Brahma, Vishnu, and Shiva). With the advent of Islam, the populace embraced monotheism through the belief in Allah. Furthermore, following the arrival of imperialism, Christianity, which introduced the concept of the Trinity, also influenced perceptions of divinity.³⁸ From this analysis, it can be concluded that Indonesian society exhibits a servile disposition towards a transcendent entity—namely, God. Additionally, the concept of the Almighty in various Muslim, Christian, and Hindu scriptures similarly emphasizes the oneness of God.

It can be inferred that one consequence of establishing the belief in one God as the first precept is its capacity to invigorate or infuse meaning into the subsequent precepts. For instance, values associated with ethics, conscience, humanity, truth, and justice are manifestations of the divine nature. Consequently, the first precept of Pancasila may function indirectly as a source and guide for the remaining precepts. Notonagoro contends that the formulation of the precepts in Pancasila is executed and organized as an integral framework, reflecting a series of interrelated unity among the various precepts.³⁹

If the values of the Godhead are integrated into the human dimension, it follows that individuals will experience happiness, peace, unity, tranquility, harmony, tolerance, mutual respect, justice, and prosperity.⁴⁰ This state of being emerges because humans, as beings of a higher order endowed with the capacity for reason and faith in God, will project positive physical and psychological conditions toward one another.⁴¹ This concept was articulated by Soekarno as he sought to elucidate the principle of Godhead within Indonesian society during his time. Moreover, Dimiyati's research⁴² established a correlation between Pancasila as a moral-spiritual framework for fostering welfare through national legal, economic, political, and cultural policies. Consequently, the trajectory of Indonesia's development is inextricably linked to its transcendent foundation, namely the Almighty Godhead. Furthermore, the relationship between the theological Godhead and Pancasila as an ideology is critical in addressing challenges posed by entities

³⁷ Soekarno, *Bung Karno Dan Pancasila Menuju Revolusi Nasional*.

³⁸ Moh. Dahlan, Zakiyuddin Baidlawy, Sugiono, "Gus Dur's Ijtihād Paradigm of Contemporary Fiqh in Indonesia", *Al-Ahkam* 29, no. 2 (2019), p. 167-188.

³⁹ Notonagoro, *Beberapa Hal Mengenai Falsafah Pantjasila* (Jakarta: Patjuran Tujuh, 1967) p. 28.

⁴⁰ JM Muslimin, "Islamic Law in the Pancasila State", *Ahkam: Jurnal Ilmu Syariah* 12, no. 1 (2012), p. 15-26.

⁴¹ Bagio Kadaryanto, "Konsep Rechtsstaat Dalam Negara Hukum Indonesia (Kajian Terhadap Pendapat M.T Azhari)", *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, vol 12, no 2 (2012), p. 1-24.

⁴² Khudzaifah Dimiyati et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis," *Heliyon* 7, no. 8 (August 2021), p. e07865.

that aim to undermine the cultural values of Indonesian society with alternative ideologies⁴³ Pancasila, as the foundational state ideology, is poised to endure and flourish amidst the evolving landscape and its accompanying challenges.

Values of Divinity and Humanity in the Customary Family Structure of the Jalawastu Indigenous Village Community

The Jalawastu traditional village is a notable example of a cultural site that has been officially recognized by both provincial and local governments. It is situated in the Ciseureh village, within the Ketanggungan sub-district of Brebes Regency.⁴⁴ The village's geographical setting at the foot of Mount Sagara (also known as Mount Kumbang) plays a significant role in motivating the indigenous inhabitants to preserve the esteemed cultural values of their ancestors, which include various beliefs and myths. Numerous studies indicate that the Jalawastu traditional village maintains a connection to *Sunda Wiwitan*, a traditional Sundanese belief system, as evidenced by the prevalent use of the Sundanese language among the community and the ongoing practice of *Sunda Wiwitan* traditions.⁴⁵ This cultural practice has a widespread presence in various regions, particularly in West Java. The assertion made by the secretary of the customary leader further corroborates this connection, as he noted that Jalawastu is located in the southwestern part of Brebes Regency, Central Java Province, adjacent to West Java Province. Consequently, it is highly probable that the acculturation of Javanese, Sundanese, Hindu, and Islamic cultures within Jalawastu has transpired over several centuries.⁴⁶

The acculturation of Javanese, Sundanese, and Hindu cultures is exemplified in the beliefs of the Jalawastu people, particularly through the *Dayeuh Lemah Kaputihan* myth. This myth originates from the narrative of a character named Ragawijaya, who received the blessing of Batara Windu Buana to enhance his magical abilities through ascetic rituals performed on Mount Sagara. As Ragawijaya honed his magical skills, Batara Windu Buana bestowed upon him an heirloom comprising three jars, which were delivered by *Guriang Pantus*. Following the receipt of this heirloom, Batara Windu Buana instructed Ragawijaya to remain at that location. Additionally, Ragawijaya was directed to descend from Mount Sagara, regarded as the abode of the gods. Ultimately, Ragawijaya complied with this

⁴³ Stevri P.N.I. Lumintang, "A Just and Civilised Humanity: An Integrative Model between Reformed Theology and the Ideology of Pancasila," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (December 17, 2021), p. 1–7; Luh Nila Winarni, "Eksistensi Pancasila Dalam Menghadapi Ancaman Kebhinekaan," *Jurnal IUS Kajian Hukum Dan Keadilan* 8, no. 1 (April 17, 2020), p. 89.

⁴⁴ Bupati Brebes, "Keputusan Bupati Brebes No. 430/201 Tahun 2019 Tentang Pengakuan Terhadap Masyarakat Hukum Adat Kampung Budaya Jalawastu Kabupaten Brebes" (2019).

⁴⁵ Enkin Asrawijaya, "Harmonization Between Customs and Islam in the Jalawastu Community," *Journal of Indonesian Islam* 16, no. 2 (2022), p. 378–98.

⁴⁶ Asrawijaya, "Harmonization Between Customs and Islam in the Jalawastu Community", p. 380.

directive and established his residence at *Pasarean Gedong Petilasan*, situated within the Jalawastu hamlet.⁴⁷

Historically, Mount Sagara and *Pasarean Gedong Petilasan* have been regarded as sacred and holy sites, leading to the establishment of numerous taboos (*pamali*) whose violation is believed to result in calamity (*bala*). Among these prohibitions is the restriction against utilizing roof tiles, cement, and bricks in the construction of buildings. In the realm of animal husbandry, there exists a ban on the husbandry of buffaloes, geese, and gimbas goats. Similarly, in the agricultural domain, the cultivation of onions and beans is expressly forbidden⁴⁸ Additionally, individuals are expected to uphold standards of moral conduct and speech, with a prohibition against various transgressions, including but not limited to killing, theft, gambling, adultery, the hunting of wild animals, unauthorized deforestation, greed, dishonesty, robbery, and engaging in quarrels.⁴⁹ These values have been imparted by the Jalawastu indigenous community across generations and continue to be upheld to this day.

The origin of the name "Jalawastu" can be traced back to Sangkan Urip Cakra Buana, a relative of Syarif Hidayatullah, who played a significant role in the dissemination of Islam in Java during the 15th century.⁵⁰ It is believed that Syarif Hidayatullah, accompanied by several of his relatives, paused at *Pasarean Gedong Petilasan* to impart Islamic teachings.⁵¹ On one occasion, Sangkan Urip expressed a desire to fish in the Pemali River; the net he utilized was placed upon a rock, which subsequently led to the emergence of the name "Jalawatu," a term that later evolved into "Jalawastu".⁵² Consequently, the hamlet adjacent to *Pasarean Gedong Petilasan* is referred to as Dusun Jalawastu. This period witnessed a significant acculturation of Sundanese, Javanese, Hindu, and Islamic cultures.

These customary and cultural values are still clearly observable today through various activities conducted by the Jalawastu indigenous people, including *ngasa*, *tong-tong breng*, *ngaguyang kuwu*, *ciprat suci*, *perang centong*, the *gunungan procession*, *selamatan*, *tutulak*, and *cako*.⁵³ The *ngasa* tradition is an annual event that involves all Jalawastu residents taking a break from their daily activities to participate in the practice of almsgiving to Batara Hindu Buana, Sang Hyang

⁴⁷ Kokolot, "Interview with Jalawastu Traditional Leaders" (2024).

⁴⁸ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village" (2014).

⁴⁹ Enkin Asrawijaya, "Harmonization Between Customs and Islam in the Jalawastu Community" p. 385.

⁵⁰ DSTM, "Interview with Traditional Figures of Jalawastu Traditional Village" (2024); Enkin Asrawijaya, "Harmonization Between Customs and Islam in the Jalawastu Community" p. 387.

⁵¹ Asep Sunanang and Asma Luthfi, "Mitos Dayeuh Lemah Kaputihan Pada Masyarakat Dusun Jalawastu Kabupaten Brebes (Tinjauan Strukturalisme Levi-Strauss)," *Solidarity: Journal of Education, Society and Culture* 4, no. 1 (2015), p. 1–14.

⁵² WDD, "Interview with the Customary Leader of Jalawastu Traditional Village."

⁵³ Hendra Pramudya, Theresia Martina Marwanti, and Yana Sundayani, "Ketahanan Sosial Komunitas Adat Jalawastu Terhadap Perubahan Sosial Di Desa Ciseureuh Kabupaten Brebes," *Jurnal Ilmiah Perlindungan Dan Pemberdayaan Sosial (Lindayasos)* 3, no. 02 (January 3, 2022), p. 139–61.

Tunggal, God Almighty.⁵⁴ The *ngasa* tradition is typically observed during *mangsa ke sangga*, particularly on Monday Wage and Tuesday Kliwon, with the intention of collectively praying to avert disasters and to anticipate a bountiful harvest. Additionally, other traditions are performed in the context of specific activities, such as *tong-tong breng*, a ceremony conducted when an individual goes missing within the Jalawastu area. All of these traditional activities are overseen by caretakers in conjunction with *kokolot* or community leaders, who are elders possessing extensive knowledge of local customs and culture. There are nearly nine *kokolot* in Jalawastu, each responsible for various domains, including medicine, religion, marriage, death, customary ritual traditions, trade affairs, and agricultural matters.⁵⁵

The traditions established in Jalawastu, rooted in customary and cultural values that continue to be upheld by the indigenous community today, exemplify a profound respect for ancestral teachings. These teachings emphasize the significance of the relationship between humans and the Creator. Consequently, disputes within the Jalawastu community are exceedingly rare, fostering an environment of peace and tranquility. Although the majority of community members possess only an educational background equivalent to elementary school, they receive character education primarily from their familial context.⁵⁶ While the predominant religion among the Jalawastu people is Islam, their human values are derived from religious principles, with a substantial influence stemming from familial and environmental factors. The community's commitment to mutual assistance, collaboration, respect, non-violence, and environmental stewardship demonstrates their adherence to high ideals of unity and humanity. Notably, in their religious practices, they do not align themselves with a specific Islamic mazhab. They believe that fanaticism toward a particular mazhab can precipitate conflict or discord.⁵⁷

As Muslims, they perform prayers, which are understood as a form of communication between humans and the creator. The performance of this prayer takes place without a state of mind that is mixed with worldly interests. This attitude is part of the tradition of their ancestor, Ragawijaya, who was known for the practice of meditating and communicating with Barata Wisnu Buana, which is interpreted as God or Deity. The tradition of *tirakat* or asceticism is also one of the practices carried out by Jalawastu caretakers to this day, which includes abstaining from eating the meat of four-legged animals, fasting, abstaining from sexual intercourse with one's wife for a certain period, eating with three fingers, living simply, and abandoning worldly desires.⁵⁸

⁵⁴ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village."

⁵⁵ Kokolot, "Interview with Jalawastu Marriage Council" (2024).

⁵⁶ Siti Halawatus Sa'diyah, "Pendidikan Akhlak Dalam Budaya Lokal 'Ngasa' Pada Masyarakat Kampung Budaya Jalawastu Desa Cisureuh Brebes" (UIN Sunan Kalijaga Yogyakarta, 2019).

⁵⁷ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village."

⁵⁸ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village."

Evidence of human values that underlie divine principles can be observed in the symbolism of the houses within the Jalawastu indigenous community. The Jalawastu hamlet comprises no more than forty wooden houses, each featuring a triangular roof. Notably, all houses are oriented in a single direction—north—eliminating any back-to-back arrangements. According to the secretary of the customary leader, this configuration has been maintained since time immemorial to ensure that no individual perceives themselves as materially wealthier than their neighbors.⁵⁹ The triangular roof serves as a symbol of the interrelationship between God, nature, and humanity, emphasizing the importance of mutual support in achieving a shared objective: a fulfilling life both in this world and the hereafter. Furthermore, the utilization of wooden materials signifies a harmonious relationship between humans and their natural environment, suggesting that love for one's surroundings fosters divine affection. Additionally, during ceremonial occasions, traditional clothing is predominantly white, representing purity and cleanliness, which is in alignment with the name Jalawastu, meaning "entering the land of purity." The headbands worn during these ceremonies also feature a white color and are shaped in a bond and triangle design. The ties symbolize unity, while the triangular form further represents the connection between God, nature, and humanity. The color white not only signifies purity and cleanliness but also reflects wisdom and harmony in social structures. Consequently, when residents engage in the restoration or construction of houses, the community of Jalawastu collaborates collectively.⁶⁰

Although the administrators of the Jalawastu traditional village remain committed to the preservation of their ancestral culture, the influence of globalization is undeniably encroaching upon the region. Since 2017, the introduction of electricity has facilitated the adoption of modern technologies, with some households beginning to utilize televisions and mobile phones.⁶¹ Nevertheless, the customary leaders and the community endeavor to guide their children in the judicious use of technology to ensure that local traditional values persist and that external cultural influences do not dominate. Furthermore, following the completion of primary education, a significant number of residents opt to migrate to urban areas in pursuit of more stable economic opportunities compared to those available through farming, gardening, or livestock rearing in the village. However, upon their return from urban environments, these individuals continue to acknowledge and respect the local culture of Jalawastu. Consequently, social resilience within the Jalawastu traditional village remains relatively strong, and the values of local customs and culture continue to be effectively preserved.⁶²

⁵⁹ WDD; DSTM, "Interview with Traditional Figures of Jalawastu Traditional Village."

⁶⁰ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village."

⁶¹ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village."

⁶² pramudya, Marwanti, And Sundayani, "Ketahanan Sosial Komunitas Adat Jalawastu Terhadap Perubahan Sosial Di Desa Cisureuh Kabupaten Brebes", p. 131.

Practicing the Pancasila Philosophy in Enhancing the Social Resilience of Families in Jalawastu Traditional Village

The Jalawastu community, while adhering to the customary systems inherited from their ancestors, maintains a belief in the existence of God as the Creator who has fashioned both nature and humanity to serve as regulators and maintainers. The conceptualization of God among the Jalawastu indigenous village community distinctly differs from that of other communities in Indonesia. They recognize God as the One True God; however, they concurrently uphold the values of local traditional beliefs associated with ancestral spirits, such as *Batara Wisnu Buana* and *Sang Hyang Tunggal*. Additionally, the community continues to sanctify certain locations deemed sacred for traditional ceremonies, including water from springs and specific trees in the *Pasarean Gedong Patيسان* area. Access to these areas is restricted and is only permitted for the caretaker of the Jalawastu village. Their understanding of divinity represents a form of acculturation between Hindu and Islamic beliefs, although they do not refer to it as *kejawen* (folk religion). The community strives to preserve the teachings of the divine values exemplified by the figures who have historically visited *Pasarean Gedong Patيسان*, namely *Ragawijaya*, a Hindu, and *Syarif Hidayatullah* along with his relatives, who propagated Islam. Furthermore, they symbolize the values of the Almighty God through traditional houses and headbands (*udeng*), which are characterized by a sharp triangular shape pointing upwards. This symbolic representation conveys the idea that humans should continually support one another in pursuit of a common goal: to return to the Almighty God.⁶³

What is distinctive about the Jalawastu indigenous village community is its emphasis on establishing a robust foundation of human values to realize the concept of divinity. It is essential that divine values are underpinned by strong human values. These principles are derived from ancestral teachings rooted in the taboos associated with the sacred sites of *Mount Sagara* and *Pasarean Gedong Patيسان*. The community exhibits behaviors such as honesty, refraining from theft, avoiding sinful actions, abstaining from violence, eschewing gambling, preserving the natural environment, fostering non-hostility, promoting tolerance, mutual respect, cooperation, and assistance. Such characteristics have been deeply internalized by the Jalawastu traditional village community to the present day. This perspective diverges somewhat from certain theoretical interpretations of the Pancasila precepts, particularly in the hierarchical framework proposed by *Notonagoro*, who posits that the precept of divinity serves as the foundational basis for the other precepts, thereby forming a cohesive unity.⁶⁴

This characteristic value represents a fundamental component in fostering the social resilience of local residents as they navigate various internal challenges

⁶³ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village."

⁶⁴ *Syarif Hidayatullah*, "Notonagoro dan Religiusitas Pancasila," *Jurnal Filsafat* 39, no. April (2006), p. 38; *Rizal Mustansyir*, "Notonagoro Sebagai Homo Significans Atas Ideologi Pancasila," *Jurnal Filsafat* 39, no. April (2006), p. 13.

(handling capacity) through a consensus-building process involving both management and the community. This underscores the significance of values such as togetherness and kinship, which are deeply esteemed. The absence of disputes among indigenous communities serves as evidence of this cohesion. Furthermore, the advisory council, *kokolot*, caretakers, and chief customary stakeholders play a crucial role in offering wise and judicious perspectives on the diverse issues that arise.⁶⁵

The foundation established within the Jalawastu community is now deeply integrated into the lives of its individual members and their families. Prior to marriage, a tradition led by the wedding *kokolot* involves calculating the *weton* (Javanese calendar) of the prospective couple. Should the *weton* compatibility prove unfavorable, the *kokolot* may recommend against proceeding with the marriage. The Jalawastu community holds the belief that *weton* incompatibility can result in frequent conflicts between spouses and may also create obstacles in the family's economic endeavors. Conversely, if a compatible *weton* is identified, it is believed that efforts in livestock raising will be fruitful and agricultural yields will be plentiful. This *weton* calculation serves as a preventive measure aimed at mitigating potential familial conflicts, thereby promoting a harmonious and prosperous family life, both economically and psychologically. Similarly, careful consideration is given to the selection of the day and date for the marriage ceremony. Furthermore, the *kokolot* provides guidance to the prospective couple regarding family life, emphasizing the importance of patience in the pursuit of fortune and the necessity of accepting circumstances with equanimity.⁶⁶

Due to the relatively low educational attainment within the Jalawastu community, the majority of individuals in the region complete only primary education. On average, women marry at the age of 13, while men marry at 15.⁶⁷ These marriages can be classified as early marriages, with traditional leaders and *kokolot* often serving as witnesses in marriage dispensation applications at the Religious Court office. The primary factor contributing to these early marriages is the cessation of children's education.⁶⁸ Concurrently, children are engaged in agricultural activities, such as gardening, farming, and livestock raising, alongside their parents. In this context, rather than continuing their education, individuals tend to prioritize marriage upon finding a suitable partner.⁶⁹

⁶⁵ YNY, "Interview with the People of Jalawastu Indigenous Village" (2024); CRD, "Interview with Interview with the People of Jalawastu Indigenous Village" (2014).

⁶⁶ WDD, "Interview with the Customary Leader of Jalawastu Traditional Village"; DSTM, "Interview with Traditional Figures of Jalawastu Traditional Village."

⁶⁷ Farida Ulvi Naimah, Mauhibur Rokhman, Ali Usman Hali, Muhammad Anas Maarif, Akhmad Sirojuddin, "Internalization of Local Traditions in Child Marriage from the Perspective of Maqasid Al-Usrah", *El-Mashlahah* 14, no. 2 (2024), p. 237-258.

⁶⁸ Iwan, Fatimah, Usman Betawi, Muhammad Iqbal Hanafi Nasution, "Reconceptualizing the Marriage Age Limit in Indonesia: Efforts to Strengthen Family Resilience in North Sumatra", *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024), p. 161-178.

⁶⁹ Kokolot, "Interview with Jalawastu Marriage Council."

However, following the marriage of their children, parents continue to support them until they establish an independent household. It is recognized that, at a young age, children are still in a psychologically, economically, and mentally unstable phase of development. The transition to independent living is formalized through traditional ceremonies only after the couple has successfully established a household. Pertaining to pregnancy programs, even when married at the ages of 13 to 15, parents and elders advocate for the initiation of pregnancy planning at the age of 17. This recommendation is made with careful consideration of the mental health and physiological readiness of women's reproductive systems. The underlying rationale for this stage is to enable parents to monitor their children's psychological and mental development, as well as their preparedness to create a stable family unit. Typically, after marriage, the couple resides in the home of the female's parents, allowing the mother to impart essential cooking skills and the knowledge necessary for serving her husband.⁷⁰

In the event of a disagreement between the parents, each will provide guidance to their children without passing judgment or assigning blame to either party. Both parents acknowledge that reconciling differing perspectives can be challenging; thus, their role as mediators is crucial in supporting their children. Analyzing the stages from the determination of *weton* to the assistance rendered by the parents of this married couple offers a logical explanation for the low incidence of divorce within the Jalawastu traditional village.⁷¹ The Jalawastu community is characterized by a strong commitment to the values of unity and brotherhood, actively seeking to minimize conflicts that may arise between families.

Traditional leaders provide guidance during various cultural activities to preserve traditions, strengthen interpersonal connections, and foster unity within both families and the broader community of Jalawastu Traditional Village. Disregarding these norms can lead to significant disruptions in social harmony, including issues such as divorce, which may create tensions between families, engender hostility, foster resentment, and result in other adverse effects. Furthermore, customary leaders underscore the importance of mutual assistance, particularly in times of hardship faced by families or neighbors. For instance, community members are expected to contribute when an individual constructs a home, thereby mitigating tendencies toward individualism within the Jalawastu community. This practice aligns with Notonagoro's assertion that humans are inherently social beings who require the presence of others to coexist harmoniously and attain a fulfilling and joyful life.⁷²

The preceding explanation elucidates how the Jalawastu traditional village community actualizes the values inherent in the Pancasila philosophy through local

⁷⁰ YNY, "Interview with the People of Jalawastu Indigenous Village."

⁷¹ Kokolot, "Interview with Jalawastu Marriage Council."

⁷² Yoseph Umarhadi, Lasiyo, and Heri Santoso, "The Conception of Human Nature According to Notonagoro dan Drijarkara and Their Implication for the Development of the Philosophy of Pancasila," *Reserach, Society and Development* 9, no. 11 (2020), p. 7.

traditional values, including divinity, humanity, unity, deliberation, and justice. These values are transmitted through ancestral teachings that are passed down across generations. Indeed, these customary values serve as a robust asset for the social resilience of families, as they impart spiritual principles concerning the divine and encourage logical contemplation regarding the creation of His beings. Despite facing challenges related to low educational attainment and limited economic resources, community members maintain an optimistic outlook and confidence in their familial development, aspiring for an improved quality of life through their creativity. In the context of social change prompted by globalization, this community embraces such changes while remaining committed to their local traditional values. Parents emphasize the significance of personal needs within husband-wife relationships, focusing on shared commonalities and the mutual enhancement of each other's shortcomings. Furthermore, parents continue to support their married children, ensuring their preparedness to navigate domestic life effectively.

Furthermore, effective communication is fundamental to enhancing the value of social resilience within the family unit. The strategies employed by parents in the education of their married children typically emphasize a 'learn by doing' methodology. This learning process is facilitated through practical experiences, including cooking, gardening, farming, and animal husbandry, all of which are conducted with parental guidance. Consequently, various challenges can be addressed through the established family system. This research aims to contribute to the formulation of a model of social resilience within families in contemporary society, which frequently encounters disputes and conflicts, often culminating in divorce.

Conclusion

The traditional values upheld by the Jalawastu indigenous village community are intricately connected to the philosophical principles enshrined in Pancasila. In their pursuit of fostering familial social resilience, community members strive to impart the values of divinity and humanity to their children. This community posits that these two values serve as the foundational elements for cultivating principles of justice, unity, and consensus, thereby enabling the attainment of family welfare. Despite the myriad challenges posed by globalization, they steadfastly adhere to and preserve the traditional values of Jalawastu. Although familial issues may arise due to contemporary life demands, community members exhibit patience and maintain a positive outlook regarding ongoing developments. For them, the transmission of traditional values constitutes the primary foundation for establishing social and familial order, resulting in a notable absence of conflict among families, residents, or instances of divorce. Among the values that contribute to their familial social resilience are honesty, effective communication, the maintenance of spiritual values, respect for authority within the household, non-violence towards family members, mutual respect, and the avoidance of immoral behaviors. The findings of this study indicate that the inhabitants of the Jalawastu traditional village possess coping capacity, adaptive capacity, and transformational capacity. The model of family

social resilience observed in the Jalawastu traditional village is particularly significant in light of the high divorce rates in Indonesia. Consequently, further investigation into models of family social resilience grounded in local wisdom values warrants attention in future research.

References

Journal and Books

- Adams, Cindy. *Bung Karno Penjambang Lidah Rakjat Indonesia*. Djakarta: Gunung Agung, n.d.
- Ali, Yasmin H K, Nicola Wright, David Charnock, Helen Henshaw, Melanie A Ferguson, and Derek J Hoare. "Applications of Qualitative Grounded Theory Methodology to Investigate Hearing Loss: Protocol for a Qualitative Systematic Review," August 13, 2019. <https://doi.org/10.1101/19004259>.
- Ardi, Mohammad Noviani, Tali Tulab, Dina Yustisi Yurista, and Aliyatus Sariroh. "Determinants of Family Resilience in Female-Headed Families on the North Coast of Java." *Jurnal Ilmiah Al-Syir'ah* 20, no. 2 (December 20, 2022). <https://doi.org/10.30984/jis.v20i2.1860>.
- Asrawijaya, Enkin. "Harmonization Between Customs and Islam in the Jalawastu Community." *Journal of Indonesian Islam* 16, no. 2 (2022). <https://doi.org/10.15642/JIIS.2022.16.2.378-398>.
- Brebes, Bupati. Keputusan Bupati Brebes No. 430/201 Tahun 2019 Tentang Pengakuan terhadap Masyarakat Hukum Adat Kampung Budaya Jalawastu Kabupaten Brebes (2019).
- Chua, Ryan Y, Amudha Kadirvelu, Shajahan Yasin, Fahad R Choudhry, and Miriam S Park. "The Cultural, Family and Community Factors for Resilience in Southeast Asian Indigenous Communities: A Systematic Review." *Journal of Community Psychology* 47, no. 7 (2019): 1750–71. <https://doi.org/10.1002/jcop.22224>.
- Copeland, Samantha, Tina Comes, Sylvia Bach, Michael Nagenborg, Yannic Schulte, and Neelke Doorn. "Measuring Social Resilience: Trade-Offs, Challenges and Opportunities for Indicator Models in Transforming Societies." *International Journal of Disaster Risk Reduction* 51, no. April (December 2020): 101799. <https://doi.org/10.1016/j.ijdrr.2020.101799>.
- Dahlan, Moh., Zakiyuddin Baidlawy, Sugiono, "Gus Dur's Ijtihād Paradigm of Contemporary Fiqh in Indonesia", *Al-Ahkam* 29, no. 2 (2019). <https://doi.org/10.21580/ahkam.2019.29.2.4193>.
- Dimiyati, Khudzaifah, Haedar Nashir, Elviandri Elviandri, Absori Absori, Kelik Wardiono, and Arief Budiono. "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis." *Heliyon* 7, no. 8 (August 2021): e07865. <https://doi.org/10.1016/j.heliyon.2021.e07865>.
- Djawas, Mursyid, Hedhri Nadhiran, Sri Astuti A. Samad, Zahrul Mubarrak, and Muhammad Abrar Azizi. "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera." *AL-IHKAM*:

- Jurnal Hukum & Pranata Sosial* 17, no. 1 (July 18, 2022). <https://doi.org/10.19105/al-lhkam.v17i1.6150>.
- Dzakkii, Muhamad, and Mohammad Noviani Ardi. "Praktik Pembagian Harta Waris Di Kampung Adat Pedukuhan Jalawastu Kabupaten Brebes." *ADHKI: Journal of Islamic Family Law* 2, no. 1 (2020). <https://doi.org/10.37876/adhki.v2i1.28>.
- Elimartati, Elimartati, Rizal Fahlefi, and Liza Erniyanti. "Strengthening Family Resilience through the Tradition of Agricultural Zakat Payment in Nagari Lima Kaum in Tanah Datar District of West Sumatera." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021): 496. <https://doi.org/10.22373/sjhc.v5i1.9147>.
- Froma, Walsh. "Family Resilience Strengths Forged through Adversity." *Normal Family Processes*, no. October 2012 (2012).
- Hidayatullah, Syarif. "Notonagoro Dan Religiusitas Pancasila." *Jurnal Filsafat* 39, no. April (2006).
- Ibarra, José Tomás, Julián Caviedes, Carla Marchant, Sarah-Lan Mathez-Stiefel, Silvia Navarro-Manquilef, and Fausto O. Sarmiento. "Mountain Social-Ecological Resilience Requires Transdisciplinarity with Indigenous and Local Worldviews." *Trends in Ecology & Evolution* 38, no. 11 (November 2023): 1005–9. <https://doi.org/10.1016/j.tree.2023.07.004>.
- Iqbal, Muhammad. "Urgensi Civic Education dalam Membangun Budaya Demokrasi Menuju Masyarakat Madani Indonesia: Sebuah Pendekatan Fiqh Siyasah". *Juris: Jurnal Ilmiah Syariah* 14, no. 1 (2015). <http://dx.doi.org/10.31958/juris.v14i1.292>.
- Iwan, Fatimah, Usman Betawi, Muhammad Iqbal Hanafi Nasution. "Reconceptualizing the Marriage Age Limit in Indonesia: Efforts to Strengthen Family Resilience in North Sumatra". *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024). <https://doi.org/10.24090/mnh.v18i1.11090>.
- IKIP Malang, Laboratorium Pantjasila. *Pokok-Pokok Pembahasan Pantjasila: Dasar Filsafat Negera Republik Indonesia*. 2nd ed. Malang: Lembaga Penerbitan IKIP Malang, 1969.
- IKPM Malang, Laboratorium Pancasila. *Pengertian Pancasila Atas Dasar UUD 1945 Dan Ketetapan-Ketetapan MPR*. 2nd ed. Malang: Lembaga Penerbitan IKIP Malang, 1975.
- Kadaryanto, Bagio. "Konsep Rechtsstaat Dalam Negara Hukum Indonesia (Kajian Terhadap Pendapat M.T Azhari)". *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 12, 2 (2012). <https://doi.org/10.30631/alrisalah.v12i02.447>.
- Kamalludin, Iqbal. "Restoration of Pancasila Values Against Criminal Law Reform Strategy in Indonesia Political Perspective of Islamic Law". *Syariah: Jurnal Hukum dan Pemikiran* 22, no. 1 (2022): 31-47. <https://doi.org/10.18592/sjhp.v22i1.4637>.
- Keck, Markus, and Patrick Sakdapolrak. "What Is Social Resilience? Lessons Learned and Ways Forward." *Erdkunde* 67, no. 1 (March 31, 2013).

- <https://doi.org/10.3112/erdkunde.2013.01.02>.
- Khoiroh, Muflikhatul. "The flexibility of Islamic law in the Ganjur tradition in Lamongan, Indonesia". *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 23, no. 2 (2023). <https://doi.org/10.18326/ijtihad.v23i2.139-159>.
- Kimbal, Rahel Widiawati. "Family Economic Resilience Strategy Through Strengthening Women's Social Capital Network." *Journal of International Conference Proceedings* 4, no. 2 (November 15, 2021). <https://doi.org/10.32535/jicp.v4i2.1231>.
- Lathifah, Anthin., Abu - Hapsin, Ahmad Rofiq, M. Arief Hidayatullah, "The Construction of Religious Freedom in Indonesian Legislation: A Perspective of Maqāṣid Hifz Al-Dīn", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 1 (2022). Doi.10.22373/sjkh.v6i1.12628.
- Lumintang, Stevri P.N.I. "A Just and Civilised Humanity: An Integrative Model between Reformed Theology and the Ideology of Pancasila." *HTS Theologiese Studies / Theological Studies* 77, no. 4 (December 17, 2021). <https://doi.org/10.4102/hts.v77i4.7041>.
- Maputra, Yantri, Syafrimen Syafril, Ismail Suardi Wekke, Sabiruddin Juli, Nila Anggreiny, Septi Mayang Sarry, and Engkizar. "Building Family's Social Resilience through Batobo Culture: A Community Environment Proposal." *IOP Conference Series: Earth and Environmental Science* 469, no. 1 (April 1, 2020). <https://doi.org/10.1088/1755-1315/469/1/012062>.
- Masten, Ann S. "Resilience in Developing Systems: Progress and Promise as the Fourth Wave Rises." *Development and Psychopathology* 19, no. 3 (June 20, 2007). <https://doi.org/10.1017/S0954579407000442>.
- Meitasari, Indah, Fentiny Nugroho, and Triyanti Anugrahini. "Fostering Low-Income Family Resilience: Findings from Walsh Family Resilience Framework in Tapos Depok, Indonesia." *International Journal of Social Science Research and Review* 6, no. 6 (June 8, 2023). <https://doi.org/10.47814/ijssrr.v6i6.1154>.
- Mueller, Daria, Edwin Bacalso, Anna Ortega-Williams, David J. Pate, and James Topitzes. "A Mutual Process of Healing Self and Healing the Community: A Qualitative Study of Coping with and Healing from Stress, Adversity, and Trauma among Diverse Residents of a Midwestern City." *Journal of Community Psychology* 49, no. 5 (July 26, 2021). <https://doi.org/10.1002/jcop.22530>.
- Muslimin, JM. "Islamic Law in the Pancasila State". *Ahkam: Jurnal Ilmu Syariah* 12, no. 1 (2012). 10.15408/ajis.v12i1.976.
- Muqsith, M. A., V. L. Muzykant, R. G. Tayibnaxis, and R. R. Pratomo. "Revolutionizing Pancasila as the Ideology of Indonesians." *RUDN Journal of Sociology* 22, no. 4 (December 30, 2022). <https://doi.org/10.22363/2313-2272-2022-22-4-860-871>.
- Mustansyir, Rizal. "Notonagoro Sebagai Homo Significans Atas Ideologi Pancasila." *Jurnal Filsafat* 39, no. April (2006).

- Naimah, Farida Ulvi., Mauhibur Rokhman, Ali Usman Hali, Muhammad Anas Maarif, Akhmad Sirojuddin. "Internalization of Local Traditions in Child Marriage from the Perspective of Maqasid Al-Usrah". *El-Mashlahah* 14, no. 2 (2024). 10.23971/el-mashlahah.v14i2.7942.
- Notonagoro. *Beberapa Hal Mengenai Falsafah Pantjasila*. Jakarta: Patjuran Tujuh, 1967.
- Patterson, Joän M. "Integrating Family Resilience and Family Stress Theory" 64, no. 2 (2002).
- Pertiwi, Ratih Eka, and Nandy Agustin Sykarofath. "Family Strength Model in an Effort to Increase Family Resilience in Crisis Situations." *Journal of Community Services* 1, no. 2 (2020).
- Pramudya, Hendra, Theresia Martina Marwanti, and Yana Sundayani. "Ketahanan Sosial Komunitas Adat Jalawastu Terhadap Perubahan Sosial Di Desa Ciseureuh Kabupaten Brebes." *Jurnal Ilmiah Perlindungan Dan Pemberdayaan Sosial (Lindayasos)* 3, no. 02 (January 3, 2022). <https://doi.org/10.31595/lindayasos.v3i02.453>.
- Sa'diyah, Siti Halawatus. "Pendidikan Akhlak Dalam Budaya Lokal 'Ngasa' Pada Masyarakat Kampung Budaya Jalawastu Desa Ciseureuh Brebes." UIN Sunan Kalijaga Yogyakarta, 2019.
- Sidiq, Muhammad, Budiaman, and Nandi Kurniawan. "Tradisi Ngasa Dalam Meningkatkan Kerukunan Masyarakat (Studi Masyarakat Adat Jalawastu Brebes, Jawa Tengah)." *Edukasi IPS* 7, no. 1 (2023).
- Soekarno, Ir. *Bung Karno Dan Pancasila Menuju Revolusi Nasional*. Edited by Pamoe Rahardjo and Islah Gusmian. I. Yogyakarta: Galang Press, 2002.
- . "Ilmu Dan Amal Geest-Will-Daad." In *Filsafat Pancasila Menurut Bung Karno*, edited by Floriberta Aning, Pertama. Yogyakarta: Penerbit Media Pressindo, 1951.
- Sunanang, Asep, and Asma Luthfi. "Mitos Dayeuh Lemah Kaputihan Pada Masyarakat Dusun Jalawastu Kabupaten Brebes (Tinjauan Strukturalisme Levi-Strauss)." *Solidarity: Journal of Education, Society and Culture* 4, no. 1 (2015).
- Umarhadi, Yoseph, Lasiyo, and Heri Santoso. "The Conception of Human Nature According to Notonagoro Dan Drijarkara and Their Implication for the Development of the Philoshophy of Pancasila." *Reserach, Society and Development* 9, no. 11 (2020).
- Wahyudani, Zulham, and Muhazir Muhazir. "Marriage Requirements for Cadres of Pondok Pesantren Gontor: Exploring the Concept of Kafaah." *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 7, no. 1 (May 3, 2024): 102. <https://doi.org/10.30659/jua.v7i1.27460>.
- Winarni, Luh Nila. "Eksistensi Pancasila dalam Menghadapi Ancaman Kebhinekaan." *Jurnal IUS Kajian Hukum Dan Keadilan* 8, no. 1 (April 17, 2020): 89. <https://doi.org/10.29303/ius.v8i1.749>.
- Yunaldi, Wendra. "The Dynamic Interpretation of Pancasila in Indonesian State Administration History: Finding Its Authentic Interpretation." *Jurnal Hukum*

Novelty 11, no. 1 (February 28, 2020).
<https://doi.org/10.26555/novelty.v11i1.a15166>.

Zoelva, Hamdan. "Relasi Islam, Negara, dan Pancasila Dalam Perspektif Tata Hukum Indonesia". *De jure: Jurnal Hukum dan Syar'iah* 4, no. 2 (2012): 99-112. <https://doi.org/10.18860/j-fsh.v4i2.2980>.

Zulfah Khumaeroh, Sulyana Dadan dan Elis Puspitasari. "Aktualisasi Nilai Religius Dalam Upacara Ngasa Di Kampung Budaya Jalawastu Kabupaten Brebes." *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 7, no. 2 (2020).

Interview

CRD. "Interview with Interview with the People of Jalawastu Indigenous Village." 2014.

DSTM. "Interview with Traditional Figures of Jalawastu Traditional Village." 2024.

Kokolot. "Interview with Jalawastu Marriage Council." 2024.

WDD. "Interview with the Customary Leader of Jalawastu Traditional Village." 2014.

YNY. "Interview with the People of Jalawastu Indigenous Village." 2024.