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### RESEARCH ARTICLE

#### UNDERSTANDING PANCASILA IN PELA GANDONG CULTURE IN MALUKU

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#### Abstract

The thing that needs attention to be studied is the actualization of Pancasila values in the pela gandong culture in Maluku. This problem is examined using a normative juridical research method with a legislative, conceptual and historical approach to address this problem. Based on the study, it was found that the pela-gandong culture reflects the values of Pancasila both tolerance among religious people, the existence of mutual assistance to help without strings attached, the existence of unity and harmony, in addition to the mutual agreement / oath pledged which was pledged as a manifestation of democratic values and the value of social justice also seen in pela-gandong culture. It is necessary to preserve and enhance and socialize to the younger generation so that it will continue to sustain the pela-gandong culture and indirectly ground the values of the Pancasila in the life of the nation and state.

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#### Introduction:-

##### Background:

Since the beginning of its birth until the present situation, Pancasila has always experienced dynamics. The developments that have taken place with the Pancasila since they were born during the Old Order, the New Order, and even after the Reformation there are different interpretations which certainly will cause the dynamics of the national atmosphere and Indonesia administration.

The Pancasila discussed is inseparable from the Unity in Diversity which is the watchword and philosophy of Indonesia. The pluralism of Indonesia raises various things that can threaten Indonesia which certainly threatens Pancasila itself. Darmaputra argues that Indonesia's objective conditions have made social and national integration difficult (Eka Darmaputera; 1997: 13). Indonesia's plurality can be explained geographically, ethnically, racially, cultural composition, economic adaptation, social structure and existing political systems (Ibid: 41).

The fact that Indonesia is a pluralistic nation cannot be denied because of the diverse cultures and peoples of Indonesia. The context has a diversity of regional cultures and different regions. Communities and groups that live develop and develop into the strong character of the birth of Pancasila as a character and view of the nation's life with values attached to it from Sabang to Merauke.

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### Research Methods:-

The method used in this research is normative legal research. According to Peter Mahmud Marzuki explanation (2004: 156) formulating legal research as a process to find the rule of law, legal principles, and legal doctrines to answer the legal issues at hand. The approach to the problem in this research is to use the Statute Approach, Conceptual Approach, and Historical Approach.

### Discussion:-

#### Definition, Position and Function of Pancasila:

MPR - RI Decree No. XVIII / MPR / 1998, in article 1 regulates that Pancasila as referred to in the Preamble of the 1945 Constitution is the state foundation of the Unitary State of the Republic of Indonesia must be carried out consistently in the life of the state.

Pancasila is an ideology, the basis of the state, and the basic philosophy of the nation. Besides that, Pancasila is a genius inheritance from the philosophical process of the founders (Dwi Riyanti & Danang Prasetyo: 2019: 2). Wahyudi in Jihad Wada (2014: 143) states that Pancasila is a political conception which is a moral family (values). Pancasila as the basis of the state is able to become a perspective of the Indonesian people who have special characteristics in political relations. Pancasila must indeed be adapted to other political ways. This has benefits in political life as offered a solution that involves an authoritarian state. In addition, it is able to develop the concept of a pluralistic society as a hallmark of encouraging political policy.

Pancasila has 4 (four) main positions, namely as the basis of the state, state philosophy, state ideology, and legal ideals (Teguh Prasetyo and Arie Purnomosidi: 2014: 20-34). Pancasila as the Nation's Foundation is rooted in the cultural values of the Indonesian people and nation which are extracted from the nation's view of life which is the soul and personality of the Indonesian nation. Pancasila is the basis of the Indonesian state, then Pancasila functions as the basis of standing or shaping & upholding the Indonesian state, as a basis for regulating State administration activities, as a basis for citizen participation, as a basis for association between citizens and as a basis & source of national law (Ibid: 10-22).

MPR-RI Decree No.III / MPR / 2000, including regulating that the National Basic Legal Sources written in the Preamble of the 1945 Constitution, namely the Almighty God; fair and civilized humanity, the unity of Indonesia, democracy led by wisdom in consultation / representation, and by creating a social justice for all Indonesian people.

Pancasila as the basis of philosophy, Pancasila obtains sources of value in the context of the dynamic journey of the cultural history of the Indonesian people. society (2006: 97). Soekarno mentions the basis of the state as a phylospofiche grondslag as a fundament, philosophy, profound thought upon which the Indonesian state building will be erected. (Ibid: 22)

Pancasila as an ideology is a way of looking at the state. There are 3 aspects that are fulfilled by the Pancasila as the State Ideology, namely, first, the reality of life's reality in society. Second, namely the identity of idealized ideals in Pancasila can be realized in life every day. Third, Flexibility, namely Pancasila remains relevant and functional in the life of the nation & state.

Pancasila as a legal idea (rechtsidee). Pancasila is a principle of harmony which includes an atmosphere of kebathinan or legal ideals, so that it is a source of values, norms and rules, both moral and state law and masters the basic laws both written and unwritten.

#### Actualization of Pancasila:

Pancasila as the basic philosophy of the State of Indonesia integrates every framework of the State and all attitudes of the behavior of the Indonesian people in society, nation and state must be in accordance with the values of the Pancasila. Moral be implemented and actualized by every citizen.

Actualization of Pancasila can be divided into two types, namely the actualization of Pancasila is Subjective and the Actualization of Pancasila is Objective (Kaelan: 2013; 678). the actualization of the Pancasila Subjective, namely the implementation of every individual, every citizen, every individual, every resident, every ruler and every Indonesian. (Ibid: 678). Actualization of the Pancasila Objective in all aspects of the state and law in the executive,

legislative, judiciary and all fields of state and especially its realization in the form of statutory regulations of the Indonesian State (Ibid: 692).

Based on the actualization of Pancasila which is subjective if the values of Pancasila have been understood, impregnated and internalized by someone and take place continuously so that these values have been imprinted in someone's heart and heart, then that person already has the Pancasila personality. Actualization of Pancasila is subjective, including the implementation of Pancasila as the personality of the Indonesian nation, the nation's view of life is reflected in behavior in daily life.

The objective implementation of Pancasila is to realize and implement Pancasila values in all aspects of the administration of the State, especially in the translation of values as manifestations in its position as the basis of the State of the Republic of Indonesia which concretely is the source of all sources of Indonesian law.

#### **Actualization of Pancasila in Pela Gandong Culture in Maluku:**

Muhammad Syaifudin and Agus Satmoko (2014: 671) stated that the values and souls that exist in Pancasila are the view of the life of the Indoensians who have an open and dynamic nature in accordance with the times. Openness of Pancasila can be seen in the content of values in the Pancasila principles. is the integration between the values that exist within the diverse Indonesian Nation and these values are universal. These universal values can be seen in the first precept to the fifth precept.

Mahfud (2011: 31) states that if based on Pancasila, the Indonesian people should be able to realize that differences are not something that needs to be debated and worried, especially assessing differences is something that should be suppressed and uniformed. It is precisely with these differences that must synergize with each other in order to become a source of strength for the Indonesian Nation to unite the diversity within it.

One of the pluralities in Indonesia is the diversity of cultures that grow, live and develop as local wisdoms that enrich the Indonesian atmosphere. Cultural diversity that grows, lives and develops raises values in the life of society, nation and state.

Pela-gandong is one of the many cultural diversity in Maluku, especially in Ambon City and Central Maluku. Pela is simply formulated as a fraternity bond between two or more villages, while gandong is a fraternal relationship between two or more villages based on or based on the existence of genealogia relations between the villages concerned, where the ancestors of the villages came from the descendants of the related descendants. the same (Uneputty, 1996). Sahusilawane (2004) expressed the opinions of several cultural experts and community leaders about the understanding of pela as follows; 1) a bond or kinship between all residents of two or more villages based on adat (Frank L. Cooley), 2) a union or friendship system between several villages or countries (Dieter Bartels), 3) a union and brotherhood between two or more country be it between Christian countries or Muslim countries or between Muslim and Christian countries (Piet Tanamal), 4) pela is an acronym for pela, laha, and luia meaning a covenant for loving love because of siblings or like brothers kandung (JE Lokollo), 5) pela comes from the word pelania which means "already" or "finished" which means that a relationship between two countries has occurred because one helps the other in war or in the interests of the country or village as a whole (Tomasoa Jokomina ). The quote above shows that pela cannot be understood literally because its aspects are quite complex.

The word Gandong in Ambon can be juxtaposed with the word kadung in Indonesian (Sahusilawane, 2004). Shandong or biological is the womb or a lap, a center and the beginning of everything that lives. So that is to say, younger siblings and older siblings tie a covenant for loving love.

Thus pela and gandong have territorial meanings and geneological meanings. From the territorial side of pela and gandong it is a union between countries while from the geneological side of pela and gandong is a true brotherhood (Sahusilawane, 2004).

According to Cooley (1987 in Ralahallo: 2012), Pela is divided into two categories, namely: 1) Hard Pela / Pela Tuni / Pela Tulen / Pela rocks / Pela blood occur because it is formed on the basis of "drinking blood" as a ratification of the pela relationship. 2) Pela where betel is formed by offering betel nut as a tradition in the Alifuru community. Bartels (1977 in Ralahallo: 2012) added pela gandong (or bungso) based on hereditary ties meaning one or more domestic eyes in the blemished countries, considered themselves to be a derivative. Efforts to maintain the

tradition of pela are done through hot pela rituals which aim to preserve the relationship of brotherhood as the basic value of pela.

There are four main things that underlie Pela Gandong (Aponno: 2017), namely: Blamed countries are obliged to help each other in critical events (war, natural disasters). If requested, one country is obliged to provide assistance to other countries, for example, it wants to carry out public interest projects such as the construction of schools, mosques, or churches. If someone is visiting the blamed country, then the people in that land are obliged to provide food to him and such a blameless guest does not need to ask permission to bring home his produce or fruits of his choice, because the inhabitants of the countries concerned pela was considered blood, then two people who were impatient were forbidden to get married. For those who violate all these provisions, it is said he will get punishment from the ancestors who pledged pela.

The Pela-Gandong culture has a reflection of good values. Pela - gandongmere culture reflects that in the relationship contained values that can be classified in general as follows:

The existence of spending religion. This is evident in the relations of countries whether Christian or fellow Muslims or the relationship between Christian-Christian countries and Islam.

The existence of unconditional solidarity. This is reflected in the pela-gandong relationship asked or not asked to help each other help or help each other (it has become an obligation). The construction of a church building or mosque, both material and human resources (human resources) has become an obligation to help each other.

There is unity. This is very clear because the relationships that are fostered are interconnected, caring for each other. Relationships occur more than one or two people, but only for parents only.

There is an agreement (agreement) between pela / gandong as a form of democracy. This is evident in the agreements that occur between the countries that bind these pela-gandong relations. The agreement is an agreement of the ancestors as a form of deliberation to reach consensus. Neither party determines togetherness to decide on the contents of the agreement agreed upon by the ancestors.

The existence of socio-economic relations. The barter (exchange) that occurs between countries that have been requested is also not requested in terms of construction of church buildings or construction of mosques - construction of public facilities. Countries that will help do not come by bringing materials including food ingredients to the integrity of the building materials sometimes to be borne by the land of the gandong. Badati (together with changing costs or needs) is a necessity and part of what has been realized by the countries that are rich in Shandong.

The kinship system that is built based on the values of the Pela-gandong according to Uneputti (1996) has been able to shape the Maluku human identity what is called a sense of togetherness (a sense of togetherness), a sense of common unity and unity, a sense of shared responsibility, common sense of responsibility (common sense responsibility).

### **Conclusion:-**

Based on the problem and description of the discussion, it can be concluded that pela - gandong culture has values that reflect the values of Pancasila. Relying on the reflection of pela - gandong cultural values as previously described, it is clear that in the pela-gandong relationship there is a tolerance value among religious people as a reflection of the Divine Godhead; the existence of solidarity without marih as a manifestation of the values of the Just and Civilized Precepts of Humanity, the existence of Unity and Unity that reflects the Precepts of Unity and Unity. Furthermore, the existence of an agreement or collective agreement reflects the values of democracy as reflected in the People's Sila Led by Wisdom Wisdom in Consultation / Representation. The actualization of barter and body and the sense of responsibility and togetherness of relations between countries that also have mutually beneficial economic values reflect the Precepts of Social Justice for All Indonesian People.

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