

Actualization of Pancasila Values in the Context of Interaction of Persons with Disabilities in Trenggalek Inclusive Housing

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Abstract

This study aims to determine the form of actualization of Pancasila values in the interaction of persons with disabilities in inclusive housing. The research method is literature review. Data sources are obtained from literature reviews such as references from books, journals, documents and relevant websites. Data collection techniques in the form of documentation by collecting several documents and analysis techniques using descriptive analysis. The results showed that the application of Pancasila values in the context of inclusive housing is the first principle, the existence of inclusive housing encourages the practice of worship in congregation among the disabled and the surrounding community, the second principle by realizing justice because the existence of inclusive housing is the answer to the fulfillment of rights for disabilities to housing designed specifically, the third principle is the harmony and cohesiveness that exists between the disabled and the surrounding community the fourth principle is that there is a discussion between difables with the Naeema Foundation and the fifth principle, inclusive housing, is quite capable of improving the welfare of difables because of the concept of production houses that train skills and develop businesses for difables.

Keywords: Pancasila; disability; inclusive housing

Introduction

Pancasila is the basis of the Indonesian state, and also as a view of life, national ideology, and ligature (unifying) in the life of nation and state (Latif, 2015). The basic values contained in Pancasila are noble values that exist within the Indonesian nation. In essence, Pancasila is humanistic, which means that the values of Pancasila are based on values derived from the dignity of human beings as cultured beings.

In people's lives, Pancasila is the way of life of Indonesian people which is based on cultural values, traditional values and religious values. The Pancasila values that originate from culture are namely divine values, human values, unity values, people's values, and justice values (Agus, 2016).

Regarding persons with disabilities, the position, rights, obligations and roles of people with disabilities are the same as other citizens. This is in accordance with the principles of

Pancasila, especially those contained in the second principle which contains Just and Civilized Humanity, the fifth principle which contains Social Justice for All Indonesian People. People with disabilities have various conditions, some have physical disabilities, mental disabilities and a combination of physical and mental disabilities. The condition of people with disabilities impacts their ability to participate in society, so they require support and assistance from other people (Anhari, et al., 2021).

Specifically in Trenggalek Regency, East Java Province, Indonesia, based on data from the Trenggalek Regency Social Service, it is stated that the number of people with disabilities is 5.356 people. Of all people with disabilities in Trenggalek Regency with various degrees of disability (Dinsospppa, 2022). But not everyone has a place to live, and not everyone has been touched by the government programs that have been implemented.

From these problems, the idea and desire of the Naeema Foundation emerged to try to realize an inclusive area, by building housing for people with disabilities in Trenggalek Regency. The existence of the housing also aims to bring disability groups closer to the work environment in one area, so that they can interact, help each other and all activities that are the actualization of the values of Pancasila. Actualizing the values of Pancasila, it relates to how the translation of its values into the form of norms and behavior in the life of society, nation, or state life.

According to Efendi & Saa (2020), the values in Pancasila symbolize the character of the Indonesian nation and are needed in its life. Asmaroini (2016) believes that the Indonesian guidelines presented contain noble values, namely that the first principle contains divine values, the second principle contains Human values, in the third principle, which contains the value of unity, then contains the value of people which is found in the fourth principle, and the value of justice in the fifth principle. The implementation of the noble values of Pancasila can teach the Indonesian people to think and act in accordance with the state ideology (Damanhuri, 2016).

The noble values of Pancasila can be actualized anywhere, even in the community interaction of people with disabilities. The existence of inclusive housing not only increases the spirit of mutual assistance for people with disabilities who inhabit the housing but also the surrounding community. In addition, the interaction of people with disabilities in inclusive housing can also actualize the values of Pancasila.

Indeed, so far the cultivation of Pancasila values has not been done so much. Many Indonesians know Pancasila by heart, but do not implement the values contained in Pancasila properly. Therefore, this article seeks to explain how the actualization of Pancasila values in the interaction of people with disabilities through the existence of inclusive housing in Trenggalek.

Literature Review

The Essence of Pancasila Values

The meaning of the values of each-precepts of Pancasila is described by Rukiyati (2013) as follows:

- 1) Belief in the One and Only God
Recognizing the existence of the prima cause, namely God as the creator of the entire universe, is required to embrace religion in accordance with applicable law, and there are guarantees for citizens to embrace the chosen religion without pressure from outside and worship according to their religion safely.
- 2) A Just and Civilized Humanity
To ensure that every human being is given his rights fairly and to place human beings in accordance with their essence fairly and universally as God's creatures.
- 3) Unity of Indonesia
Support the unity and unity of the nation, a sense of nationalism, love of the nation and love of the homeland and do not look at the strength, heredity and differences in skin color.
- 4) Democracy, Led by the Wisdom of the Representatives of the People
There is an effort to make a decision together.
- 5) Sosial Justice for All Indonesian People
Equitable distribution of prosperity for all people in a dynamic and increasing sense, and protecting the weak so that all groups of people can work in accordance with their respective fields.

Disability

The term difabel stands for Differently abled people or people who have different abilities, where this term appeared since 1998 (Aziz, 2014) different abilities that can affect the activities of the disabled due to the shortcomings of the individual.

According to Prasetyo (2014), disability is the loss or limitation of individuals in participating in daily activities in society, not only because of physical or psychological disorders but also due to social obstacles.

Trenggalek Inclusive Housing

A special housing complex for people with disabilities was built in Trenggalek. This housing complex is a place of business and residence for disabled residents, located in Prambon Village, Tugu District, Trenggalek Regency. This housing complex is inhabited by families with disabilities, from the blind,

the physically impaired, the deaf, to the mentally disabled.

The housing initiated by the Disabled Foundation was deliberately built to meet the living needs of disabled people. This is done because people with disabilities always have difficulty accessing home ownership credit or KPR (Bagus & Defa, 2023). This housing complex is inhabited by a number of people with disabilities. Starting from the deaf, visually impaired, physically disabled to the mentally disabled.

This inclusive housing itself was built to facilitate people with disabilities. Where the housing is designed to suit the conditions of people with disabilities, such as roads that are made accessible for wheelchair users by providing inclined planes at each entrance to the house (Kominfo, 2021).

Method

This study uses a literature review research design, namely writing whose primary and secondary data sources are obtained from books, research journals both nationally and internationally related to the formulation of the problem (Zed, 2003).

The data collection method in this research was carried out by exploring and analyzing further reference sources such as books, journals, proceedings, documents both printed and electronic, and also other relevant information. The solution to the problem is obtained from data obtained from the literature review, then identified, then processed and explained descriptively in the discussion section of the article, after which it can be used as a basis for drawing conclusions (Seno & Wahud, 2017).

Result and Discussion

This inclusive housing area was built in Prambon Village, Tugu District, Trenggalek Regency. The Naeema Foundation built housing aimed at people with disabilities with the aim of bringing disabled groups closer to the work environment in one area. Initiated in 2019, housing for people with disabilities continues to develop. Of the 20 plots, currently 11 houses have been built, and the rest are still in process. This area answers the dream of

people with disabilities to have a decent residence as well as a place of business.

Based on literature studies, the actualization of Pancasila values in the interactions of people with disabilities in the context of inclusive housing can be seen in:

1) First principle, Belief in the One and Only God

The existence of inclusive housing creates a new culture for people with disabilities in terms of worship. In the past, people with disabilities were rarely seen praying together, now they can pray or worship in congregation. With this housing, people with disabilities can mingle with the surrounding community, carry out worship activities together and also other community activities such as *selamatan* and *hajatan* (Trenggalekkita, 2022).

In line with the value of Belief in the Almighty God which is interpreted as the existence of the first cause, namely God Almighty and the guarantee of carrying out worship according to the religion one adheres to as well as tolerance between religious communities (Rukiyati, 2013). Worshiping in congregation can also form the character of citizens who are religious, disciplined, tolerant, mutually respectful and respectful based on the first principle of Pancasila, namely Belief in the One and Only God

2) Second Principle, A Just and Civilized Humanity

The existence of inclusive housing in Trenggalek is motivated by concerns about seeing disabled people in Trenggalek Regency who still do not have adequate housing, and often disabled people are rejected when accessing subsidized housing because there are many things that the housing authority must consider. So that inclusive housing is the answer to the housing problems faced by people with disabilities.

This inclusive housing is designed to suit the conditions of people with disabilities, such as roads that are made accessible for wheelchair users by providing inclined planes at each entrance to the house. The door of each house is designed to use a sliding door which makes

it easier for disabled people who use wheelchairs to open and close the door. All the furniture in the kitchen is also designed and adapted to the conditions of people with disabilities (Putri, 2021)



Figure 1. Inclusive house using sliding doors
Sumber : Chusna (2020)



Figure 2. There is a guiding block in inclusive housing
Sumber : Muttaqin (2021)

Roads in residential areas are designed to be friendly for the mobility of people with disabilities. Guiding blocks or signs for the blind are installed from the entrance to the housing complex to the surrounding villages. Not only that, the road access is also wheelchair friendly.

3) Third principle, Unity of Indonesia

In community activities, people with disabilities are also directly involved together with the surrounding community. The existence of inclusive housing means making people with disabilities independent and having private housing.

Apart from that, it makes the area truly inclusive and blends with the general public.

In everyday life, indicators of this third principle can be applied through working together for common interests, mutual cooperation and prioritizing common interests (Dewantara, 2017).

Disabled people also unite with the surrounding community, showing socialization or helping each other in their daily lives.



Figure 3. Interaction between people with disabilities and the surrounding community
Sumber : Muttaqin, detikjatim, (2023)



Figure 4. Activities of disabled residents with the surrounding community in inclusive housing
Sumber : (Muttaqin, detikjatim, 2023)

The picture above shows that in this inclusive area there can be mutual help among people with disabilities and with the community. So it can be said that the surrounding community also provides support to all residents of inclusive housing (Muttaqin, 2021)

Apart from that, people with disabilities can also interact as is normal in

social life which can foster a sense of unity, such as celebrations or *hajatan*, invitations or *kondangan* and several other activities (Putri, 2021).

In line with Kaelan's (2016) opinion, Indonesian unity means that humans have differences and diversity in terms of individuality, ethnicity, race, group, class or religion. The consequences in state life are diverse but bind ourselves in unity and unity amidst differences.

- 4) The fourth principle, Democracy, Led by the Wisdom of the Representatives of the People

One form of actualization of this principle is holding deliberations to reach consensus. This means that when a decision is made through deliberation, a fair agreement will be reached and approved by all members of the deliberation.

The Naeema Foundation, as the founder of inclusive housing, uses a deliberative and family approach by allowing its residents to buy houses in installments at very low costs. Because for people with disabilities, having their own home is an extraordinary achievement.

The practice of the fourth principle of Pancasila in social life can be realized by respecting the results of deliberation, prioritizing deliberation, respecting opinions, and behaving in a unified manner towards the results of deliberation (Kemdikbud, 2013).

- 6) Fifth principle, Sosial Justice for All Indonesian People

Social justice is happiness for all people, people live fairly and prosperously (Dewi, 2020).

Inclusive housing is present as a form of concern for the welfare of people with disabilities, because it is a productive area that is accessible for people with disabilities which can be used as a residential house as well as a business house, with the motto "*One House One Business*" and a production house concept, where the house is not just used as a place to live but can be used by people with disabilities to develop their businesses such as selling, massage services, sewing, screen printing, and others.

To date, the businesses run by disabled residents of inclusive housing are shown in the following table:

Table 1. List of businesses carried out by people with disabilities in inclusive housing

No	Business Name
1.	Kedai "MURYATI"
2.	Dewi <i>Handicraft</i>
3.	Wajan Trenggalek Warung Jajanan Khas Trenggalek
4.	Milenial Digital Sablon
5.	Gift Gallery Souvenir, Mahar & Sesorahan
6.	Gudang Barokah Penyedia Barang & Jasa Hiburan, Pijat
7.	Cokrobirowo <i>Mart</i>
8.	Kristina Salon & Revi Babershop
9.	Sosial One Design
10.	Ratu Butik & Griya Jahit
11.	Rumah Batik Sehati

Sumber:

https://www.instagram.com/p/CZatBR8PfPQ/?utm_source=ig_web_copy_link&igshid=MzRIODBiNWFIZA==

This reflects a form of actualization of the fifth principle of Pancasila based on the opinion of Rukiyati (2013) that one of the meanings of Social Justice for All Indonesian People is equal distribution of prosperity for all people and protecting the weak so that all community groups can work in accordance with their respective fields.

Conclusion

The existence of inclusive housing can encourage the actualization of Pancasila values through interaction between disabled people and even the surrounding community. These include praying together, fulfilling the rights of disabled people to housing specifically designed for disabled people, harmony and solidarity that exists between people with disabilities and the surrounding community, deliberations held between people with disabilities and the Naeema Foundation, then the concept of production houses which are

train skills and develop businesses for disabled people to increase their prosperity.

The spirit of mutual cooperation as a practice of Pancasila is also demonstrated in this inclusive housing, so that people with disabilities are able to blend in with the surrounding community. In another place, maybe they could only blend in with their own community, but here they can blend in with the surrounding community and help each other, such as by buying the products they sell or using their services.

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