PANCASILAVALUE: AS AN ANSWERED OF THE NEED FOR REFORMULATION PARTICIPATORY DEVELOPMENT PLANNING IN INDONESIA VILLAGE

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Abstract - This study aims to reformulate village development planning deliberations based on the principle of the Indonesian nation, Pancasila. The method used in this research is ethnography. The findings of this study are that symbolic communication is an essential part of the tradition of Indonesian rural communities. Indonesia has Pancasila values using the term deliberation to reach consensus to describe how tradition institutionalizes communicative action. Therefore, Pancasila as the value of Indonesian nationality must be the basis to develop village community participation.

Keywords - Indonesia, Participation, Village, Development Planning.

I. INTRODUCTION

Politics and community participation in planning are highly discussedin academic, educational and political discourse that is closely related to the quality of democratic life such as the link between personal and social welfare, with indications of political involvement in society (Obradovic and Masten, 2007). Most research on community politics shows the benefits of participation (e.g.,Flanagan, 2004; Larson et al., 2006), however, the reality shows that community participation is not going as expected (Norris, 2002).

So far, researchers have shown that political understanding grows with the community (Galston, 2001) as Benedicto and Morán (2002) connect the link between the emergence of political dissatisfaction with the tendency of skepticism to public participation. Meanwhile, Putnam (2007) shows alienation and even hostility towards politics that affects both young and adult people. On the other hand, research also shows that there are cross-cultural variations in understanding politics (Norris, 2002), where Beck (2000) shows that forms of political participation and community involvement are beginning to emerge. This tendency motivates researchers to discuss the situation in Indonesia where for decades, there has been a crisis of public participation. In general, research that discusses politics and public participation supports the classical cognitive theory. This theory talks about how public participation and political involvement are built. We can see from a series of studies in various groups and contexts, for example, Carneiro (2006) on building community participation, and Norris (2002) discussing participation and politics. Alike, it is also seen in studies conducted by Galston (2001), and Haste and Hogan (2006), they support the assumption that political participation is a learning process.
Community involvement in planning is a learning process that is seen as an antidote to alienation and dissatisfaction with politics, as well as opportunities to develop political knowledge and literacy, tolerance, trust in others, a sense of belonging, and psychological empowerment. Some studies have mentioned on this, such as namely Green and Brock (2005), Hansen et al. (2005), Hooghe (2003), Larson et al. (2006), Morgan and Streb (2001), Putnam (2001), Schmidt et al. (2007). Meanwhile, community and political participation also influence identity development, including self-vision as citizens who take part in strengthening the moral and political awareness of the community (Sherrod et al., 2002).

According to Green and Brock (2005), community participation from planning to budgeting in developing countries is less effective. It happened because the form of participation that was built was rhetoric to justify the wishes or programs of the government. Likewise, it also happened with development planning meetings (the Indonesian term Musrenbang) which is a model of community participation in development planning and budgeting in Indonesia.

Musrenbang, which is a manifestation of the means of political participation in Indonesia, is a form of community participation in development planning carried out from the village level to the level of the central government. It often receives various criticisms, including criticism of the current model of development planning deliberations, one of which is the occurrence of gaps between the government and the community, as well as program implementers. For example, development planning meetings that are carried out are too academic and are often colored by government insights, thoughts, and views. The dominance of thought causes the actual conditions that occur in the field to be not well described. Therefore, the possibility of error arises when preparing a program so that it is not following the needs and desires of the community (Schmidt et al., 2007).

This research makes a real contribution to political practice that can encourage participation in various contexts. This study is designed to determine the participatory programs favored by rural areas in developing countries. We arrange the remaining paper as follows. The next section reviews the literature on classical cognitive theory and its relationship to community participation. The third section discusses the research method, namely ethnography, which is used as a tool to dive into informants, and the role of researchers. Next, the fourth part is the findings and discussion/analysis, including discussing the context of village research in Indonesia. The last part of this paper is conclusions and suggestions.

II. CLASSICAL COGNITIVE THEORY AND COMMUNITY PARTICIPATION

Some classical cognitive theorists highlight general elements of integration between community participation and politics (Dewey, 1916; Mead, 1934). Mead (1934, p.253) discusses the role of taking as a means of "communication involving participation." That is, when an individual takes a role in society, then he performs self-development by recognizing the role of others and the process for accepting differences. In this regard, Piaget (1977) said that the interaction of feelings and attitudes of individuals towards others is an essential source of self-development, because, with an individual debate with other people's reasoning, it allows for a cognitive process, an internal contradiction in the structure of reasoning. Meanwhile, Lickona (1976) uses the concept of reflective abstraction to monitor the mechanism of the cognitive system in dealing with conflict situations by uniting "a series of actions and results into a new structure that can eliminate conflicts and previous inconsistencies."

The classical principles of cognitive emphasize the importance of real and meaningful action, that is, actions that enable taking roles in contexts that support political participation. The classical cognitive perspective view states that political experience in everyday life will present a variety of developmental conditions, and the quality of interaction is a key to understanding the transformational potential of experience (Schmidt et al., 2007). Explicitly, the classical cognitive principle holds that participation in society can provide a sustainable personal experience because it plays some different roles with varying complexity. Thus, elements of challenge and support, action and reflection, can be an essential part of the experience, such as being involved in budget planning at every level of government. High-quality social interactions can encourage the development of society in the domain of cognitive and attitude domains (Hansen et al., 2005). This article relies on the assumption that people need to advance their knowledge of roles in the context of life in order to increase their political role in participation. The researcher departs from previous studies regarding community involvement and political participation and concludes that most of the research assumes that participation produces psychological benefits. The researchers suggest that the various forms and contexts of community involvement and participation in political ideology show highly structured experiences, formalized, and enduring (Berger, 2009; Ekman and Amna, 2009; Haste and Hogan, 2006; Norris, 2002; Stolle et al., 2005). They mentioned that the crisis caused by a lack of community involvement could give birth to a participatory revolution.

Classical research in the development of psychology provides essential insights related to criteria for determining the quality of participatory experience. The researchers' starting point is Dewey's (1916) and Piaget's (1941) work where their work influenced Sprinthall (1991) to propose political strategies that could encourage participation. In this case, the elements of participation involve actions that are linked to benefits according to experts in psychological development (Norris, 2002).

Furthermore, if participation and political experience come about by accident, can it get similar results? Norris (2002) holds that the experience of community and political participation in diverse contexts can have the same results. As he continues that politics is based on the fact of human plurality. Politics deals with different co-existence and associations. It implies that pluralism and diversity inherent in the experience of society and politics can produce cognitive processes and reflective abstractions that encourage psychological development. That is, the experience can allow people to be involved in problems such as real-life problems that are meaningful, for example, actions of participation and politics. As Walzer (2002) puts it, "passionate intensity" because it encourages individuals to consider the inevitable political question, which is, "Which side are you on?" Such reflective potential is a prerequisite for changes in the psychological development of individuals in participating. However, according to other experiences, the elements that shape the quality of the development of participationcannot be avoided and must be scrutinized (Walzer, 2002).

III. METHOD: ETHNOGRAPHIC STEPS IN DIVING INTO INFORMANTS

This study uses ethnography as a method because the data collection at the research location is a village community that has a distinctive culture and that culture needs to be explored when formulating a participatory development planning model. Besides,

researchers use ethnography because of the natural setting that they want to capture, without the intervention of the researcher. Ethnography is one of the research models that is more related to anthropology, which studies cultural events, and presents the subject's view of life to be the object of study. As stated by Neuman (2000), Denzin and Lincoln (1998), and Spradley (1997) that ethnography is derived from the science of cultural anthropology. Ethno means people or society in general, and the graph refers to an explanation of something. Thus, ethnography describes a culture and a different understanding of a view of life from indigenous people (Neuman, 2000). As stated by Franke (1983, p.61), "Culture, the object of our description, resides within the thinking of natives."

The step that needs to be taken after determining the informant is to determine the steps in collecting and analyzing data, which can be described as follows, the first phase, participatory assessment by making community footage. The development of this participatory model begins with field visits by researchers to community partners to identify key informants and potential cooperators in the community under study. The aim is to get an overview of the environmental and socioeconomic context of the community in a dialogue with the stakeholder that attracts the attention of researchers.

Next is the second phase of building a planning team. In this case, the informants were selected from various community stakeholders who were willing to commit personally and take full responsibility as resource persons and were willing to work to reach consensus in decision making. During the process of building the participation model, the informant analyzed the relevant stakeholders. Stakeholders can change as the phase evolves, such as stakeholder relationships with decisions made, how stakeholder interests are defined, and how teams access and control resources.

The next stage is the third phase which is "Who are we?" By telling the story of "we." In the third phase, the informant developed a profile of people's perspectives on history, social, economics, politics, culture, and the environment across space and time. Political or natural boundaries will spatially define communities, for example, watersheds, or ecosystems, which are determined by other social, economic, and environmental dimensions as the community identifies them.

IV. FINDINGS AND DISCUSSION

In Indonesia, and also in most developing countries, the word development is subject to several assumptions originating from the Western World. For decades, for example, it was taught that development is a matter of real economic growth that can be measured precisely with quantitative economic indices, and must be characterized by mass production, high technology, and infrastructure growth. Put, development "becomes" something like what "Europe and America" does. Local culture and traditions are seen as contrary to the development process. Community participation, in this case, is seen as a hindrance to the growth process that does not help economic growth. People are assumed to catch a glimpse of the "good life" of participatory methods; they are considered not to accept or will not work towards the modern development process (Soola, 2003). Therefore, they are very dependent, and this model of thinking about development is called dependency.

Based on the background of this "liberation thinking," especially from Paulo Friere, many experts began to make critical assessments of government assumptions and dictation related to development. Community participation in setting development goals and objectives is a topic that needs to be criticized (Aina, 1993). In most developing countries, experts and some policymakers criticize participatory development communication as follows the government must place rural communities as the main actors of development; placing villagers as the party that directs development; and making communication of development from the grassroots. The government acts to lead the village community from behind (MacBride et al., 1980; Moemeka, 2005).

The study found that the definition of community participation in development was unclear; it appeared that participation was not yet a channel of communication between the community and its government. Participation does not empower people to change their situation. Instead of being an agent of information and modernization, the government dominates every activity in the participation forum, said, one informant. This dominance is in line with the Western world's view of the Non-Western countries that are poor, left behind, stupid, and unable to solve problems on their own.

Even among the village government institutions, they have not positioned their role to change the village community, by adopting a natural view of the village community. Village officials have not changed the community's view of "deliberation," which is the best place to express community problems and needs, but the government still maintains the status quo of their power. The research findings are illustrated in table 1.

Potential Issues	Local Government Views
Public Participation	Stupid, helpless, need to be directed Replacing the position of the

	government and too complicated
Democracy	Demanding too much time
Self	The government knows best what is needed by the village community

Table 1. Government's Views of Village Communities

The description in table 1 requires precise pedagogical adjustments. Government regulations must embrace reorientation that fosters a new understanding of diversity and "new participation democracy."In the case of Indonesia, the government is only limited to rhetoric in terms of participation. Whereas, the government should include the topics of public development in the context of participation where it is not in favor of the government. Instead, it favors the community, gives them space to express themselves, and facilitates them to overcome their problems (Norris, 2002).

The following is an overview of the writer's interpretation from the view of the village community. According to the village community, by including the voices of all participants in deliberation building consensus, can encourage the emergence of constructive views. In this case, Pancasila introduces dimensions that are not associated with Western discourses in interacting with communities. In the values of Pancasila, participation is seen as the life of the individual in his community which is related to accountability to ancestors and the next generation. In this case, the value of Pancasila views that the traditional life of an individual cannot and cannot live alone except together with his community, with the principle of mutual assistance. Individuals in the view of Pancasila depend on others for their existence, including past generations, present generations, and future ones. Individuals are part of a whole that cannot be separated; hence, communities and individuals interact with one another to create or protect their region (Norris, 2002). Therefore, the form of deconstruction is described in table 2.

Participation Framework	Development Planning Deliberation	Re-formulation Ideas
Idea	Government	Community Institutions
The mechanism of ideas	Top-down	Bottom-up
Deliberation Mechanism	Submission of ideas by the government then responded by the community	The ideas were put forward by the village community, and the government acted as a facilitator
Assumption	Society is an object that must be empowered	Society is a subject who understands and understands their needs
Village Man	Helpless	Understand reality and be able to be independent
Principle of Participation	Avoid conflict	Unity in diversity

Table 2. Deconstruction of Community Participation in Development

Table 2 explains that the value of Pancasila recognizes the relationship between the nature of participation and the practice of knowledge, as well as respecting local epistemology in negotiating conflicts between specific cultural participation systems. Appreciation of the Pancasila epistemology means appreciating that the way of life of rural communities is associated with the paradigm that "a person is part of another person." This sense of connectedness is encompassed in the concept of "deliberation," which is carried out with the principle of "humanity." The Pancasila philosophy uses many terms of participation (cooperation) which explains that the main point in Indonesia's view of humanity involves understanding that even though there are differences, they are still one. This term is known as "Bhinneka Tunggal Ika."

V. CONCLUSIONS AND SUGGESTIONS

In this article, researchers find that the value of Pancasila in participation wrestles with the meaning of justice that accommodates cultural contexts. Communities and governments based on other value systems conceptualize "participation" differently, and this understanding directly influences the design process of inter-cultural participation models. Therefore, Indonesia needs to reformulate the practice of participation by seeing that all people have the same value to contribute to development, as is the value of social justice in Pancasila.

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