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RESEARCH ARTICLE

THE EXISTENCE OF PANCASILA VALUES IN THE CHRONICLE OF BANYUMAS KALIBENING AS AN EFFORT TO SETTLE LAWS BASED ON LOCAL WISDOM

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Abstract

This study aims to analyze the existence of Pancasila values contained in Babad Banyumas Kalibening, as well as to prove whether it is true that the materialist cause of Pancasila is derived from the values extracted from Indonesia itself. Results show that there is a match between the values contained in Babad Banyumas Kalibening with the basic values, instrumental values, and practical values of Pancasila. The basic values of divinity appear in Sraddha/Sraddhanan ceremony which is still preserved now. The basic values of humanity can be seen in the teachings of gratitude and the value of helping each other. The basic value of unity can be seen in the tradition of friendship during the Sraddha ceremony. In addition, it also appears in the teachings of love for peace and non-violence, family values, and harmony. The basic values of democracy can be seen in the tradition of deliberation and consensus. The basic value of justice is seen in the construction of facilities and infrastructure to support the prosperity of the people, as well as the existence of taxes used to build and maintain the welfare of the community.

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Introduction:-

The founders of the Indonesian state on August 18, 1945, agreed that the state foundation of the Republic of Indonesia was Pancasila. Historically, Pancasila was not merely born suddenly. It came through a long process based on the struggles and thoughts of the nation's leaders. Pancasila was born from noble ideas rooted in the personality and culture of the Indonesian nation itself. The term Pancasila was first introduced by Soekarno in the BPUPKI (Investigating Agency for the Preparation of Indonesian Independence) session. According to him, Pancasila was used as the basis for the founding of the Indonesian state. Pancasila is the state basis or foundation. It is impossible for a state to exist without a foundation. Derived from Sanskrit, the name "Pancasila" means 'five main principles'. The five principles are 1) Belief in the Oneness of the Gods; 2) Just and civilized humanity; 3) Indonesian Union; 4) Democracy led by wisdom through the release of elected representatives; 5) Social justice for all Indonesian people [1].

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Therefore, in addition to functioning as the foundation or basis of the state, Pancasila also functions as a guide to the life of the nation. The process of conceptualizing Pancasila went through a long series of journeys beginning around the early 1900s in the form of ideas so that a synthesis of ideologies and movements emerged along with the discovery of Indonesia as a code of shared nationalism (civic nationalism). In the process of formulating the state constitution, Soekarno played a very important role. He succeeded in synthesizing the various views emerging. He was the first person to conceptualize the basis of the state in terms of "fundamental philosophy" (*philosofische grondslag*)[2].

Pancasila, set as a philosophical basis in the common life of the Unitary State of the Republic of Indonesia, is not just a preference but becomes an objective reality. Kaelan (2013) states Pancasila as *genetivus subjective*, namely the essence of the values of Pancasila, the application and philosophical views of its relation to the life of the nation and state. Thus, Pancasila is domiciled and functions as the Philosophy of the Groundslag/Basic State of Indonesia. The founders of the country formulated Pancasila with the results of careful thought and discussion. The elements that complete the preparation of Pancasila also include the ideals and goals of the state to be realized. This is stated in every value in the Pancasila precepts that its existence is also an absolute thing owned by the state to achieve its goals and ideals [3]. The five precepts of Pancasila contain principles or values, including divine values, humanity, unity, democracy, and justice. The five values of Pancasila are contained and become a unified whole in the Indonesian constitution, namely in the opening section of the 1945 Constitution, paragraph IV [4].

Furthermore, Pancasila is a crystallization of values that live, grow, and are excavated from within Indonesian society, so that Pancasila has truth rationally. This can be proven that Pancasila is a philosophical system because the truth of the values contained in it can be accepted rationally. Pancasila must be scientifically proven. As the basis of the Indonesian state, it is a process of crystallizing the values that live in the people of the archipelago transformed into the Indonesian nation, and in realizing the ideals of the Indonesian national state, namely social justice for all Indonesian people. It must also be based on values, Divinity, Humanity, Unity (Nationalism), Democracy (Deliberation, and Wisdom) [5]. Pancasila values are also included in the view of life, ideology, and sources of morality for the Indonesian people which cannot be separated from the challenges and dynamics of national and global dynamics [6]. Pancasila must be the spirit of law enforcement and supremacy in Indonesia based on the five precepts contained in it because it is the essence, and philosophy of life of the Indonesian people [7].

The values of Pancasila are in the form of the cultural products of the Indonesian nation contained in historical sheets, historical evidence, historical objects, cultural objects, state sheets, legal sheets, and other state text, as well as the customs of the Indonesian nation themselves [8]. Pancasila refers to the theory of citizenship and structural functionalism that can be regarded as an idea to build good citizenship. It is the result of community agreement, shared social values contributing to life, and can be a source of social integration in society [9]. Local wisdom is an idea of values or concepts of life formed from people's habituation of having the same language or the same territory. The existence of traditions in everyday life is an inherent characteristic of the Indonesian nation. Local wisdom is the spirit of the Pancasila values embodied in people's lives. A tradition develops into a nation's life order. Indonesia has diversity in culture, religiosity, naturalness, Genuity, and historical traditions created by people having souls, values, dignity, and all experiences of living together. Therefore, the existence of culture and local wisdom found in several areas is the basis for the contents of each item of Pancasila [10].

The cases of divisions between ethnic groups that occur show the gap in the value of tolerance that is developing in today's society. The erosion of tolerance and a sense of respect for differences is a factor in the occurrence of disputes and the collapse of the unity of "Bhinneka Tunggal Ika". There is a sense of dissatisfaction and distrust of the community towards legal institutions and institutions including what is called a low trust society because the law is actually a social engineering tool, where it has a role to create the social behavior of its citizens. The changes occurred because of a shift in understanding which began to move toward egoism and ethnocentrism towards global life so that there are differences in the interests of each individual or group becoming a factor in the dispute.

In the 22nd century, the development of technology and information is advancing rapidly which presents a negative reality about law, distrust will be even higher. In order for the law accepted by the community to be easier to apply, it is therefore important that the law be enacted and also take into account the existing law in society (the living law). In Indonesia, law living in this society can be seen in community local wisdom.

Local wisdom in English is often referred to as a local genius. It can be interpreted as a form of cultural identity that allows a community to be able to absorb and process outside culture according to the capacity they have [11]. H.G. Quaritch Wales (1948) was the first man to use this term. F.D.K. Bosch (1952) who is also an archaeologist and had done a lot of work in the field of classical Indonesian archaeology, gave a follow-up discussion on this local genius which seems to bring its meaning closer to the thinking of Indonesians today, known for its cultural identity (Haryati Soebadio, in Ayatrohaedi, 1986: 18). Meanwhile, Law No. 32 of 2009 provides an understanding of local wisdom, namely noble values that apply in community life, among other things, to protect and manage the environment in a sustainable manner. An interesting point is that Pancasila as the basis of a new state was born on June 1, 1945, but the noble values contained in it have existed long before and have been grounded throughout the archipelago. Of course, it is no exaggeration to say that indigenous cultural values make a very significant contribution to Pancasila. To prove that the noble values of Pancasila have already existed in the personality of our nation, a careful study of the elements of indigenous culture (local wisdom) is very important [12].

Another thing that must be considered and cannot be ignored when entering the element of locality in positive law is its compatibility with the sources of all legal sources in Indonesia, Pancasila. In its position as the state foundation of the Republic of Indonesia, Pancasila is used as the basis for regulating all aspects of state administration. The main function of Pancasila as the state foundation of the Republic of Indonesia is its realization as a source of all legal sources as stated in MPRS Decree No. XX/MPRS/1966 (Jo. Decree No. V/MPR/1973). The values of Pancasila, based on the Indonesian local wisdom, are expected to be the basis for resolving disputes in society.

The search for Pancasila values based on local wisdom can be traced through written media documentation or literary works. One variety of literature living and developing in society today is historical literature. It is a form of art describing historical and genealogical elements through literary elements. These works come in various forms such as kakawin, kidung, geguritan, and chronicle.

The Banyumas Chronicle is one of the chronicles found in Java. It contains the value of Banyumas local wisdom which is the living law that has been rooted in Banyumas people's life. The application of the living law in dispute resolution will better accommodate the values of justice and the suitability of legal dispute resolution by considering cultural factors. With the law applying the living law, it will create trust in the law.

The law by taking into account the locality aspect does have its advantages, but what cannot be ignored is whether the values constituting the local wisdom of the community contradict the sources of all legal sources in Indonesia, namely Pancasila values in the form of basic values, practical values, and instrumental value.

Based on the explanation above, the researcher intends to examine more deeply the existence of Pancasila values born and sourced from traditional values, culture, and religion existing long ago. The research problem is formulated in How is the existence of Pancasila values in Babad Banyumas Kalibening so that it can be used as an effort to settle laws based on local wisdom? The purpose of this study is to analyze the existence of Pancasila values in the Babad Banyumas Kalibening so that it can be used as an effort to settle laws based on local wisdom.

Research Method:-

Banyumas Regency, Central Java Province was chosen as the place for this study. This is a normative juridical study by uses several problem approaches consisting of an analytical approach and conceptual approach [14]. The analytical approach is used to determine the meaning contained in the story and history, the nature and character of the characters, and the legacy of thought contained in Babad Banyumas Kalibening. The use of this approach was intended to find the values of Pancasila in Babad Banyumas Kalibening.

This research employed qualitative research methods with qualitative descriptive research. It is qualitative research by looking at the steps and efforts made to deal with an event that occurred. Qualitative research has the advantage of being easier when dealing with many activities, more accurate if it is presented directly to the nature of the relationship between researcher and respondent, and more adaptive to many influences on the pattern of values encountered [15].

The primary data is Babad Banyumas Kalibening which is the oldest manuscript of Babad Banyumas. The data were the values contained in Babad Banyumas Kalibening. These values are obtained through the character and character of the characters told in the chronicle, the meaning of an event or events told in the chronicle, and the advice and

legacy of thought in the chronicle. Meanwhile, the secondary data were obtained through interviews with community leaders and cultural experts known to be concerned and learn about the Banyumas Chronicle and Banyumas local wisdom. Interviews were conducted to obtain data on Banyumas' local wisdom, the general character of the Banyumas community, and the values that grow and develop and are embraced by the Banyumas community used as guidelines to behave and solve various problems experienced in everyday life. The secondary data were also obtained through books, research results, journals, dictionaries, and the results of symposiums or congresses that can help and guide in analyzing the research object. The benchmark in the use of this material is from the scientific aspect [16], meaning that the material used can help identify and analyze facts accurately.

The method of analysis in this research is a qualitative normative analysis method. This method was carried out by interpreting and discussing research results based on legal principles, legal theories, legal understanding, legal norms, and concepts related to the subject matter. The analysis was carried out using deductive logic, namely drawing conclusions from a problem that is general in nature to the problems at hand. In analyzing the data, grammatical interpretation and systematic interpretation were carried out [17]. The grammatical interpretation was used with the intention of knowing the meaning of the values contained in Babad Banyumas Kalibening by describing them according to language, word order, or sound. The systematic interpretation was used with a view to interpreting the substance of the values obtained through the meaning of events and events, character traits, and heritage of thought contained in Babad Banyumas Kalibening. The use of existing interpretations is intended to obtain a comprehensive picture of the basic values, instrumental values, and practical values contained in Babad Banyumas Kalibening.

Results and Discussion:-

Indonesia is a nation-state consisting of various ethnic groups with various cultures. These conditions then form the existence of various cultures as a result of the creativity, taste, and initiative of the community according to the existing ethnic groups. Koentjaraningrat stated that: The term culture will then narrower and become a term for local wisdom. This is as stated by Sonny Keraf that local wisdom is all forms of knowledge, beliefs, understanding, habits, and ethics that guide humans in interacting with their ecological environment. Its nature passed down from generation to generation allows local wisdom to process as identity formation in a local community. Based on the theory put forward by Haryanto (2014), local wisdom has various forms where the forms local wisdom can be in a form of language, culture, values, norms, ethics, beliefs, customs, customary law, and special rules [18]. Ida Bagus Brata interprets local wisdom as human and community policy by leaning [19]. According to Pranarka (1985: 317), culture is the basis of Indonesian national thought. Indonesian nationality is the personality of Indonesia and the history of the Indonesian people and culture. Pancasila grows and develops along with the historical development of Indonesian society and culture. Thus, the values contained in the precepts are closely related to local wisdom existing in Indonesia. Proving this, of course, it is necessary to do regional cultural research [20]. The researchers want to examine the existence of values in the Babad Banyumas Kalibening as local wisdom in Banyumas:

The embodiment of the value of the One Godhead is found in religious ceremonies, especially the annual Sadranan ceremony.

Sadranan actually comes from Majapahit culture. If traced back, the founder of Banyumas, Raden Baribin, was a Majapahit person, so it is not surprising that the culture, customs, and habits in Banyumas are influenced by Majapahit culture. One thing should be noted, although the influence of Majapahit culture introduced the concept of belief in gods as God manifestation, the values of local wisdom regarding the system of procedures and religious ceremonies are still in accordance with local traditions.

In Banyumas, Sraddha or Sadranan ceremony is also held every year at t Dawuhan tomb complex known as Astana Redi Bandung which is the burial place of the kings and regents of Banyumas descended from Raden Baribin. This ceremony is the embodiment of a religious spirit that recognizes that human strength is not the highest in this universe. Religiosity is the main and first basis of the state of the Republic of Indonesia contained in the first principle of Pancasila, God Almighty.

In the constitution of the Unitary State of the Republic of Indonesia, the value of Godhead has an instrumental value as stated in the 1945 Constitution of the Unitary State of the Republic of Indonesia. Among other things, it is stated in Article 9 states that before taking office, the President and Vice President take an oath according to their religion, Article 28 E states that everyone is free to embrace religion and worship according to their religion, and Article 29

states that the state is based on the One Godhead and the State guarantees the independence of each resident to embrace and worship according to his religion and belief.

The embodiment of just and civilized human values is found in the teachings of gratitude and the value of helping.

The culture of gratitude is one of the efforts to realize the practical value of the second principle of Pancasila from the basic human values that have been taught by the ancestors as can be found in the text of Babad Banyumas Kalibening. Even this expression of gratitude is trying to be perpetuated through the prohibition not to hunt or consume partridge which is an embodiment of gratitude. This taboo is intended so that the descendants of Raden Baribin always remember the services of other parties and always remember to be grateful. The nature of respecting human values is a legacy of the Banyumas people's traditions. The habit of appreciating the heritage of past cultural values is very strong. A phenomenon points to the mental strength of the Banyumas people in maintaining the teaching of being grateful to others. Such customs are considered ancestral heritage, so they are maintained even though times have changed. The striking thing in commemorating the Sraddha event is the provision of alms funds to people whose lives are in need [21]. The sense of helping in the Sraddha ceremony actually begins to appear from the preparation of the ceremony itself. Long ceremonial rituals certainly require a lot of financial support, energy, and thought. Donors and volunteers work together selflessly to make the Sraddha event successful and run smoothly. For those who are unable to contribute in the form of money and assets, the assistance provided is in the form of energy donations which also play an important role in the success of the Sraddha event. The sense of help starting from the preparation of the Sraddha ceremony, the implementation of the ceremony the provision of assistance to the poor at the peak of the event is actually a symbol that the nature of helping and also mutual cooperation is something that does exist and is firmly held by the community from the past until now and in the future that will come.

The principle of helping and cooperating with others is actually an embodiment of the practical value of basic human values. This value is then strengthened by the application of instrumental values through royal or regional regulations for the implementation of Sraddhanan which is routinely carried out every year. Humanity is the basic value underlying the emergence of the second principle of Pancasila, namely just and civilized humanity.

In the constitution of the Unitary State of the Republic of Indonesia, human values have instrumental values as contained in the articles of the 1945 Constitution of the Unitary State of the Republic of Indonesia. Among other things, it is stated in Article 1 paragraph (3) concerning the understanding of the rule of law, Article 26 concerning Citizens Indonesia, Article 27 concerning equality in law and the right to a decent living, Article 28, 28A, 28B, 28C, 28D, 28E, 28F, 28G, 28H, 28I, 28J concerning the rights and obligations of citizens, Article 30 concerning national defense and security, Article 31 concerning National Education, Article 32 concerning National Culture, Article 34 concerning National Security.

The embodiment of the value of Indonesian Unity is found in a series of Sraddha ceremonies, the values of kinship and harmony, as well as the values of love for peace and non-violence.

Sraddha ceremony functions as a gathering place between community members, both those living in the former Banyumas Karisidenan area and people outside their community placing unity, integrity, interests, and safety of the nation and state above personal or group interests.

Adipati Wargautama I have indeed passed away, but he left an important thought and value for the next generation. The value of friendship and kinship does not always have to have the same ethnicity, religion, or views. The difference is a necessary thing and what needs to be done is how to respect each other even though they are different so that they can advance community life together, and this is symbolized by the placement of the tomb of the duke's best friend who is of Chinese descent next to the tomb of Adipati Wargautama I.

Bagus Mangun got Gajah Endra's keris from his adoptive father, namely Kiai Tolih with the message that the keris should not be brought to the battlefield for seven generations, so Bagus Mangundid did not have to fight Toyareka people as revenge for the death of his father-in-law.

The transfer of Bagus Mangun and the taboo of Gajah Endra's keris is a message filled with the love of peace and non-violence even though Wirasaba was greatly harmed by Toyareka's slander against Adipati Wargautama I. In

essence, Bagus Mangun, full of faith and self-control, tried to kill grudges and promote peace-loving, and this is what led him to success.

Family and harmony, love of peace, and non-violence are a form of the praxis of the basic value of unity which is the main component of the third principle of Pancasila, namely Indonesian Unity. A peaceful atmosphere will greatly affect the unity and integrity of the nation because it is impossible to realize unity if the people are at war with each other. Family and harmony, love of peace, and non-violence are the main components for the formation of the third principle of the state, namely the Unity of Indonesia. The form of togetherness is strengthened by a sense of unity based on the interests of the safety of the organization. Silaturahmi plays an important role in maintaining the feeling of belonging and belongingness which is the forerunner of a sense of unity. Silaturahmi is a form of the praxis of the basic value of unity used as the basis of values for the formation of the third principle of the state, namely the Unity of Indonesia. The value of Indonesian unity implies an effort to unite in the unanimity of the people to foster a sense of nationalism within the Unitary State of the Republic of Indonesia.

In the constitution of the Unitary State of the Republic of Indonesia, the value of unity has an instrumental value as stated in the articles of the 1945 Constitution of the Unitary State of the Republic of Indonesia. Among other things, it is stated in Article 1 concerning the form and sovereignty of the Unitary State of the Republic of Indonesia, Article 25A concerning the affirmation of an archipelagic state characterized by Archipelago, Article 27 paragraph (3) concerning state defense, Article 30 concerning defense and security efforts, Article 31 concerning the national education system, Article 32 concerning national culture and regional languages, Article 33 concerning the national economic system, Article 34 concerning the national guarantee system, Article 35 concerning the state flag, Article 36 concerning the state language, Article 36A concerning the state symbol, Article 36 B concerning the national anthem, Article 36 C concerning further regulation of the flag, language, and coat of arms, as well as the national anthem, Article 37 paragraph (5) concerning commitments MPR will not change the shape of the Republic of Indonesia.

The embodiment of populist values led by wisdom in deliberation/representation is found in deliberation for consensus.

It is said that Kaduhu went to represent his adoptive father to Majapahit to give tribute in the month of Phalguna (February-March). Wirasaba is one of the countries under the rule of Majapahit which has an obligation to be present in the royal capital. Furthermore, in the month of Caitra (March-April), regional heads, ministers, officers, village heads, and priests from three religious sects hold a large meeting every year in the capital city.

This tradition of deliberation from Majapahit was then continued in Banyumas. In the Chronicle of Banyumas, it is explained that during the reign of Wargautama I, Wirasaba Regency which was under the rule of Kanjeng Sultan Hadiwijaya (Jaka Tingkir) once a year was obliged to attend a large royal meeting called Pasewakan Ageng. In this event, the area under Pajang's control was obliged to submit a tribute to the sultan in the form of agricultural products in the form of raw materials and ripe (finished), beautiful, good, and selected handicrafts which in Javanese are called glondong pengeng-areng, peni-peni raja peni guru future guru dadi, as a sign of respect and a sign of still upholding the Pajang government.

The principle of deliberation for consensus is a tangible manifestation of the practice of the basic values of the people which are the guidelines for the fourth principle of the state, namely Democracy led by wisdom in deliberation/representation. The main point of this precept is (Kaelan, 2014) populist meaning that the compatibility of the nature of the state and the nature of the state with the nature of the people cannot be separated from the fourth principle of Pancasila.

In the constitution of the Unitary State of the Republic of Indonesia, populist values have instrumental values as contained in the articles of the 1945 Constitution of the Unitary State of the Republic of Indonesia. Among other things, it is stated in Article 1 paragraph (1) concerning the form of the Unitary State of the Republic of Indonesia, Article 1 Paragraph 2 concerning sovereignty is in the hands of the people, Article 2 concerning the MPR, Article 3 concerning the authority of the MPR, Article 4 concerning the authority of the President to hold government power, Article 5 concerning the right of the President to submit a Bill, Article 7A concerning the terms of dismissal of the President during his term of office, Article 7B concerning the authority of the Constitutional Court to examine, adjudicate, and decide on the opinion of the DPR that the President and/or vice president have violated the law,

Article 7C concerning the affirmation that the President cannot dissolve the DPR, Article 11 concerning the affirmation that the President declares war, makes peace and agreements with other countries must seek approval from the DPR, Article 18 concerning the affirmation of regional autonomy in the corridors of the Republic of Indonesia, Article 19 concerning the DPR, Article 20 concerning the affirmation of legislative power in the hands of the DPR.

The embodiment of the value of social justice for the entire Indonesian nation is found in the values of justice and general welfare.

The king of Majapahit applied what was called justice for his people so that general welfare could be achieved. This was then imitated by the rulers in Banyumas which was the area of Majapahit rule. Justice and public welfare are important themes that are of concern to the government. Therefore, the arrangements are made in such a way that the people do not protest and carry out rebellions. Justice and general welfare are the basic values of the fifth principle of Pancasila, namely social justice for all Indonesian people. With the application of a fair system, it is hoped that equitable social justice can be realized.

In the Chronicle of Banyumas Kalibening, it is explained that one of the government's efforts in order to achieve prosperity is by building public facilities such as transportation, the construction of the Serayu River bridge in 1891, the construction of a railroad in 1886, the construction of a Regency Bank office. Apdeling) in 1896, the construction of a village barn in 1895, an irrigation canal in 1884 whose springs came from the Serayu River, the construction of a hospital in 1925 with the name Juliana Hospital, and various educational institutions organizations ranging from village schools to high schools. and teachers' schools, as well as the construction of electricity and drinking water installations, were known from 1928 and 1929. In addition, there were also known livestock businesses as well as efforts to maintain health and environmental sanitation through efforts to eradicate malaria [22]. In the constitution of the Unitary State of the Republic of Indonesia, the value of justice has an instrumental value as stated in the Articles of the 1945 Constitution of the Unitary State of the Republic of Indonesia. Among others, it is stated in Article 23 concerning the State Budget, Article 27 concerning equal standing before the government and the law, Article 28H on the right to live in physical and spiritual prosperity, Article 31 on the national education system, Article 32 on the national cultural system, Article 33 on the national economic system, Article 34 on the national guarantee system.

Law enforcement is a social process that cannot be separated from the involvement of the environment where the law is located. This also means that law is an activity attracting the environment to be involved in it, as well as accepting restrictions in the operation of a law caused by environmental factors and people themselves.

The ideals of law enforcement instead of being the embodiment of legal desires into reality are often unavoidable from factors of interest, both from the human side and the institutions. In order to obtain basic values from the law, dispute resolution through litigation and non-litigation is an absolute thing given to the community.

Sourced from various legal issues faced by the community every day, it is impossible that all of them can be resolved through litigation because in reality many legal issues can actually be resolved through family channels. Of course, it will be difficult for law enforcement and the creation of a fair law if law enforcement agencies experience an overload of cases.

Non-litigation justice is an alternative legal settlement to make it easier to achieve justice in society. This non-litigation justice is not the monopoly of those living in rural areas only, but institutionally also applies to people who have developed in urban areas. This shows that the principle of kinship and harmony in social life is still the personality of the nation that prefers to live in harmony and peace rather than litigation before the court which can result in prolonged disputes. This trial has indeed been in effect since the pre-independence period, whether it was among individual families with the testimony of colleagues or neighbors, as well as those carried out and settled before a village peace judge with a simple administration or settled before an arbitrator or a dispute arbitrator judge with regular administration.

In non-litigation courts, local wisdom plays a very important role because the values contained in it are values that get mutual agreement as values considered good and serve as a reference for the formation of norms in society, where these norms provide the basis for the existence of a guide to living together and how the relationship between

individuals in society should be. Right here, local wisdom plays an important role in legal settlement by paying attention to aspects of the living law.

Apart from the various known forms of a legal settlement, what is more, fundamental is that the basis used in the legal settlement process must rest on the same basis, which must be guided by values serving as common guidelines in the creation of applicable laws in the State of Indonesia. For example, non-litigation courts, even though they are based more on the thoughts and nature of regional, and local wisdom do not mean that they do not use the basis for creating laws that apply at the state level. Both litigation and non-litigation routes have the same basic principles, the same reference values, and guidelines which are the source of all legal sources and focus on the goal of creating justice.

The good legal order is a condition for the creation of justice in society, and it cannot be separated from the morals of the nation where the law is made, compiled, grows, and develops. The nation's morals serve as a guide for the legal principles that form the basis for the formation of laws and regulations. The role of Pancasila as the nation's moral value and at the same time as a way of life and national identity is the basis for the creation of law so that it can resolve legal issues fairly. For the Indonesian people, Pancasila in the Preamble to the 1945 Constitution, not only outlines the goals of the state but also provides the basic principles of state rules that are fundamental in nature and must be the basis for the formation of laws and regulations. The precepts in Pancasila are the basic principles of the prosecution and become the main legal principle in the formation of laws and regulations.

Pancasila as a source of law in the formation of law is affirmed in Article 2 of Law Number 10 of 2004 stating "Pancasila is the source of all sources of state law." Meanwhile, Article 3 paragraph (1) "The 1945 Constitution of the Republic of Indonesia is the basic law in the Legislation."

These two articles in Law Number 10 of 2004 mean that every formation of legislation must put Pancasila as the source and guide for its formation. Pancasila is a legal ideal (*rechtsidee*) that functions as a guide and as a benchmark in achieving the goals of society that are formulated in legislation. This means that all implementation and realization of the Indonesian legal order, including the basic law, both written and unwritten, must be based on the basic principles of the state which are fundamentally based on Pancasila. Pancasila always shows its existence as a guideline for achieving all kinds of goals of the Indonesian state [23].

The values contained in Pancasila contain philosophical elements of the Indonesian nation. This value clearly accommodates local wisdom because the materialist cause of Pancasila is the Indonesian nation itself. Thus, between the values contained in Pancasila and the value of local wisdom as the values contained in Babad Banyumas Kalibening there is no contradiction as they are in harmony. The harmonious relationship between humans and the environment, and the relationship between human communities is very important; how the values of a community affect its relationship with other humans and its relationship with nature [24].

The values contained in Babad Banyumas Kalibening also prove that the materialist cause of Pancasila comes from the Indonesian nation itself. These values have existed in society even before Indonesia existed in the form of an administrative unit as a country. These values have actually been applied since immemorial time as a guide in solving problems existing due to the social system of society. Actually, making the value of Pancasila the basis for solving legal problems is not a difficult thing to implement because Pancasila in its formal form is a form of government legalization of values that already exist and are rooted in society.

The advantage of such a system of law and order is the low resistance of society to state law. Law does have power and imperative nature and is the absolute authority of the authority holder, namely the state. However, it does not mean that the authority is free without considering the element of acceptance from the community. The resistance to state law by society will cause counterproductive conditions so that legal ideals will not be achieved. By basing the values that exist in a society which are local wisdom as the basis of state law, its implementation becomes easier, thus justice and public order as a condition of community welfare will be more easily achieved.

Conclusion:-

Based on the field data analyzed, the researchers found the values of Pancasila contained in the Babad Banyumas Kalibening as an effort to enforce local wisdom-based law. The customs and daily behavior of the Banyumas people have their own meaning, and this is closely related to the values contained in Pancasila. The Banyumas local

wisdom represents the values in Pancasila from the embodied values then formed the embodiment of the values of Pancasila both basic values, instrumental values, and practical values. This proves that the materialist cause of Pancasila is derived from the wealth of thoughts and values of the Indonesian nation itself. Local wisdom in the form of considered good by the community has an important role in a legal settlement, for example in non-litigation judicial processes. These values in local wisdom are used as references in moral norms and also legal norms in legal settlements by paying attention to aspects of the living law.

The sustainability of developing traditions must be maintained and educated young people to continue the existing customs. Local wisdom existing in Banyumas as a fact of life from Pancasila is part of Indonesia's wealth that can be disseminated throughout Indonesia, even proving abroad that Indonesia has characteristics and independence in terms of local wisdom that still exists today.

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