

## THE PHILOSOPHICAL BASIS OF GREBEG PANCASILA IN THEMATIC LEARNING OF ELEMENTARY STUDENTS

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### Abstract

*Grebeg Pancasila is a local culture of Blitar, East Jawa, which is rich in symbols and meanings. However, the study of the meaning of Grebeg Pancasila is not understood in depth and is only limited in knowing, not yet reaching the feeling and acting stage. This study aims to analyze 1) the essence of Grebeg Pancasila; 2) The form of Grebeg Pancasila; 3) Stages of Grebeg Pancasila; 4) the meaning of thematic learning; and 5) learning implementation in Elementary Schools. Descriptive research using qualitative approach was used to conduct this study. Some participants such as the head of education and culture office, society, and elementary teachers and students were involved in this study. Several open questions were listed to interview the participants. Meanwhile, field notes were written when observing the Grebeg Pancasila rites and thematic learning activities in elementary schools. The data got from the interview and observation was analyzed qualitatively by using thematic analysis. The results of the study show that Grebeg Pancasila is a tradition of people in Blitar Town, East Jawa which is intended to commemorate the birthday of Pancasila as the noble cultural value in Indonesian nation. In Grebeg Pancasila, there are several series of activities which include the Bedhol Pusaka Nagari, Malam Tirakatan, Cultural Ceremonies, and Kirab Gunung Lima, and ended by Kenduri Pancasila. The series of activities and values contained in Grebeg Pancasila can be used as a basis for developing a value learning model, especially in the context of thematic learning at the elementary school level.*

**Keywords:** grebeg pancasila; thematic learning; elementary school students

### Abstrak

Grebeg Pancasila merupakan salah satu budaya lokal Blitar Jawa Timur yang kaya simbol dan makna. Akan tetapi, kajian mengenai makna setiap ritus Grebeg Pancasila kurang dipahami secara mendalam dan hanya sebatas knowing belum sampai pada tahap feeling dan acting. Studi ini bertujuan menganalisis tentang (1) Hakikat ritus Grebeg Pancasila; (2) Bentuk ritus Grebeg Pancasila; (3) Tahapan ritus Grebeg Pancasila; (4) makna pembelajaran tematik; serta (5) Implementasi Pembelajaran di Sekolah Dasar. Penelitian deskriptif dengan pendekatan kualitatif digunakan untuk melakukan studi ini. Beberapa partisipan seperti: Kepala Dinas Pendidikan dan Budaya, masyarakat, dan guru dan siswa SD dilibatkan dalam studi ini. Beberapa pertanyaan terbuka didaftar untuk melakukan wawancara dengan partisipan. Sementara itu, beberapa catatan lapangan dibuat ketika melakukan observasi terhadap ritus Grebeg Pancasila dan aktivitas pembelajaran tematik di SD Kota Blitar. Data yang diperoleh dari wawancara dan observasi dianalisis secara kualitatif dengan tematik analisis. Hasil penelitian menunjukkan bahwa Grebeg Pancasila merupakan tradisi masyarakat Blitar Jawa Timur yang ditujukan untuk memperingati hari lahirnya Pancasila sebagai nilai luhur budaya bangsa Indonesia. Pada kegiatan Grebeg Pancasila terdapat beberapa rangkaian kegiatan yang meliputi bedhol pusaka nagari, malam tirakatan, upacara budaya, kirab gunung lima, dan diakhiri dengan kenduri pancasila. Rangkaian kegiatan dan nilai yang terdapat pada ritus Grebeg Pancasila dapat dijadikan landasan pengembangan model pembelajaran nilai, terutama dalam konteks pembelajaran tematik di jenjang sekolah dasar.

**Kata Kunci:** grebeg pancasila; pembelajaran tematik; sekolah dasar

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## **Introduction**

Grebeg Pancasila is the original local wisdom of Indonesia. This rite comes from Blitar Town, East Java Province, which is rich in symbols, meaning and internalization of values, character, multiliteracy learning and multicultural education (Putriana, 2019; Septianingrum, 2019; Septianingrum et al., 2019; Zummi, 2016). However, its use is limited to annual activity to commemorate the birth of Pancasila on June 1<sup>st</sup>. Various strategies have been attempted, especially to increase the optimization of Grebeg Pancasila as cultural tourism and communication of Pancasila values on social media (Hidayanti, 2018; Luh Suryatni, 2018). Based on the researcher's interviews with several elementary school teachers, the problem was found that the government's efforts to internalize Pancasila values do not have a significant impact because they were only ceremonial. The study of the meaning of each rite is not understood in depth, only limited in knowing, not yet getting to feeling and acting. If this value is maximized effectively, this can be a vehicle for learning values and character in society, including students at schools who are not directly involved in the process.

Ideal conditions of Grebeg Pancasila as a strategy for optimizing the internalization of Pancasila values should be used for learning in elementary schools. This is reinforced by regional regulation/PERDA No. 34 of 2004 concerning the Work Procedure of the Information, Communication and Tourism Office of the Blitar Town. This rite must be followed by all levels of society, including the government, humanists, artists, private sectors, traders, students and the general public (Hidayanti, 2018; Septianingrum, 2019). Based on the Mayor's command, especially for elementary students, they are not required to take part in the process directly, due to physical conditions that do not allow it. However, for schools located in the downtown, it is mandatory to witness the procession accompanied by the teacher, and for schools that are not followed by the procession route, they are free and encouraged to watch the procession accompanied by their parents. The optimization of Grebeg Pancasila strategy has to be conducted for Indonesian society, especially for students in the level of elementary school in that the Pancasila values in the real life of Indonesian People has faded gradually (Septianingrum et al., 2019).

Analysis of the real conditions in the Blitar Town regarding Grebeg Pancasila found some facts and problems. First, Grebeg Pancasila is only an annual activity which is as entertainment, and has not been interpreted in depth as the formation, transformation, transmission and development of Pancasila values, especially at the basic education level. Second, the study of Grebeg Pancasila is only limited to information according to the mayor's circular, not yet leading to the realm of learning so that its essence has less impact on students. Third, the teacher has difficulty conveying the material because there are no appropriate thematic teaching materials and media that contain Grebeg Pancasila.

Based on the observations in several elementary schools in Blitar Town, the researchers found the first problem, that is the thematic learning obstacle of internalizing Pancasila values occurred because there are no appropriate thematic teaching materials to support learning. Even though there are teacher books and student books from the government, the essence of the material is still shallow and difficult to understand, the learning activities are still cognitive in nature and have not touched on the affective and psychomotor domains.

The researcher's analysis of strengthening Grebeg Pancasila is already strong, because the process is full of Pancasila values. The problem lies in the lack of learning. Optimizing this Rite is very useful for learning values, character, multiliteracy and multicultural learning, especially in Elementary Schools (Bagus, 2015; Khotimah, 2011; Septianingrum, 2019; Sumitrasari, 2012; Zummi, 2016). The lack of learning experience and direct participation in

the procession of activities is also one of the factors that influence the lack of depth of Grebeg Pancasila's influence in internalizing the values and character of Pancasila. Therefore, a more in-depth study of the rites is needed so that the meaning, symbols and values of Pancasila are clear in it. This needs to be done so as not to cause various kinds of perceptions and errors in its meaning.

The strengthening of Pancasila values of elementary students that fade gradually can be carried out by implementing the Grebeg Pancasila strategy in the learning classroom. Few studies stated that the cultivation of Pancasila values on the Indonesian young generation, especially elementary students can be integrated in the classroom by using various strategies or approaches (Ihsan & Fatah, 2021; Maisyaroh et al., 2023; Subaidi, 2020). These show that the Grebeg Pancasila strategy is possible to be implemented in the learning classroom to strengthen the Pancasila values on elementary students as the Indonesian young generation. Moreover, the scope of this study includes the deepening of the theory of (1) the essence of Grebeg Pancasila rites; (2) the form of Grebeg Pancasila rite; (3) stages of Grebeg Pancasila rites; (4) the meaning of thematic learning; and (5) implementation of thematic learning in elementary schools. To date, a lot of studies have investigated the strengthening of Pancasila values on the Indonesian young generations (Dewantara & Nurgiansah, 2021; Keraf & Kollo, 2019; Lebo et al., 2021; Salam, 2022). Moreover, some studies focus in integrating the strengthening of Pancasila values in the character education (Maisyaroh et al., 2023; Natalia et al., 2021; Subaidi, 2020), and the Islamic education (Ihsan & Fatah, 2021; Nurhayati et al., 2022). Additionally, several studies focus on the strengthening of Pancasila values using the local wisdom (Huda et al., 2023; Majid, 2019; Srirahmawati & Hunaifi, 2022; Sumardjoko & Musyiam, 2018; Sumardjoko & Wibowo, 2021). This current study, however, uses the Grebeg Pancasila as the local wisdom in Blitar town context integrated in the learning classroom to strengthen the Pancasila values of elementary students. Therefore, this study aims to investigate the use of Grebeg Pancasila strategy integrated in the learning classroom to strengthen the Pancasila values of elementary students.

### Research Methods

To conduct this study, descriptive research using qualitative approach was performed. The descriptive research was selected in this study because this study would describe the essence and form of Grebeg Pancasila rites, stages of Grebeg Pancasila rites, the meaning of the integration in thematic learning, and implementation of thematic learning in elementary school. Moreover, Creswell (2018) stated that qualitative approach provided the deep analysis and explanation on the phenomenon investigated so that this approach was used in this study. Some participants such as the head of education and culture office, society, and elementary teachers and students in Blitar town were involved in this study. Several open questions were listed to interview the participants. Meanwhile, field notes were written when observing the Grebeg Pancasila rites and thematic learning activities in elementary schools. The data got from the interview and observation was analyzed qualitatively by using thematic analysis.

### Results and Discussion

#### *The Essence of Grebeg Pancasila Rite*

According to the Indonesian Old Javanese dictionary, what Grebeg means is the roar of many feet. Meanwhile, according to history, the word "grebeg" comes from the word "gumrebeg" which means boisterous, noisy, and crowded. This illustrates the grebeg atmosphere which is indeed crowded and boisterous. Grebeg also means the sound of the wind howling. The

Javanese word *anggarebeg* means accompanying the king, dignitary or bride. While the *garebeg* in Surakarta and Yogyakarta have a special meaning, namely the royal ceremony held to commemorate the birthday of the Prophet Muhammad SAW, celebrate Eid al-Fitr and Eid al-Adha (Hanif & Zulianti, 2018)

Meanwhile, the word *grebeg* in Blitar Town has the meaning of getting closer and praying to the Almighty so that people are always given safety and well-being. Besides, this *grebeg* is an annual event which is celebrated every June 1<sup>st</sup> and routine activities aimed at preserving the noble values of the nation's culture, namely commemorating the birthday of Pancasila as the sacred value of Indonesian culture.

The history of Pancasila is the result of reflection from Ir. Soekarno regarding the Indonesian nation which was delivered on June 1, 1945 at the BPUPKI meeting and was named Pancasila. According to (Latif, 2012) the birth of Pancasila became a state convention, especially since the Ministry of Information in 1947 published Bung Karno's Speech in book form entitled "The Birth of Pancasila".

However, during the New Order era, the commemoration of Pancasila's birthday was no longer carried out and echoed. Since 1970 the Kopkamtib (Command for the Restoration of Security and Order) has banned the Birthday of Pancasila on June 1<sup>st</sup> (Adam, 2009). Entering the reformation period, awareness echoes the birth of Pancasila, in fact, June 1<sup>st</sup> does not exist. Finally, there was a feeling of disappointment and anxiety from the artists and humanists of the Town of Blitar so that Grebeg Pancasila emerged which was initiated by Mr. Bagus Putu Parto and realized in 2000.

According to Djoko Harijanto Nagoro as the Head of the Cultural Arts and the committee of the Grebeg Pancasila Ceremony which was first held in 2000 in Blitar Town, organizing Grebeg Pancasila for the first time at the Gebang Palace. The initial concept of the Grebeg Pancasila rite was that there were three rites, the first was the Cultural Ceremony, the second was the Gunung Lima parade, and the third was Kenduri Pancasila. Each procession is presented with a touch of ethical and aesthetic tools that cannot be separated from the symbols of Javanese culture. These symbols are implied, but full of meaning in which there are noble values of a culture.

Grebeg Pancasila as a tradition that has symbolic interaction, it is important to understand the meaning that exists in this symbolic interaction and the values contained therein. In addition, it is important to maintain and preserve culture that has meaning and value, so that it is not eroded and neglected because of the heavy influx of culture from outside. Therefore, a clear legal basis is needed in implementing Grebeg Pancasila.

The legal basis for implementing Grebeg Pancasila is PERDA No. 34 of 2004 concerning the Work Procedure of the Blitar Town Regional Information, Communication and Tourism Office and the Results of the Grebeg Standardization Seminar on April 22, 2004. This seminar was conducted to optimize tourist attractions of the Grebeg Pancasila Rite (Hidayanti, 2018:47). The standardization of the rite procession developed into five processions namely the Bedhol Pusaka Grebeg, Malam Tirakatan, Cultural Ceremony, Kirab Gunung Lima and Kenduri Pancasila.

### ***The Form Of Grebeg Pancasila Rite***

The form and type of ceremony in Grebeg Pancasila rite is a cultural ceremony packaged in the form of a cultural tourism attraction held in the downtown of Blitar. Activities are carried out in strategic places and are accessible to visitors, starting from the Mayor's Office,

Town Government Offices, Aloon-aloon of Blitar Town and finally the activities lead to the Bung Karno Cemetery area as a place for Pancasila Kenduri activities

The goods used as a means in the Grebeg Pancasila rites are very diverse and different in each process. Bedhol Pusaka uses goods known as the Five Pusaka Nagari which consist of an eagle bird, the Red and White flag, the Pancasila text, Bung Karno's speech on June 1<sup>st</sup> 1945 and a photo of Bung Karno given by courtiers to soldiers. Soldiers are tasked with guarding Pusaka Nagari. They were divided into Soldier 1, Soldier 6 and Soldier 45 meaning that each group of soldiers numbered 1, 2 and the 45 numbers were taken from the calendar for Pancasila's birthday. 1st, 6th month, and year 1945.

The three Pusaka Nagari, namely the Red and White flag, Pancasila text, and Bung Karno's speech were put in a small box, an eagle was attached to a black board and a photo of Bung Karno was taken as usual. The soldiers walked through the town streets which were packed with spectators accompanied by gamelan music to the Town government office for the next rites. On Malma Tirakat Rites, The five Pusaka Nagari are accompanied by offerings consisting of *Buceng kerep*, banana bunches, coconut and market snacks and not to forget the candles with smoke fills the room, adding to the sacred impression of the event until morning.

The Cultural Ceremony on the morning of June 1<sup>st</sup> in Aloon-aloon Blitar uses gamelan instruments to accompany the song Gending Bumi Pertiwi by Ki Narto Sabdo. Apart from that, there is Kirab Gunungan Lima which is paraded by soldiers followed by a hundred other gunungan. Each gunungan component consists of banana flower heart, chilies, oranges, carrots, shallots and white onions, and long beans, each of which has a deep meaning.

The components of Gunungan Lima have deep meanings, including: 1) The heart of a banana flower or *ontong* reflects a clean heart, 2) Long beans mean that all our behavior must be straight according to the rules, 3) Red and white onions symbolize the existence of fathers and mothers, remembering origins and goals of life in the future, 4) Carrots are one of the vegetables that came from outside the Town of Blitar, symbolizing the need to filter foreign cultural influences, 5) Oranges and chilies symbolize a spicy and sour life like oranges and chilies, but humans must be able to accept and adapt (Bagus, 2015:26). Gunungan Lima is then encircled along the Town streets to the Bung Karno grave complex.

The Gunungan Limo convoy towered over the people waving small red and white flags. In addition, tens of decorative gigs were prepared for officials and community leaders in Blitar Town. The last procession, which is the closing of the series of rites, ends with the Pancasila Kenduri, which begins with an *ujub* or foreword from the caretaker of the Bung Karno Tomb, then prays together, followed by eating with *tumpeng* which contains yellow rice and side dishes served in a cone shape.

All participants came from all the people of the Town of Blitar consisting of various groups. Participants and visitors to the Grebeg Pancasila rite are required to wear typical East Javanese clothing. Men's clothing uses a black jacket complete with a circular chain on the chest, pants covered by a thigh cloth and a *blangkon* as a head covering. For women, they wear kebaya and jarit cloth with batik motifs and a bun or modification of the hijab for those who are hooded. In addition, participants are also required to wear traditional clothes throughout Indonesia.

### ***Stages of the Grebeg Pancasila Rite***

The Grebeg Pancasila Rite has several stages of implementation that must be carried out. The stages of the Grebeg Pancasila rite begin with the Bedhol Pusaka Nagari and end with the Pancasila Kenduri Rite. An explanation of these stages is as follows. Bagus (2015:11).

#### 1. Bedhol Pusaka Nagari

Bedhol Pusaka Nagari is an heirloom procession. This activity started from Balai Kusuma Wicitra (Mayor's Official House) to be buried at Town Hall.



**Figure 1.** Bedhol Pusaka Nagari (Source: budayajawa.com)

#### 2. Malam Tirakatan

Malam Tirakatan is a night of contemplation. Activities carried out on malam tirakatan are usually accompanied by gamelan music with Javanese songs. Malam Tirakatan activities were held at Town Hall



**Figure 2.** Malam Tirakatan (Source : jatim.deliknews.com)

#### 3. Cultural Ceremony

The cultural ceremony is the third rite in Grebeg Pancasila rite. During the cultural ceremony, it took place at Aloon-aloon with several events such as dances, gamelan, *tembangan*, and also speeches by the leaders.



**Figure 3.** Cultural Ceremony (source: m.bangsaonline.com)

#### 4. Kirab Gunung Lima

The Kirab Gunung Lima is a procession of *gunungan* five in number. These five mountains symbolize the five precepts in Pancasila. This activity started from Aloon-aloon to the Tomb of Bung Karno (Indonesia's first President).



**Figure 4.** Kirab Gunungan Lima (source: news.okezone.com)

#### 5. Kenduri Pancasila

The final stage of the Grebeg Pancasila rite is the Pancasila feast. Kenduri is a Javanese culture that contains prayers and hopes. The Pancasila Kenduri is held in front of Bung Karno's Tomb. After the Gunungan is prayed for, the five gunungan are given to the community to fight over. Next, jointly hold a feast by eating tumpeng rice together.



**Figure 5.** Kenduri Pancasila (source:documentation.blitarkota.go.id)

### *Implementation of Thematic Learning in Elementary Schools*

Thematic learning is one approach that teachers can use to provide meaningful learning experiences. The 2013 curriculum is designed to develop curiosity, creativity, collaboration with intellectual and psychomotor abilities. With regard to thematic learning planning, the first thing that must be considered by the teacher is carefulness in identifying KI/KD and setting indicators for each subject to be integrated.

KI is designed in four interrelated groups, namely with regard to religious attitudes (KI 1), social attitudes (KI 2), knowledge (KI 3), and application of knowledge (KI 4). The four groups become a reference for KD which must be developed in every event in an integrated manner. Competence related to religious attitudes is developed indirectly (indirect teaching) when students learn about knowledge and the application of knowledge. As for integrating subjects in one theme and sub-theme it is not easy, there are several things that teachers must pay attention to in integrating KD between subjects into one theme, because KD sometimes cannot be combined in one theme.

Teachers must be good at packaging varied learning in order to build motivation to learn so that learning can be meaningful for children (Agustin & Puspita, 2020). Therefore, teachers should pay attention to the implementation of thematic learning which includes: (1) not all subjects must be integrated, (2) it is possible to combine basic competencies across semesters, (3) basic competencies that cannot be combined, do not be forced to be integrated, (4) basic competencies that are not covered in certain themes must still be taught either through other themes or presented separately, (5) learning activities emphasize the ability to read, write and count as well as inculcate moral values, (6) the selected themes are adapted with student characteristics, interests, environment and local area (Rukiyati Sugiyo & L. Andriani Purwastuti, 2017; Tresnawati et al., 2020; Wuryani, 2018).esigning thematic learning in

elementary schools is not easy, because it requires precision and foresight in formulating themes and compiling KI/KD according to predetermined themes. The solution can be done in two ways, first starting by setting a particular theme to be taught, then identifying and mapping basic competencies in several subjects that are relevant to that theme. Second, by identifying the basic competencies of several subjects that have material relationships or links, it is followed by formulating a unifying theme or sub-theme.

The implementation of thematic learning involving the Grebeg Pancasila strategy in elementary school provides the positive impact on the strengthening of the Pancasila values of elementary students. Each of Grebeg Pancasila stage presents the meaning of Pancasila values on students by following those activities in thematic learning. The Grebeg Pancasila as the local wisdom of Blitar society is easy to integrate on elementary students in Blitar town in that it has been well-known by them in daily life. According to Sumardjoko and Musyiam (2018), the involvement of the local wisdom in strengthening of the Pancasila values provides the significant effect on the Indonesian young generation. Moreover, Sumardjoko and Wibowo (2021) revealed that the local wisdom has the essential role in growing the Pancasila values of Indonesian society in the daily life. Additionally, Huda et al. (2023) argued that the implementation of every learning in the classroom that lesson materials contain the local wisdom has the goals in cultivating the Pancasila values on the Indonesian society. These proofs provide strong evidence that the involvement of the Grebeg Pancasila as a learning strategy in thematic learning can cultivate the Pancasila values on elementary students.

## **Conclusion**

Based on the results and discussion as reviewed above, it can be concluded that Grebeg Pancasila is a rite aimed at commemorating the birthday of Pancasila as the noble cultural value of the Indonesian nation. Among the series of activities at Grebeg Pancasila are the Bedhol Pusaka Nagari, Malam Tirakatan, cultural ceremonies, Kirab Gunung Lima, and ended with Kenduri Pancasila. The series of activities and values contained in the Grebeg Pancasila rites can be used as a basis for developing a value learning model, especially in the context of thematic learning at the elementary school level

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