

From Gemeinschaft to Gesellschaft: Cracks in the Practical Values of Pancasila in the Semi-Urban Society

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Abstract : This study aims to analyze the shift in the practical values of Pancasila, particularly the Third and Fourth Principles, in the developing urban community in Pattallassang District, Takalar Regency. The study used a qualitative approach with a descriptive analytical type. Data were obtained through in-depth interviews, passive participant observation, and documentation of community leaders, government officials, local residents, and academics selected using purposive sampling. Data analysis adopted the interactive model of Miles, Huberman, and Saldaña through the stages of data reduction, data presentation, and conclusion drawing. While data validity was tested using triangulation of sources, techniques, and time. The results show that urbanization, economic pressures, and digital penetration have triggered the deconstruction of social solidarity in society. Gotong royong has shifted from a routine activity based on collective awareness to a conditional and transactional action. The practice of deliberation has also been distorted due to the dominance of efficiency rationality, elite capture, and the shift in communication to virtual spaces that weaken social closeness. In addition, the penetration of digital capitalism has given rise to an individualistic, consumptive, and hedonistic lifestyle. This research emphasizes the need for revitalization of public spaces and fostering Pancasila ideology based on digital-civic engagement that is more inclusive and contextual in developing peri-urban communities.

Keywords : deliberation, peri-urban society, practical values of Pancasila, social solidarity, urbanization

Abstrak : Penelitian ini bertujuan untuk menganalisis pergeseran nilai praksis Pancasila, khususnya Sila Ketiga dan Sila Keempat, pada masyarakat urban berkembang di Kecamatan Pattallassang, Kabupaten Takalar. Penelitian menggunakan pendekatan kualitatif dengan jenis deskriptif analitis. Data diperoleh melalui wawancara mendalam, observasi partisipatif pasif, dan dokumentasi terhadap tokoh masyarakat, aparatur pemerintah, warga lokal, serta akademisi yang dipilih secara purposive sampling. Analisis data mengadopsi model interaktif Miles, Huberman, dan Saldaña melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan validitas data diuji menggunakan triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa urbanisasi, tekanan ekonomi, dan penetrasi digital telah memicu dekonstruksi solidaritas sosial masyarakat. Gotong royong mengalami pergeseran dari aktivitas rutin berbasis kesadaran kolektif menjadi tindakan kondisional dan transaksional. Praktik musyawarah juga mengalami distorsi akibat dominasi rasionalitas efisiensi, elite capture, dan peralihan komunikasi ke ruang virtual yang memperlemah kedekatan sosial. Selain itu, penetrasi kapitalisme digital melahirkan gaya hidup individualistik, konsumtif, dan hedonistik. Penelitian ini menegaskan perlunya revitalisasi ruang publik dan pembinaan ideologi Pancasila berbasis digital-civic engagement yang lebih inklusif dan kontekstual pada masyarakat peri-urban berkembang.

Kata Kunci : masyarakat peri-urban, musyawarah, nilai praksis Pancasila, solidaritas sosial, urbanisasi

INTRODUCTION

Pancasila, as the philosophical foundation of the state and the nation's outlook on life, holds the highest position in the normative hierarchy of Indonesian statecraft. Historically and philosophically, Pancasila is not a product of individual thought born instantly in 1945, but rather a crystallization of noble values that have grown, developed, and lived within the cultural and religious realities of the Indonesian archipelago since the era of the early kingdoms (Salim *et al.*, 2025; Zaman, 2025). From a juridical-constitutional perspective, its position is confirmed through the fourth paragraph of the Preamble to the 1945 Constitution of the Republic of Indonesia, which is reinforced by MPR Decree No. XVIII/MPR/1998 and Law No. 12 of 2011 as the source of all sources of state law (Oktapia, 2024). In the axiological discourse, the existence of Pancasila is materialized into three levels of values that organically qualify each other, namely: basic values (fundamental) which are abstract, universal, and permanent; instrumental values which are manifested in legal norms, public policies, and state institutions; and practical values which are the real actualization of these two values in the daily actions of citizens (Asshiddiqie, 2024; Gafuri, 2024; Inthaly & Almubaroq, 2022). This practical value is the main indicator in measuring the success of internalizing ideology amidst the dynamics of social change (Liana *et al.*, 2025).

As a normative reference, values function as the basis for forming moral orientation and behavioral guidelines (Rokhmah & Siregar, 2025; Wahyuni *et al.*, 2025). However, in contrast to basic values which are rigid and eternal, practical values are characterized by their dynamic and contextual nature because they are at the forefront of social interactions in society (Rosadi & Khojir, 2023). In the contemporary era, the acceleration of globalization and digitalization of information acts as a double-edged sword for the existence of these practical values (Wahyuningsih *et al.*, 2024). When technological leaps are not matched by strong digital literacy, the clash of Western values and consumerist lifestyles often distorts national identity, triggering extreme individualism, identity polarization, and the loosening of social cohesion (Ndraha *et al.*, 2024; Ziqrie *et al.*, 2026). This phenomenon is most massively escalating in areas undergoing a demographic transition towards an urban social structure, where dense, heterogeneous, and highly mobile population agglomerations condition the emergence of impersonal, segmental, and transactional social relationship patterns (Arianto, 2024; Gea *et al.*, 2026).

Theoretically and sociologically, the shift in practical values in urban areas can be analyzed through several conceptual lenses. In the context of the Third Principle (Indonesian Unity), the transformation of the region toward urbanization triggers a sociological shift from a purely spiritually bonded community (*gemeinschaft*) to a mechanical and contractual community (*gesellschaft*) (Mahfud MD *et al.*, 2012). Through Émile Durkheim's perspective, this shift marks the transition from mechanical solidarity to organic solidarity, where social cohesion is no longer driven by voluntary collective consciousness (*gotong royong*), but rather by a rigid division of labor and functional economic demands (Putri & Kurniawan, 2025). As a result, communal involvement is often delegated through material compensation (Halim & Mahyuddin, 2019). This phenomenon of de-ideologization is exacerbated by what Karl Marx called commodity fetishism and Jean Baudrillard called modern consumerism, where the social status of urban society is no longer determined by character or social contribution, but by the symbolic consumption of material goods, which ultimately erodes genuine human relationships (Firmansyah, 2025; Muhibbuddin, 2026).

Meanwhile, if viewed from the dimension of the Fourth Principle (Democracy Led by the Wisdom of Deliberation/Representation), the pragmatism of urban communities that prioritizes time efficiency tends to distort conventional deliberation practices that prioritize in-depth dialogue (Afillah, 2025). This symptom of the shallowing of the meaning of citizen sovereignty is in line with Jürgen Habermas's criticism of the colonization of public space, where free, equal, and deliberative communication in society is intervened by a mechanical system and instrumental rationality (Haikal *et al.*, 2026). When efficiency is valued over deliberation, deliberation becomes a mere administrative formality meant to legitimize unilateral decisions. This situation is escalating in the digital age. Referring to Herbert Blumer's Symbolic Interactionism Theory, morality and social closeness can only grow solidly through intense physical presence (Dwi & Widiensyah, 2026). When physical interactions shift to virtual spaces (such as digital groups), relationships between residents turn into transactional formalities that trigger social alienation and weaken the

foundation of genuine concern. Based on Albert Bandura's Social Cognitive Theory, this passive urban ecosystem gradually conditions individuals to adopt apathetic attitudes due to the loss of social control within the group (Lestari & Achdiani, 2024).

Although studies on the fading of mutual cooperation and the degradation of Pancasila values in large urban areas have been carried out by many previous researchers, such as research Gea *et al.* (2026), there is limited literature specifically examining peri-urban or developing transitional areas outside Java. Most previous research focuses on metropolitan cities with established polarization. There is a lack of analysis on how the practical values of Pancasila negotiate when a initially strong agrarian culture suddenly clashes with urbanization, land constraints, and digital penetration in sub-central regions.

Pattallassang District in Takalar Regency, South Sulawesi Province, presents a unique and relevant research location to fill this gap. As a region undergoing rapid transformation toward an urban character, Pattallassang District exhibits contradictory sociocultural dynamics: on the one hand, the pressures of modernization, population mobility, and on the other, the pressures of urbanization (BPS, 2023), and digital lifestyles are beginning to erode communal living patterns. However, on the other hand, local communities still strive to maintain collective memory and local customary structures. This transitional characteristic distinguishes Pattallassang from purely urban areas.

Therefore, the novelty offered in this study is an empirical-contextual analysis of the cracks and shifts in the practical values of Pancasila, especially the Third and Fourth Precepts in a developing semi-urban society using conceptual sociological analysis. Based on the theoretical and empirical urgency, this study aims to explore in depth the forms of shifts in the practice of Pancasila values in urban communities in Pattallassang District, Takalar Regency, while simultaneously identifying structural and cultural factors that become obstacles in the application of Pancasila practical values among these communities. The results of this study are expected to provide theoretical contributions to the development of the sociology of Pancasila law and become an applicable reference for the formulation of inclusive ideological development policies in developing urban areas.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive analytical research type to explore in depth the phenomenon of shifting practical values of Pancasila in urban society (Miles *et al.*, 2014). A qualitative approach was chosen because this research does not aim to test a hypothesis, but rather to understand the meaning, views, and subjective experiences of the community regarding the dynamics of the values of unity and democracy amidst the current of modernization (Creswell, 2014). This research was conducted in Pattallassang District, Takalar Regency, South Sulawesi Province. This location was chosen intentionally because the region is undergoing rapid sociological transformation due to urbanization, globalization, and the penetration of digital technology, which directly impacts the social cohesion of the local community, such as the fading traditions of mutual cooperation and deliberation (Khabibullah *et al.*, 2024). Field data collection was conducted intensively for five months, from October 2025 to March 2026.

The determination of informants in this study applies a non-probability sampling technique with a purposive sampling approach to obtain rich and credible data sources (Stratton, 2023). The informant criteria set include: (1) local residents who have resided in Pattallassang District for at least the last 5 years to ensure the validity of observations on social change; (2) actively involved in community activities; and (3) having relevant knowledge capacity regarding moral-national values. Based on these criteria, informants were selected from various representative sociological elements, including traditional/religious community leaders, local government officials such as Village Heads, Sub-district Heads, and RT/RW Heads, representatives of productive groups in the general public, as well as academics or Pancasila and Citizenship Education teachers who work in Takalar Regency to provide an objective conceptual perspective.

Research data is classified into primary data and secondary data (Sulung & Muspawi, 2024). Primary data was obtained directly through three main techniques: in-depth interviews, passive participant observation, and documentation. Interviews were conducted using a semi-structured interview guide containing a list of open-ended questions regarding shifts in social interaction patterns, individualism, hedonistic lifestyles, and obstacles to internalizing Pancasila (Ardiansyah *et al.*, 2023). Observations are carried out systematically on collective community activities, neighborhood meetings, and daily interactions in order to capture factual data in the field (Bogdan & Biklen, 2017). Meanwhile, secondary data was collected through the study of relevant documents, such as monographic data from Pattallassang District, local regulatory documents, and previous scientific literature (Rusli *et al.*, 2025). Researchers act as key instruments that design, collect, analyze, and interpret all data (Haifa *et al.*, 2025).

The data analysis technique adopted the interactive and circular model of Miles, Huberman, and Saldaña (2014), which consists of four interconnected stages. The first stage is data collection, in which all interview results are transcribed verbatim and field notes are tidied up. The second stage is data reduction, namely the process of sorting, coding, and summarizing raw data from the field to focus on the main theme of the shifting values of unity and democracy, while eliminating irrelevant information. The third stage is data display, which is realized in the form of a logical descriptive-analytical narrative, reinforced with a matrix of inter-theme relationships and a flow chart to facilitate understanding of the phenomenon. The final stage is conclusion drawing/verification to formulate the essential meaning of the data that has been tentatively presented and continuously tested for consistency throughout the research.

To ensure the level of scientific trust and validity, data validity checking is carried out using triangulation techniques (Saadah *et al.*, 2022). Source triangulation was applied by comparing and correlating narratives obtained from informants with different social backgrounds, for example, matching the views of community leaders with statements from government officials and the general public. Technical triangulation was carried out by cross-checking the results of in-depth interviews, empirical realities recorded on field observation sheets, and authentic evidence in documentary data. Finally, time triangulation was applied through observation and reconfirmation in different situations and times, such as during formal community meetings or during casual daily interactions, to ensure the consistency and stability of information regarding the dynamics of shifting Pancasila practical values in Pattallassang District.

RESULTS AND DISCUSSION

Research Result

The sociocultural transformation in Pattallassang District, Takalar Regency, as a developing urban area outside Java, shows symptoms of significant cracks and shifts in the realm of Pancasila axiolation, especially in the practical values of the Third Principle (Indonesian Unity) and the Fourth Principle (Democracy Led by the Wisdom of Deliberation/Representation). Based on the reduction and display of data collected until March 2026, these shifts are manifested in three structural clusters which include the deconstruction of social solidarity and mutual cooperation, the mechanization of deliberation and virtual public space, and the penetration of transactional-hedonistic lifestyles in urban spaces.

1. Deconstruction of the Practical Values of the Third Principle

Empirical data shows a decline in the intensity and quality of fundamental social interactions in Pattallassang District. Patterns of social concern have undergone a shrinking meaning, with communal involvement, once voluntary, organic, and routine, shifting to situational and conditional ones. Neighborhood relationships, once bound by a pure collective consciousness, are now fragmented due to the demands of the urban functional economy.

This degradation phenomenon is consistently confirmed through the reduction in citizen participation in mutual cooperation and community service activities, as shown in the following data reduction visualization:

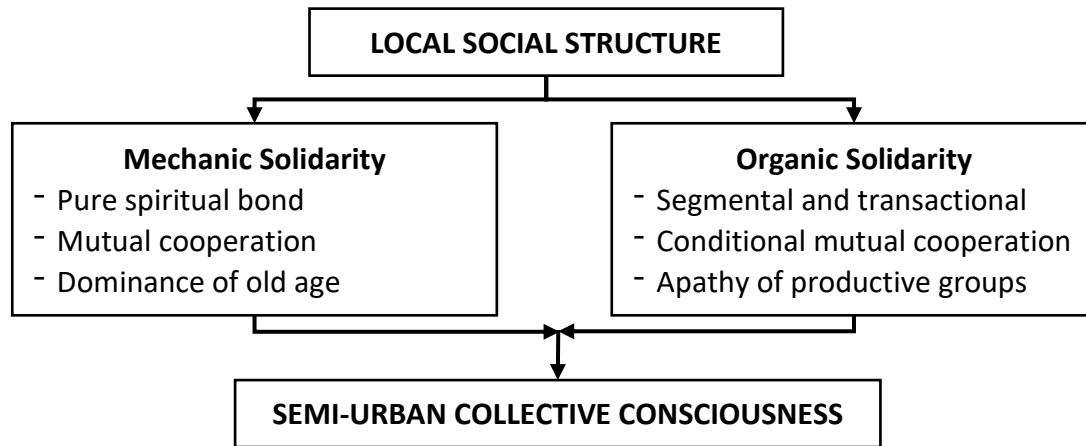


Figure 1. Local Social Structure in the Formation of Collective Consciousness in Semi-Urban Communities

The symptoms of de-ideologization of the Third Principle in this transitional region are characterized by several distortive characteristics, including:

- a. **Conditional Mutual Cooperation Pattern:** The practice of mutual cooperation no longer manifests as a weekly habituation of a preventive-collective nature, but rather has shrunk into a conditional-reactive action that is only realized when a resident is struck by a disaster such as death, illness, or a wedding ritual ceremony.
- b. **Demographic Participation Asymmetry:** A massive participation gap exists between generations. Physical communal activities in Pattallassang are now dominated by the older generation or long-term residents. Conversely, productive-age and younger generations tend to be absent due to the city's hustle and bustle, which lasts from morning to night.
- c. **Commanditization of Community Service:** Social care, once driven by moral commitment, has now become administratively mechanized. Community service only occurs with formal instructions or mobilization from the lower levels of the bureaucracy (RT/RW heads or village heads), particularly to celebrate ceremonial occasions like Independence Day or religious celebrations.

However, in terms of cultural tolerance, the ethnic and religious heterogeneity in Pattallassang District has not yet triggered destructive horizontal conflict. This peri-urban community demonstrates a relatively stable ability to adapt to cultural differences. Occasional social tensions generally revolve around domestic urban issues such as household waste management, environmental cleanliness, and spatial boundaries, which are resolved by mediation by traditional leaders or local neighborhood association (RT/RW) officials.

2. Distortion of the Practical Values of the Fourth Principle

The shift in the practical values of the Fourth Principle in Pattallassang District demonstrates a pronounced pragmatism that sacrifices the depth of the deliberation process for the sake of time efficiency. The public spaces of cafes and yards, once the epicenter of *tudang sipulung* (sitting together to deliberate in South Sulawesi), have experienced a shrinking role. The process of political articulation and decision-making at the local level currently experiences an asymmetrical dualism:

Table 1. Shifting Patterns of Community Deliberation Practices from Conventional to Semi-Urban

Practical Dimension	Conventional Pattern (Past)	New Semi-Urban Pattern (March 2026)
Frequency & Properties	Routine, comprehensive participation.	dialogic, Incidental, formality, reductive.

Decision Mechanism	Consensus (deliberative democracy) via face to face.	Unilateral (top-down) decisions by RT/RW elitists for efficiency.
Communication Channel	Physical public space (community gathering).	Virtual space (WhatsApp Group).
Equal Voice	Distribution of opinions is even across all elements.	Dominance of influential figures (elite capture); passive ordinary citizens.

Based on the table above, decision-making on small-scale or tactical matters is now unilaterally delegated to neighborhood administrators without going through the community deliberation stage. Formal deliberations are only held when crucial structural issues are faced, such as threats to regional security or physical infrastructure development projects.

This fundamental rift in the implementation of popular sovereignty is further exacerbated by the phenomenon of elite capture, where formal meeting spaces are dominated exclusively by figures with social capital or traditional influence. Conversely, ordinary citizens are trapped in a state of communicative inferiority; they tend to choose silence and simply legitimize final decisions.

On the other hand, the shift from face-to-face interaction to virtual spaces, such as the use of WhatsApp groups, creates the illusion of participation. While these digital channels speed up the transmission of administrative information, they drastically erode emotional closeness, fostering cold, transactional relationships, and diminishing public trust in local institutions due to perceived environmental policies that are less than responsive to the real needs of the grassroots.

3. Commodity Lifestyle Penetration

The most massive driving factor distorting the practical values of Pancasila in Pattallassang District is the transformation of society's increasingly materialistic and hedonistic outlook on life. Digital penetration through gadgets and constant exposure to social media has deconstructed local cultural values.

These symptoms of social alienation and lifestyle shifts are materialized into three empirical manifestations:

- a. **Representation of New Social Reality:** The social status of residents in the peri-urban area of Pattallassang is no longer measured based on moral integrity, character, or social contribution to the community, but is instead artificially measured through material possessions (architectural condition of the house, ownership of a new private vehicle, and job stratification).
- b. **Escalation of Individualism:** The economic hustle and bustle of urban ecosystems forces individuals to withdraw from social spaces. People's lifestyles have shifted radically toward meeting the economic needs of the nuclear family, so that free time previously spent socializing with neighbors has been replaced by isolated activities at home with our devices.
- c. **Modern Consumerist Lifestyle:** The younger generation in Pattallassang District is adopting foreign popular culture absorbed from the internet, from standardized clothing styles and communication dialects to daily consumption patterns. The presence of new commercial spaces is shifting the orientation of leisure time from a socio-religious orientation to one based on personal pleasure (hedonism).
- d. **Social Apathy Towards Public Space:** The preference for spending time in urban entertainment centers or surfing the internet has diminished public awareness of the importance of preserving shared public spaces. Participation in collective agendas has declined sharply as social activities are seen as a burden that reduces time allocated for personal recreation or the pursuit of economic gain.

Discussion

1. Reading the Transition of Solidarity in Pattallassang through the Lens of Émile Durkheim

The shift in the practical values of the Third Principle (Indonesian Unity) in Pattallassang District provides strong empirical confirmation of the theory of sociological transition from a community society to a community society (Mahfud *et al.*, 2012). The sincere, intimate, and exclusive spiritual ties that have long been the foundation of agrarian culture in Takalar Regency are now slowly fading due to the flow of urbanization that brings mechanical, contractual, and fragmented relationship patterns. Pattallassang, as a peri-urban corridor that bridges the rural areas of Takalar with the metropolitan agglomeration of Makassar, has become a trough for local cultural deconstruction where communal values are experiencing massive desacralization.

If dissected using Émile Durkheim's sociological lens, the phenomenon in Pattallassang is a real representation of the shift in the historical trajectory from mechanical solidarity to organic solidarity (Putri & Kurniawan, 2025). In traditional societies (mechanical solidarity), togetherness and mutual cooperation are driven by an absolute, homogeneous, and voluntary collective consciousness. The prevailing laws tend to be repressive to maintain the integrity of shared sentiment. However, with the demographic exodus and the increasingly complex division of labor in these peri-urban areas, social cohesion is no longer based on a shared moral consciousness, but rather on rigid functional dependence for economic-utilitarian motives.

The decline of mutual cooperation into merely conditional actions, such as only appearing in the event of a death. This suggests that the urban community of Pattallassang has begun to delegate its social responsibilities through transactional logic. In line with the argument Halim & Mahyuddin (2019). The demands of working hours in urban ecosystems transform physical participation into material compensation. The phenomenon where productive groups prefer to be absent from community service due to work fatigue indicates that the practical value of unity has experienced an acute sociological schism. On the one hand, it remains upheld as a normative-ideological jargon in formal spaces, but on the other, it has collapsed at the operational level due to the pressures of exploitative urban capitalist economic structures on individual leisure time.

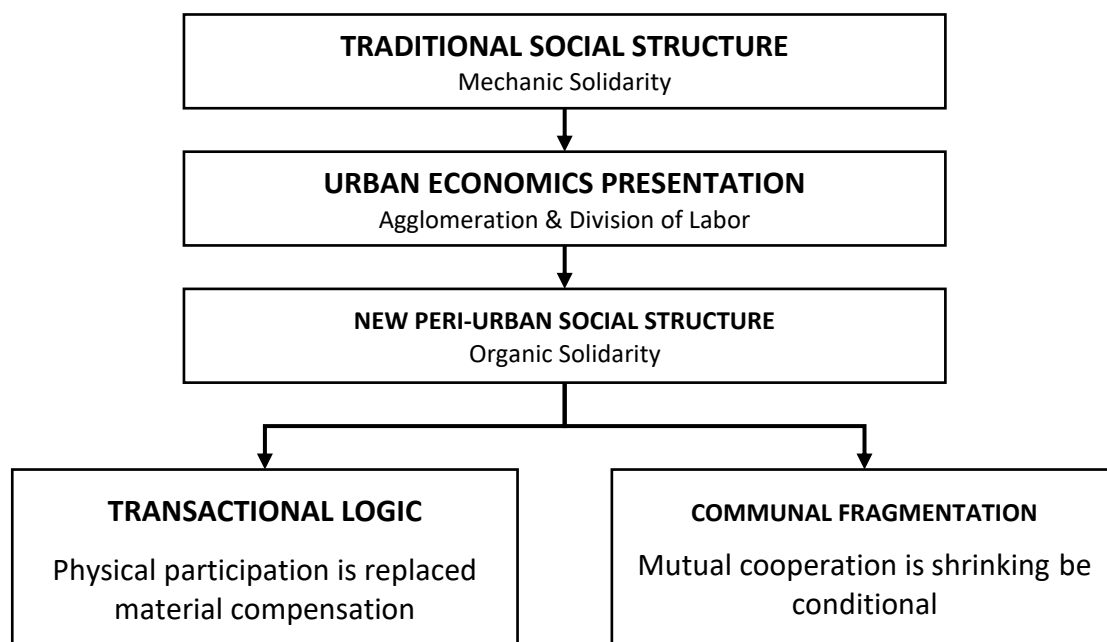


Figure 2. Transformation of Traditional Social Structures Towards Modern Periurban Societies

This rift triggered the loss of natural societal cohesion. Unity was no longer seen as a manifestation of the macrocosm of a noble culture, but rather was calculated mathematically based on financial profit and loss. Consequently, the Third Principle lost its organic sociological basis at the peri-urban grassroots level.

1. Colonization of Public Space and Degradation of Deliberation

The distortion that befell the practical values of the Fourth Principle at the research location reflects what Jürgen Habermas termed the colonization of public space by the system (Haikal *et al.*, 2026). In Habermas's concept, the lifeworld, which contains free, equal, honest, and consensus-oriented communicative actions, is now intervened by systemic imperatives controlled by economic and power subsystems. In Pattallassang, traditional public spaces such as the *tudang sipulung*, which previously accommodated in-depth dialogue between residents, are now invaded by instrumental rationality that prioritizes efficiency, speed, and rigid administrative formalities.

When neighborhood administrators make unilateral decisions for the sake of time efficiency, the essence of consensus has been reduced to a mere bureaucratic legitimacy stamp. This is exacerbated by the phenomenon of elite capture, where traditional hierarchical structures collaborate with local economic domination, thereby denying ordinary citizens equal access to a voice. The space for deliberation is no longer inclusive, but rather exclusive to those with social and financial capital. As a result, the deliberative process is reduced to a procedural formality on paper, losing its emancipatory power.

This situation is escalating with the migration of interaction spaces from the physical to the virtual through the use of WhatsApp groups. From the perspective of Herbert Blumer's Symbolic Interactionism Theory, true morality, empathy, and social closeness can only be solidly produced through intense physical presence and the direct interpretation of social symbols (Dwi & Widiensyah, 2026). When face-to-face interactions are replaced by dry virtual texts, relationships between citizens become mechanical, impersonal, and artificial. Digital media fails to convey the emotional closeness of the *tudang sipulung*, so the texts exchanged often trigger miscommunication and micro-scale horizontal conflict.

As a result, social alienation emerges, where residents feel alienated from their own environment. This phenomenon aligns with Albert Bandura's Social Cognitive Theory, where individualistic urban ecosystems with minimal physical interaction gradually condition individuals to adopt apathetic attitudes due to the loss of group social control and the fading role models from surrounding social figures (Lestari & Achdiani, 2024). Citizens feel that their involvement no longer has a structural impact on environmental policy, and so they withdraw from all civil society activities.

2. Commodity Fetishism and Simulacra of Consumerism in Peri-Urban Areas

The root of the weakening practice of Pancasila's practical values in Pattallassang District lies in a shift in life's value orientation from spiritual-communal to materialistic-hedonistic. This change in societal behavior, which judges others based on material possessions, is a strong indication of what Karl Marx called commodity fetishism (Firmansyah, 2025). In this situation, social relations between humans experience objectification (reification), transforming into transactional relationships between objects or materials. The utility of genuine neighborly relations is now replaced by economic exchange value. Humans are no longer valued for their personal social existence, but rather for the commodities they are associated with.

Furthermore, the lifestyle of teenagers and productive people in Pattallassang which is oriented towards digital trends reflects Jean Baudrillard's theory of modern consumerism and simulacra (Muhibbuddin, 2026). Social media has created an artificial reality in which people consume symbols, images, and lifestyles not out of real, objective needs, but rather to achieve a false sense of social prestige. The proliferation of commercial hangouts, peri-urban cafes, and extreme attachment to devices have pushed aside local cultures oriented toward communal togetherness. Teenagers prefer to consume images of modernity in commercial spaces rather than integrate themselves into local cultural rituals.

When personal hedonistic satisfaction is placed above collective interests, the practical values of Pancasila lose their material basis. The transitional society in Pattallassang now stands at a crucial crossroads: they have not yet fully become a legally and economically established urban metropolitan society, but they have lost the intimacy and nobility of their agrarian culture.

If the de-ideologization process resulting from the penetration of digital capitalism is left unchecked without the intervention of an inclusive, adaptive, and contextual ideological

development model, the values of Pancasila in developing urban areas are threatened with complete crippling. At this nadir, Pancasila will no longer function as a dynamic leitstar but will instead end up as a dead artifact of constitutional text, losing its soul in the social reality of society.

CONCLUSION

This study concludes that the practical values of Pancasila, particularly the Third and Fourth Principles, in Pattallassang District, Takalar Regency, are experiencing structural and cultural cracks and shifts due to the currents of modernization and urbanization. Empirically, the Third Principle is undergoing deconstruction from mechanical solidarity based on pure collective consciousness to organic solidarity that is segmental, transactional, and individualistic. Mutual cooperation has lost its routine-preventive nature and has dwindled to a reactive-conditional action in the event of a disaster. Meanwhile, the Fourth Principle is experiencing distortion due to the colonization of instrumental rationality and time efficiency, where conventional deliberation and consensus are reduced to a unilateral administrative formality. The shift in communication space to virtual platforms (WhatsApp) has actually widened social alienation and degraded the emotional depth of citizen deliberation.

Structural factors in the form of urban economic pressures and cultural factors in the form of digital capitalism penetration through social media are the main drivers of the emergence of individualism, commodity fetishism, and hedonism among peri-urban communities. The applicable recommendations from this study are to urge the Pancasila Ideology Development Agency (BPIP) together with local governments to reformulate the strategy of ideological development that is no longer top-down indoctrination, but based on inclusive digital-civic engagement, and to revitalize physical public spaces such as community parks or meeting halls to stem the rate of social alienation in developing urban areas.

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