

Implementation of Gotong Royog Values in the Third Principle of Pancasila in the 3R Program (Reduce, Reuse, Recycle) in Banyumas

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Abstract: *This study examines the realization of Gotong Royong values as an embodiment of the Third Principle of Pancasila in the implementation of the 3R (Reduce, Reuse, Recycle) program for waste management in Banyumas. The research focuses on the internalization process of Gotong Royong values, its contribution to the success of the 3R program at the community level, and data discrepancies between community output and recycling industry input. Using a qualitative approach through interviews and field observations, the findings indicate that Gotong Royong values significantly encourage active community participation in waste sorting, waste bank management, and recycling activities. Despite facing inconsistent participation and limited facilities, the community remains a key actor in sustaining the 3R program. Interestingly, this study reveals a unique finding where the success of the 3R program actually correlates with a decrease in waste volume entering large-scale recycling industries post-pandemic. The values of Pancasila unity prove to be a strategic key to waste management, but stronger synergy between government, industry, and communities is needed to achieve full sustainability.*

Keywords : *Mutual Cooperation, Thrd Principle of Pancasila, 3R Program, Waste Management, Banyumas.*

Abstrak: Penelitian ini menganalisis realisasi nilai Gotong Royong sebagai perwujudan Sila Ketiga Pancasila dalam implementasi program 3R (Reduce, Reuse, Recycle) untuk pengelolaan sampah di Banyumas. Fokus penelitian mencakup proses internalisasi nilai Gotong Royong, kontribusinya terhadap kesuksesan program 3R di tingkat komunitas, serta ketidaksesuaian data antara output masyarakat dan input industri daur ulang. Dengan pendekatan kualitatif melalui wawancara dan observasi lapangan, hasil penelitian menunjukkan bahwa nilai Gotong Royong berperan signifikan dalam mendorong partisipasi aktif masyarakat dalam pemilahan sampah, pengelolaan bank sampah, dan daur ulang. Meski dihadapkan pada partisipasi yang tidak konsisten dan keterbatasan sarana, masyarakat tetap menjadi aktor kunci dalam keberlanjutan program 3R. Yang menarik, penelitian ini mengungkap temuan unik di mana kesuksesan program 3R justru berkorelasi dengan penurunan volume sampah yang masuk ke industri daur ulang skala besar pascapandemi. Nilai persatuan dalam Pancasila terbukti menjadi kunci strategis pengelolaan sampah, namun diperlukan sinergi yang lebih kuat antara pemerintah, industri, dan komunitas untuk mencapai keberlanjutan penuh.

Kata kunci: Gotong Royong, Sila Ketiga, Progra, 3R, Pengelolaan Sampah, Banyumas

Introduction

The waste problem is now one of the biggest environmental issues facing Indonesia. The growing population has also increased the volume of waste, leading many regions to face a waste emergency. One step taken by the government is to implement the 3R program (Reduce, Reuse, Recycle) as an effort to reduce the amount of waste accumulating in landfills (TPA). However, the success of this program is not solely determined by technology or management systems; it also relies heavily on community contributions and support from the government and other relevant parties.

Banyumas Regency is a prime example of this problem. In recent years, Banyumas has faced serious challenges such as limited landfill space and community rejection of the disposal site. These conditions have forced the local government to seek new, more sustainable approaches that directly involve the community. This has led to efforts to develop a community-based waste management model based on the 3R principle.

The community-based waste management program in Banyumas focuses not only on technical aspects such as sorting and recycling waste but also emphasizes the strong social value of mutual cooperation (*gotong royong*). This value is part of Indonesian culture and a tangible manifestation of the Third Principle of Pancasila, namely the Unity of Indonesia. Through the spirit of mutual cooperation, communities are encouraged to work together, help each other, and feel a shared responsibility for protecting the environment. This value serves as an important foundation for waste management programs not only to be implemented but also to grow from shared awareness and concern.

However, its implementation in the field has not always run smoothly. Several issues have emerged, including inconsistent levels of community contributions, limited facilities, and funding issues that hamper activities. Furthermore, there is a discrepancy between field activity data and data from the recycling industry, where 3R activities at the community level appear active, but the volume of waste received by the factory is actually decreasing.

Based on this, this study aims to understand how the value of mutual cooperation, as a form of implementation of the Third Principle of Pancasila, is implemented in the 3R program in Banyumas. We want to see how this value is truly realized in community activities, the extent to which it influences the program's success, and what challenges are faced during the implementation of the 3R program. We hope that the results of this research can provide input for the development of waste management policies that align with local values and serve as an example of the application of Pancasila education in concrete actions to protect the environment.

The third principle of Pancasila, "Unity of Indonesia," not only symbolizes national unity but also emphasizes the importance of cooperation and togetherness

in social life. According to (Latif, 2011), this value can be found concretely in the culture of mutual cooperation (gotong royong), which is deeply rooted in Indonesian society. Gotong royong is not simply a shared activity, but also a form of social concern that reflects the spirit of putting the common good above personal interests.

(Koentjaraningrat, 1982) explains that gotong royong is a social system that emphasizes cooperation, mutual assistance, and voluntary participation in achieving common goals. In the context of environmental management, gotong royong acts as a social motivator that encourages active community involvement. This value shifts the perception that waste management is an individual responsibility to a shared responsibility. With the spirit of gotong royong, the community develops a sense of togetherness that strengthens collective action in maintaining environmental cleanliness and sustainability. Community-Based Waste Management (CWRM) is an approach that positions the community as the primary actor in waste management. This approach emphasizes the importance of participation, ownership, and program sustainability. Through CWRM, communities are not only recipients of government policies but also part of the decision-making process and implementers of activities in the field (Wahyono et al., 2013).

The 3R program, consisting of Reduce, Reuse, and Recycle, is at the heart of this approach. Reduce means reducing waste at its source through changing consumption patterns; Reuse means reusing usable items to prevent them from becoming waste; and Recycle means recycling waste into new, useful items. The success of this program is greatly influenced by the social capital within the community, particularly the spirit of mutual cooperation. With togetherness and a sense of shared responsibility, communities can carry out activities. Such as waste sorting, community service, and consistent waste bank management. Without this spirit, the 3R program will struggle to run sustainably and will become merely a formal activity with no real meaning for the community.

Research Method

This research uses a qualitative approach with a case study method. We chose this approach because we wanted to understand more deeply how the value of mutual cooperation (gotong royong) is implemented and experienced by the community in waste management activities. In qualitative research, we seek not numbers or statistical data, but the meaning and experiences experienced by the community in their daily lives. This method allows us to see how social values emerge from direct interactions in the field.

The case study method was used because it allows us to study and understand an event comprehensively and directly in a specific location. This way, we can see how the practice of mutual cooperation actually occurs in waste management

activities and how it affects relationships and cooperation among residents. This approach also helps us understand the social processes behind the activities, not just the end results.

This research was conducted in two locations in Banyumas Regency. First, at "Sari Limbah" in Tambaksari Village, Sumbang District. This location is a waste collection and management center managed directly by the community. Here, the spirit of mutual cooperation is clearly visible as residents are directly involved in daily activities. Second, at CV. Setia Kawan Jaya in Rejasari. This factory processes recycled materials from various communities. We chose these two locations to examine the relationship between waste management at the community (upstream) and industrial (downstream) levels, as well as how the value of mutual cooperation (gotong royong) is implemented in each region.

This study has several limitations. First, the one-day data collection period limited the ability to observe the consistency of participation and long-term program dynamics. Second, the selection of informants, which was limited to managers and active participants at the community level, without including representatives of local government or strategic-level recycling plant management, may not provide a complete picture of the problem. Therefore, generalizing the findings must be done with consideration of the specific context of the research location and timeframe, namely the post-pandemic situation in the Banyumas region.

The subjects of this study were community members directly involved in the activities. We selected them because they had experience and knowledge relevant to the research topic. The informants included the main manager of "Sari Limbah," residents who participated in waste sorting and collection activities, and a security staff member at CV. Setia Kawan Jaya, who understands the flow of waste into the factory, selected our interviewees deliberately, meaning we chose those deemed most knowledgeable and able to provide the necessary information.

The object of this research is the application of the value of mutual cooperation (gotong royong) in the 3R (Reduce, Reuse, Recycle) waste management activities. Our focus is not only on physical activities such as sorting or collecting waste, but also on the social meanings behind it, such as a sense of togetherness, shared responsibility, and mutual assistance. We also examine how these values are tested by various challenges in the field, such as limited equipment, differing perspectives among residents, and residents' attitudes toward waste management programs since the COVID-19 pandemic.

Data collection was conducted through two main methods: in-depth interviews and observation. Interviews were semi-structured. An interview protocol was prepared beforehand, containing core questions about the internalization of the value of mutual cooperation, participation, and obstacles. However, during the interview, the interviewers gave interviewees the flexibility to develop their answers and explore their perspectives in greater depth and context. Questions

focused on their experiences in mutual cooperation activities, their reasons for participating, and the problems they frequently encountered. These interviews enabled us to understand the meaning of mutual cooperation from the community's perspective.

In addition to interviews, we also conducted direct observations in the field without interfering with the activities. Observations were conducted at "Sari Limbah" to observe how residents arrived to deposit their waste, how waste sorting was carried out, and how interactions between residents occurred. This allowed us to see the actual situation and gain a more concrete picture of the atmosphere of mutual cooperation in the field. Observations were conducted several times to ensure that the results were not based solely on a single event.

To strengthen the data, we also documented the collected data. Photographs of the activities were taken. This documentation complemented the interview and observation results and served as evidence of the activities taking place at the research site.

Data analysis was conducted We conducted this research descriptively, following the steps outlined in (B. Miles et al., 2014). The process began with the initial data collection. The first step was to filter and summarize the data, selecting the information that was important and relevant to the research focus. Afterward, the data was organized into an easy-to-read story or narrative. The final stage was drawing conclusions and double-checking the findings to ensure they aligned with the events in the field.

To maintain the authenticity and accuracy of our data, we employed triangulation techniques, which involve comparing data from multiple sources and methods. Source triangulation involved comparing answers between informants, for example, managers and residents. Technical triangulation involved comparing interview results with observations. If discrepancies arose, we consulted the informants directly to ensure accuracy.

Furthermore, we took field notes containing personal experiences and reflections throughout the research process. These notes were crucial for avoiding errors and helping us maintain objectivity in our data analysis. Through this approach, we strived to ensure that our research results were honest and consistent with what actually occurred in the field. Overall, this research seeks to understand and examine how the value of mutual cooperation (gotong royong) can become a social force in waste management in the Banyumas community. Using a qualitative approach and case studies, we explore the processes, meanings, and collaboration that develop among residents. The results are expected to provide a clear picture that the values of Pancasila, particularly the third principle on unity, are not merely conceptual, but truly lived and present in everyday community activities.

Results and Discussion

Based on interviews and observations at the Sari Limbah waste collection point in Tambaksari Village, Sumbang District, Banyumas Regency, it was found that the spirit of mutual cooperation is the primary foundation for the 3R (Reduce, Reuse, Recycle) program. This program originated from the community's own initiative and was carried out independently. Residents actively collected and sorted household waste such as plastic, iron, and other metals. There was no coercion whatsoever in carrying out these activities. This activity arose from a shared awareness of maintaining a clean environment for a more conducive environment. This finding aligns with the opinion (Haq, 2025), who stated that mutual cooperation functions as a social mechanism that unites individual interests with collective interests in environmental empowerment activities.

In Banyumas, the value of mutual cooperation is no longer merely a tradition but has become a continuously evolving social system. Waste management, which involves many parties, requires a strong foundation of social values to foster a sense of collective responsibility for environmental sustainability. In this case, mutual cooperation (*gotong royong*) serves as a binding force that ensures the 3R program continues to run in Tambaksari Village.

The implementation of the 3R program also reflects the practice of the Third Principle of Pancasila, namely the Unity of Indonesia. This unity is evident in the residents' shared commitment to protecting the environment as a shared interest. (Ramadani & Rahmawati, 2021) emphasize that collective community awareness is a crucial factor in the success of waste management in Banyumas. Thus, the spirit of mutual cooperation in Tambaksari is a concrete manifestation of the value of unity, as is the case with the management of the TPST (landfill site) in Banyumas, which involves collaboration between residents, the village government, and the private sector (Rahmansyah et al., 2025).

However, interviews also revealed social and technical issues. Several residents had differing opinions regarding the use of the new waste processing equipment. Some viewed the new waste processing equipment from a hygiene perspective, worrying that it would actually generate additional waste. On the other hand, others agreed that the technology was a solution that could improve waste management. The residents' differing opinions demonstrate that the spirit of mutual cooperation does not directly eliminate disagreements, but rather creates a space for deliberation to reach a mutual agreement in accordance with the values of Pancasila, which emphasizes the importance of two-way communication to build trust and shared commitment to collective goals.

Furthermore, our field observations indicate that although the spirit of mutual cooperation is quite high, several obstacles remain, particularly in terms of facilities, knowledge, and consistent community participation. Some residents still lack an understanding of the 3R program, leading some to resort to more practical methods such as throwing waste into rivers. This illustrates a gap in environmental

knowledge, where awareness of maintaining cleanliness is not fully matched by technical skills in waste management. Our research is connected to research (Imana, 2018), which confirms that environmental education and community empowerment play a crucial role in the success of the waste bank program and the implementation of 3R practices.

A similar situation was observed at CV. Setia Kawan Jaya, Rejasari. At this factory, the spirit of mutual cooperation persisted after the COVID-19 pandemic, despite a significant decrease in the amount of waste entering the recycling industry. This decline does not necessarily indicate a decrease in waste production, but rather a change in how the community manages household waste. Some residents have begun sorting their own waste, while others still dispose of it in rivers due to a lack of facilities and knowledge. Our research aligns with (Ramadani & Rahmawati, 2021), who argue that digital transformation and local innovation can strengthen community participation, provided they are supported by adequate literacy and access to technology.

Overall, the implementation of the 3R program and the value of mutual cooperation in Banyumas is not merely a form of social participation but also a concrete means of implementing the values of Pancasila. (Village Government, 2025) emphasizes that success in achieving a "Zero Waste Village" depends on multi-stakeholder collaboration and ongoing environmental education. Therefore, successful waste management in Banyumas requires synergy between socio-cultural values, technological innovation, and community capacity building so that mutual cooperation remains the primary foundation for maintaining environmental sustainability and shared prosperity.

Conclusion

From the results of research conducted in Tambaksari Village and CV. Setia Kawan Jaya, it can be concluded that the value of mutual cooperation (gotong royong) is key to the successful implementation of the 3R program in Banyumas.

In Tambaksari Village, the spirit of mutual cooperation is reflected in the community's active participation in the collection, sorting, and management of household waste. These activities demonstrate the concrete implementation of the third principle of Pancasila, where unity is manifested in working together for a better environment and social life.

Gotong royong here takes the form of not only physical labor, but also mutual support, communication, and deliberation. Despite differing views within the community, this is part of the social process that strengthens togetherness and a sense of ownership of the 3R program.

Meanwhile, on a broader level, the relationship between the community and industries such as CV. Setia Kawan Jaya demonstrates that the value of mutual cooperation can exist across social strata. This collaboration demonstrates a shared

awareness of environmental protection, which is part of the effort to achieve the national goals as enshrined in the values of Pancasila.

Thus, the 3R program in Banyumas is not merely a technical effort to manage waste, but also a concrete manifestation of the practice of mutual cooperation as an implementation of the third principle of Pancasila, which binds the community in a spirit of unity to create a clean, healthy, and sustainable environment.

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