

Optimization Of Clean Environmental Actions As Implementation Of Pancasila Values In Semarang

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Abstract: *Environmental problems, especially related to cleanliness, are still a serious social issue in various urban areas, including Semarang City. Unmaintained environmental conditions can have a negative impact on public health, quality of life, and the beauty of the city. In the context of community life, the value of mutual cooperation as the embodiment of the 3rd principle of Pancasila, namely the Unity of Indonesia, has an important role in building awareness and joint involvement in maintaining environmental cleanliness. The purpose of this study is to optimize environmental clean-up actions based on community participation as an implementation of the value of unity amidst diversity. The methods used are qualitative, Focus Group Discussion (FGD), and qualitative field observation. This study focuses on collecting descriptive data in the form of environmental conditions, community behavior, cleaning activities, and direct interaction with the community. This approach aims to understand the social situation and meaning behind community actions in maintaining environmental cleanliness at several strategic points in Semarang. The results of this study indicate that active community involvement in environmental clean-up actions, which are based on the spirit of unity and togetherness, can create a cleaner, healthier, and more comfortable environment. In addition, this research is also a means of strengthening social relations between citizens, so that the values of Pancasila, especially the 3rd principle, can be realized in real life.*

Keywords: *Environmental Clean Action, Pancasila Values, Community Participation*

Abstrak: Permasalahan lingkungan, khususnya terkait kebersihan, masih menjadi isu sosial yang serius di berbagai wilayah perkotaan, termasuk di Kota Semarang. Kondisi lingkungan yang tidak terjaga dapat berdampak negatif terhadap kesehatan masyarakat, kualitas hidup, dan keindahan kota. Dalam konteks kehidupan bermasyarakat, nilai gotong royong sebagai perwujudan sila ke-3 Pancasila, yaitu Persatuan Indonesia, memiliki peran penting dalam membangun kesadaran dan keterlibatan bersama untuk menjaga kebersihan lingkungan. Tujuan dari penelitian ini adalah untuk mengoptimalkan aksi bersih lingkungan berbasis partisipasi masyarakat sebagai implementasi nilai persatuan di tengah keberagaman. Metode yang digunakan adalah kualitatif, Focus Group Discussion (FGD)

dan observasi kualitatif lapangan. Penelitian ini fokus pada pengumpulan data deskriptif berupa kondisi lingkungan, perilaku masyarakat, aktivitas kebersihan dan interaksi secara langsung pada masyarakat. Pendekatan ini bertujuan memahami situasi sosial dan makna di balik tindakan masyarakat dalam menjaga kebersihan lingkungan di beberapa titik strategis di Semarang. Hasil penelitian ini menunjukkan bahwa keterlibatan aktif masyarakat dalam aksi bersih lingkungan, yang didasari semangat persatuan dan kebersamaan, mampu menciptakan lingkungan yang lebih bersih, sehat, dan nyaman. Selain itu, penelitian ini juga menjadi sarana mempererat hubungan sosial antarwarga, sehingga nilai-nilai Pancasila, khususnya sila ke-3, dapat terwujud secara nyata dalam kehidupan sehari-hari.

Kata kunci: Aksi Bersih Lingkungan, Nilai Pancasila, Partisipasi Masyarakat

Introduction

Pancasila is the basic guideline for the nation in building a social, national, and state life. Each principle in Pancasila contains noble values that are relevant to various aspects of life, one of which is the 3rd principle, the Unity of Indonesia. The value of unity is important amidst the diversity of Indonesian society, including in the city of Semarang, which consists of various ethnicities, religions, and cultures. As stated by Bung Karno, "Unity is an absolute requirement for the establishment of an independent and sovereign state" (Soekarno, 1945). Therefore, the value of unity needs to be realized in real terms through joint social activities that can strengthen relations between citizens.

On the other hand, the problem of environmental cleanliness in Semarang City is still a crucial issue that affects the quality of life of the community. Garbage piling up in public facilities, clogged water channels, and low public awareness of the importance of protecting the environment are common challenges. According to the results of research by Prasetyo and Nugroho in the *Journal of Environmental Management* (2022:45-46), active community participation is very influential in efforts to preserve and improve the quality of the environment. Therefore, there needs to be an activity that can involve all levels of society to work together to protect the surrounding environment.

Environmental clean-up activities are one of the real forms of implementing the values of Unity of Indonesia. Through this activity, people from various backgrounds can interact, work together, and help each other without distinguishing between ethnicity, religion, or social status. This kind of collaborative activity is considered effective in building social solidarity and strengthening relationships between residents. This is in line with the opinion of Emile Durkheim, a leading sociologist, who stated that "social interaction and collective activities can strengthen solidarity and maintain the balance of social life" (Durkheim, 1893).

Based on these conditions, the Optimization of Environmental Clean Action program in Semarang is designed not only to create a clean and healthy environment, but also to foster a spirit of togetherness and unity in the community. It is hoped that this activity can be an example of the implementation of the values

of Pancasila, the 3rd principle, in real life, while increasing social awareness and a sense of ownership of the environment as a form of shared responsibility.

Active participation in social activities such as environmental clean-up actions is also a means to strengthen communication between residents. In the midst of the modern era that tends to be individualistic, direct interaction in joint activities is needed to rebuild the values of togetherness that are starting to fade. Through cooperation in cleaning the environment, people can get to know each other, exchange ideas, and strengthen social relationships. As Putnam (2000) stated in his book *Bowling Alone*, joint social activities can increase social capital which plays an important role in building trust and solidarity between members of society.

On the other hand, the optimization of this environmental clean-up action can also be used as a momentum to strengthen synergy between communities. The involvement of various parties in one activity creates a good collaboration pattern in solving social problems. Thus, the value of Indonesian Unity is not only realized in discourse but also through real actions that have a direct impact on the environment and surrounding communities.

Furthermore, this activity is expected to become a continuous routine agenda, not just a ceremonial event. The sustainability of the environmental clean-up action program will form a culture of clean living and mutual cooperation that is inherent in the lives of the people of Semarang. In addition to maintaining the cleanliness of the city, this is also part of an effort to build social resilience amidst diversity. As stated in the Preamble to the 1945 Constitution, one of the goals of the state is to "advance public welfare", which can start from simple things such as maintaining the environment together routinely and consistently.

Research methods

This research uses a qualitative approach with observation research methods and FGD (Focus Group Discussion) to obtain data. During the implementation process, we will be in the market area in the Karangayu area. In this process, we will test how the atmosphere is in the area and then hear their responses about their awareness of environmental cleanliness. After the observation, we will evaluate what we have obtained.

The FGD method was chosen because it is participatory, and there is direct interaction between researchers and local communities. The community will also be invited to discuss waste problems in their environment, the main causes, and the impacts caused. With this discussion, the community can convey their views, experiences, and obstacles they face in waste management.

In addition to being a method of data collection, FGD also plays a role in building community awareness and involvement in maintaining environmental cleanliness. With open discussions, the community can exchange ideas and find solutions together, so that a sense of ownership of the cleanliness program being implemented is created. Through this socialization approach, it is hoped that the

Karangayu community will not only understand the importance of maintaining environmental cleanliness but will also be able to implement more responsible behavioral changes in daily waste management. and project implementation plans.

Results and Discussion

The environmental clean-up action program in the Karangayu Field area, Semarang, is a concrete form of implementing Pancasila values, especially the 3rd principle: *the unity of Indonesia*. This program not only aims to improve the physical quality of the environment through cleaning activities, but also aims to strengthen the values of togetherness, social solidarity, and collective responsibility in maintaining a healthy and sustainable environment. One of the main focuses of this study is to analyze the level of public awareness of the importance of maintaining environmental cleanliness. The results of field observations and focus group discussions (FGD) showed a significant change in public awareness after the implementation of the environmental clean-up action program. Previously, behaviors such as littering, dependence on cleaning staff, and low concern for the condition of the surrounding environment were still found.

However, after residents were actively involved in environmental cleaning activities, there was an increase in participation that reflected the growth of collective awareness. Around 75% of respondents stated their willingness to be involved in cleaning activities regularly. Residents began to realize that a clean environment is not only the government's responsibility, but also a shared responsibility as a form of social concern. This confirms that the direct participation-based approach and environmental education are very effective in building sustainable awareness. This level of awareness is also reflected in changes in residents' attitudes towards waste and public spaces. Some residents, for example, began to refuse to litter and reminded their neighbors to do the same. There was also an initiative from residents to put up warning signs in public areas, as well as spread invitations through RT social media to maintain a clean environment together. The environmental cleanliness problems that occur in the Karangayu Field area cannot be separated from several fundamental factors. First, the limited facilities and infrastructure for cleanliness, such as trash bins, street sweepers, and a waste management system that is not yet optimal. Second, the level of environmental literacy among the community is still low, especially regarding the importance of maintaining healthy and comfortable public spaces. Third, the strong perception that cleanliness is the responsibility of external parties, be it cleaning officers or the city government, and not the responsibility of individuals or communities. The impact of these conditions is not only felt physically through the decline in environmental quality, but also socially. The lack of shared concern causes a weakening of the spirit of mutual cooperation. Residents become passive and do not encourage each other to take collective action in protecting the environment.

However, the implementation of the environmental clean-up program managed to reverse the situation. By involving residents from various age and occupational backgrounds, this activity created a positive social interaction space. The process of cleaning the environment together became an event to strengthen relationships between residents, foster a sense of belonging to the environment, and build social solidarity that had previously faded. This activity also became a medium to overcome social disparities between residents, because each individual was involved equally, regardless of economic status or social position. The success of this program cannot be separated from the synergy between the community and the government. From the community's perspective, active roles are seen in various forms of contribution, ranging from physical participation in cleaning the environment, providing cleaning equipment independently, to the formation of environmental working groups at the RT/RW level. Residents also took the initiative to create rotating schedules to maintain the cleanliness of public areas and establish cleanliness monitoring posts in their respective areas.

From the government's side, involvement is demonstrated through logistical and coordinative support. The sub-district government provides assistance in the form of cleaning equipment, additional trash bins, and also extension workers to provide environmental education. In addition, collaboration with the local environmental agency provides an important contribution in strengthening the capacity of residents through household waste management training and the development of waste banks. This collaboration proves that the role of the community and government cannot be separated in efforts to create a clean, healthy, and civilized environment. When these two elements work together harmoniously, the goal of sustainable development as stated in SDG 11 on Sustainable Cities and Communities, can be achieved more effectively.

The noble values of Pancasila, especially the 3rd principle: the unity of Indonesia, is strongly reflected in the implementation of this program. The environmental clean-up action is a momentum to unite various elements of society in one common goal: to protect and care for the environment. The spirit of mutual cooperation, helping each other selflessly, and prioritizing public interests over personal interests are the main principles that are brought to life through this activity. When residents work together without looking at differences in background, an inclusive and harmonious social space is created. Mutual trust and mutual care grow naturally, strengthening social cohesion and creating a climate of civilized community life. This is a real form of practicing the values of Indonesian Unity, which is not only symbolic but is truly implemented in real actions that have a broad impact on society. Overall, the environmental clean-up action program in Karangayu Field, Semarang, has succeeded in answering three main aspects in this study: increasing public awareness of the importance of cleanliness as a form of practicing the 3rd principle of Pancasila, identifying the main causes of cleanliness problems and their impact on the spirit of togetherness, and evaluating effective

collaboration between the community and the government in protecting the environment. This activity is also a concrete example of how sustainable development (SDGs 11) can be realized through an approach based on local values and culture, especially mutual cooperation and unity. It is hoped that this good practice can be replicated in other regions as a model of community empowerment rooted in Pancasila values.

Conclusion

The implementation of the “Optimization of Environmental Cleanliness Action as an Implementation of Pancasila Values in Semarang” program has successfully emphasized the relationship between the spirit of unity (the 3rd principle of Pancasila) and real efforts to maintain the cleanliness of the city. The title of this study reflects two key elements: environmental cleanliness action and implementation of the value of togetherness, both of which are realized through collaboration between the community and the government in the Karangayu Field area. Starting from the problems of piling up garbage, clogged water channels, and low public awareness, this study aims to optimize collective participation to create a clean, healthy, and comfortable living environment. Qualitative methods through field observation and Focus Group Discussion (FGD) have proven effective in collecting in-depth data on community attitudes, motivations, and obstacles. Observations in the Karangayu area provide a real picture of the initial cleanliness conditions, while FGD facilitates dialogue between residents to identify the root of the problem and formulate joint solutions. This participatory approach is not only a research tool, but also an educational and empowerment process that brings residents of various ages and professional backgrounds to exchange ideas and work together.

The results show an increase in active participation with up to 75% of respondents ready to be routinely involved in cleaning activities. The formation of collective awareness can be seen from the change in residents' attitudes, starting to be reluctant to litter, putting up invitation boards in public spaces, and reminding fellow neighbors. The initiative to form environmental working groups at the RT/RW level and rotating cleaning schedules emphasizes the growing sense of shared ownership. Collaboration with the sub-district government and environmental services strengthens logistical and educational support, such as the provision of separate trash bins, biopore points, and household waste management training.

However, the study also revealed obstacles: limited sanitation infrastructure, unequal environmental literacy, and the old perception that sanitation is solely the government's responsibility. These conditions hamper the sustainability of the program if not immediately addressed with incentive strategies and ongoing assistance. Therefore, it is recommended that stakeholders: (1) expand the network

of sorted waste bins and community biopore facilities, (2) design incentive schemes, both monetary and non-monetary, to motivate long-term participation, and (3) activate environmental cadres for routine monitoring and further education. More broadly, this study proves that instilling Pancasila values in daily activities, especially unity through sanitation actions, is the key to building social resilience amidst plurality. The practice of mutual cooperation not only improves the physical condition of the environment but also strengthens social ties, increases social capital, and fosters a culture of caring together. This local value-based intervention model can be replicated in other areas as a community empowerment strategy to achieve SDG 11 (Sustainable Cities and Settlements).

Thus, this conclusion confirms that the optimization of environmental clean-up actions in Semarang has succeeded in implementing the Pancasila unity values in real terms, creating positive behavioral changes, and providing a roadmap for sustainable programs in the future. Synergistic involvement between residents and the government is an important foundation in maintaining environmental quality and building a harmonious and sustainable community life. Hopefully, these findings can be an inspiration and guide for similar efforts in other regions in order to realize a clean, healthy, and united Indonesia.

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