

The Socio-Cultural Values of Pancasila in the Gombak Kuncung Cutting Tradition: A Study of Local Wisdom in Ngliman Village, Nganjuk Regency

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Abstract

This study examines the social and cultural values of Pancasila embedded in the Potong Gombak Kuncung tradition in Ngliman Village, Nganjuk Regency, as well as the role of community leaders and traditional figures in preserving this tradition. This tradition is a unique hair-cutting ritual passed down through generations, containing noble values relevant to all five principles of Pancasila. The study employs a qualitative descriptive-phenomenological approach through observation, in-depth interviews, and documentation with four key informants. Results show that the tradition concretely implements the value of divinity through communal prayer, humanity through equal treatment and gotong royong, unity through collective ownership, democracy through deliberation mechanisms, and social justice through equitable participation. Traditional leaders serve as guardians of collective memory, while community leaders act as institutional drivers. This study affirms that local wisdom is a living manifestation of Pancasila values that existed long before Pancasila was formally established as the state foundation.

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1. INTRODUCTION

Indonesia is known as a nation with a rich and diverse culture. This diversity is one of the great potentials of the Indonesian nation, reflected in the various forms of regional culture that exist and thrive within society. Each region in Indonesia has distinct cultural characteristics, both in the form of customs, traditions, and value systems adopted by its people (Brata et al., 2020). Culture is essentially the result of human learning processes that utilize reason and intellect to create various forms of behavior, ideas, and works that are then passed down from generation to generation.

Javanese society is known to hold fast to cultural values passed down from their ancestors since ancient times. In anthropological studies, culture is understood as the entire system of human ideas, actions, and works acquired through learning and becoming part of community life. Culture encompasses various elements such as knowledge, beliefs, customs, norms, and behavioral patterns that are passed down from generation to generation (Koentjaraningrat, 2009). While each society has a distinct culture, in general, each culture possesses basic characteristics that apply universally to all cultures worldwide.

One area that still maintains its local wisdom is the community of Ngliman Village in Nganjuk Regency. This village has a unique tradition called Potong Gombak Kuncung, a hair-cutting ritual that

has been passed down through generations for hundreds of years. This tradition not only has cultural value but also carries social and spiritual significance related to the community's belief in ancestors and serves as a symbol of the local community's cultural identity (Leyliana et al., 2022). Amidst the increasingly rapid flow of modernization, the existence of this tradition is proof that cultural heritage can survive if the community is aware of preserving and respecting the values inherited from their ancestors.

The values contained in the Potong Gombak Kuncung tradition are basically in line with the values contained in Pancasila as the foundation of the Indonesian state. For example, religious values reflected in prayer and gratitude to God Almighty reflect the first principle of Pancasila. The values of togetherness, caring, and brotherhood between communities in the implementation of this tradition reflect the second and third principles (Ahmad, 2023). In addition, the process of implementing the tradition, which involves deliberation and community cooperation, also reflects the values of democracy and social justice as contained in the fourth and fifth principles of Pancasila (Sari & Syaifullah, 2021).

This study aims to analyze the socio-cultural values of Pancasila contained in the Potong Gombak Kuncung tradition in Ngliman Village. This study is expected to contribute to the development of studies on the relationship between local wisdom and national ideological values, as well as provide practical implications for learning Pancasila and Citizenship Education (PPKn) based on local wisdom.

2. METHOD

This research uses the field research type (*field research*) with a qualitative descriptive research design of the ethnographic research type. The ethnographic approach was chosen to understand the socio-cultural values of Pancasila contained in the Potong Gombak Kuncung tradition through the lives, behaviors, and cultural practices of the Ngliman Village community. The research was conducted in Ngliman Village, Sawahan District, Nganjuk Regency.

The research subjects were selected using purposive sampling techniques, consisting of traditional figures, village officials, parents who carry out the tradition, and the community involved in the Potong Gombak Kuncung tradition. Data analysis used the interactive model of Miles and Huberman, which includes data reduction, data presentation, and conclusion.

3. RESULTS AND DISCUSSION

1. Description of the Potong Gombak Kuncung Tradition

The Potong Gombak Kuncung tradition is a traditional ritual that has been passed down through generations by the people of Ngliman Village for hundreds of years and is still preserved today as part of the local cultural identity. This tradition is not only seen as a traditional ceremony, but also as a form of respect for ancestral heritage that holds high historical, social, cultural, and spiritual value. The existence of this tradition is one proof that the people of Ngliman Village still uphold the local cultural values passed down from generation to generation and strive to maintain them amidst various changes.

The Potong Gombak Kuncung tradition is related to the cutting of the hair of children who have special physical characteristics, namely hair that grows long at the back of the head (gombak) for boys, or hair that grows long at the front of the head (kuncung) for girls. These physical characteristics are believed to be more than just a normal biological phenomenon, but have symbolic meaning related to the history of family origins and the lineage of the people of Ngliman Village. The local community believes that children who have gombak or kuncung hair are direct descendants of an ancestral figure known as Ki Ageng Ngliman or Eyang Ageng Ngliman.

Therefore, children who have these characteristics are considered to have a special bond with their ancestors and are required to participate in the Potong Gombak Kuncung traditional procession as a form of respect for their ancestral heritage as well as an expression of gratitude to God Almighty.

The Gombak Kuncung Cutting Tradition is carried out through several stages that have become customary provisions and are passed down through generations. These stages begin with a deliberation between the family, traditional leaders, and other parties involved to determine the time of the ceremony and prepare various ritual requirements. Next, preparations are made for the ceremony, including various offerings, traditional equipment, and other needs that have symbolic meaning according to community beliefs. After all preparations are complete, the procession continues with a communal prayer as a form of request to God Almighty for the child undergoing the ritual to be granted safety, health, blessings, and a good life in the future. The next stage is the hair-cutting procession led by traditional leaders in accordance with procedures that have been passed down through generations. After the hair cutting procession is completed, the series of activities concludes with a thanksgiving ceremony attended by family, relatives, and the surrounding community as a form of gratitude, togetherness, and collective prayer for the well-being of the child who has undergone the ritual.

Each stage of the Potong Gombak Kuncung Tradition serves not only as a series of traditional rituals but also holds profound social, cultural, and spiritual significance for the people of Ngliman Village. Through this tradition, the community strengthens the values of togetherness, cooperation, respect for ancestors, and gratitude to God Almighty. Furthermore, this tradition also serves as a means of passing on cultural values to the younger generation, so that its existence serves not only as a cultural heritage but also as a medium for identity formation, social solidarity, and the preservation of local wisdom within the Ngliman Village community.

2. The Social and Cultural Values of Pancasila in the Tradition of Cutting Gombak Kuncung

a. The Value of the One God (First Precept)

The value of divinity is the most prominent value and can be easily witnessed in every stage of the implementation of the Potong Gombak Kuncung tradition. Before the hair-cutting procession begins, all participants present first pray together, led by a religious figure or village elder. The prayer offered contains praise and gratitude to Allah SWT for all the blessings given, as well as a request for safety and protection for the child and his family. This finding strengthens the argument (Hidayat, 2018) that the value of divinity in Pancasila encourages the Indonesian nation to develop social ethics in public life by fostering a sense of humanity and unity.

One of the most interesting findings is the ability of the Ngliman Village community to harmoniously integrate Islamic values with local traditions without creating identity conflict. The community views this tradition not as a form of idolatry, but rather as a means of expressing gratitude and seeking protection from God Almighty. This integration between Islam and local traditions demonstrates a mature cultural acculturation phenomenon (Supriyanto et al., 2024), in which the community actively chooses aspects of tradition that do not conflict with Islamic values.

b. Just and Civilized Human Values (Second Virtue)

The humanitarian values in the Potong Gombak Kuncung Tradition are manifested through mutual respect, care, and appreciation for the dignity of fellow human beings, which are evident throughout the procession. These values are reflected in community interactions based on a sense of kinship, togetherness, and mutual respect without distinction of social status, economic level, or family background. All residents present, including the organizers' families, community leaders, and residents, are treated equally and allowed to participate according to their respective roles. This demonstrates that tradition functions not only as a

traditional ritual, but also as a means of strengthening humanitarian values in community life. The principle of Just and Civilized Humanity is a fundamental basis in state, national, and social life, rooted in the essence of humans as beings with dignity and worth that must be respected.

The value of mutual concern is also evident through the voluntary assistance provided by residents to the organizing family. The community willingly worked together to prepare the venue, set up equipment, cook the dishes, and assist with various needs during the event without expecting any material reward. This assistance was provided out of a sense of togetherness, social responsibility, and a spirit of mutual assistance that has become part of the life of the Ngliman Village community. This practice of cooperation reflects the implementation of humanitarian values that place the common good and the welfare of others above personal interests. Through this cooperation, the Potong Gombak Kuncung Tradition not only becomes a cultural heritage, but also serves as a medium to strengthen social relations, foster solidarity, and strengthen a sense of brotherhood among the Ngliman Village community.

c. The Value of Indonesian Unity (Third Principle)

The Potong Gombak Kuncung tradition has proven to be an effective medium for strengthening unity and social cohesion within the Ngliman Village community. During the event, all elements of the community gather and participate without regard to ethnicity, religion, social class, age, or socioeconomic background. The community's collective involvement in each series of activities creates an atmosphere of togetherness, mutual respect, and strengthens relationships among residents. Thus, this tradition serves not only as a traditional ritual but also as a means to strengthen social solidarity and a sense of belonging to local culture. The value of Indonesian Unity is a nationalism that is both religious and humanistic, namely a nationalism that is based on divine morals and upholds the dignity and worth of humans as God's creatures. These two dimensions of nationalism appear to be harmoniously present in the implementation of the Potong Gombak Kuncung Tradition.

The Ngliman Village community does not view the Potong Gombak Kuncung Tradition as belonging to a particular family or group, but rather as a shared cultural heritage that serves as the identity and pride of all villagers. This collective awareness encourages the community to participate in maintaining, preserving, and passing on the tradition to the next generation. This tradition also serves as an important mechanism for building and maintaining community social capital through cooperation, mutual trust, and caring for others. Therefore, the Potong Gombak Kuncung Tradition can strengthen community unity, prevent potential social conflict, and continuously renew the spirit of togetherness in everyday life (Leyliana et al., 2022).

d. Civic Values (Fourth Precept)

The values of democracy and deliberation are strongly evident in the preparation and implementation of the Potong Gombak Kuncung tradition. Every decision related to the tradition's implementation is always based on deliberation involving various parties, including the organizer's family, traditional leaders, religious leaders, and community representatives. The deliberation mechanism identified in this study is inclusive, consensual, and oriented toward the common good, which aligns with the ideals of deliberative democracy as proposed by Habermas (Dewantara & Nurgiansah, 2021).

The research findings provide an interesting critical perspective that Javanese society in particular, and Indonesian society in general, have long possessed and practiced democratic values in distinctive and contextual forms, long before Indonesia's independence. The tradition of deliberation in the context of Potong Gombak Kuncung is a practice of deliberative democracy in its truest sense, although the participants may have never been

familiar with the term academically. This aligns with Isnandhika Rudianto's (2021) view that Javanese local wisdom fundamentally embodies substantive democratic values.

e. The Value of Social Justice (The Fifth Precept)

The value of social justice in the Potong Gombak Kuncung tradition is realized through the principle of equal participation and fair distribution of roles among all involved citizens. Every citizen, regardless of social status or economic ability, is given an equal opportunity to participate in the tradition. The value of social justice demands the development of actions that reflect a sense of family and cooperation, maintaining a balance between rights and obligations, and respecting the rights of others.

The practice of distributing food equally to all guests at a Thanksgiving event is one of the most concrete expressions of the value of social justice in this tradition. The offering of food equally to all serves as a symbolic redistribution mechanism, affirming that everyone is equal before the community's values. This symbolic redistribution mechanism has a far deeper psychological and social impact than mere material redistribution, as it strengthens a sense of togetherness and solidarity without creating a sense of indebtedness (Sudrajat et al., 2024).

3. The Challenge of Preserving Tradition in the Era of Modernization

Although the tradition of cutting gombak kuncung (cutting gombak kuncung) has survived and continues to be practiced by the people of Ngliman Village, various challenges have emerged that could threaten its continued existence. If these challenges are not properly addressed, it is feared that the process of passing the tradition down to the next generation will decline. Based on interviews and field observations conducted during the study, researchers identified at least three main challenges currently faced in efforts to preserve the tradition.

First, the currents of modernization and globalization that bring massive influences from outside cultures, especially through the development of social media, the internet, and digital technology that is increasingly accessible to all levels of society. This condition causes the younger generation growing up in the digital era to tend to be more interested in popular culture that is considered more modern, practical, and in line with the times compared to local traditions that are often seen as something old-fashioned or less relevant. If this condition continues, the interest of the younger generation in learning, understanding, and preserving the tradition of cutting gombak kuncung has the potential to decrease.

Second, population migration has gradually weakened the community's ties, particularly to the younger generation, to local traditions passed down through generations. Many young people in Ngliman Village choose to migrate to larger cities to find work or pursue higher education. Their prolonged absence has led to a reduction in their involvement in various traditional activities. As a result, the process of cultural inheritance, which should occur naturally through direct experience, active participation, and intergenerational interaction, is suboptimal, potentially preventing the full transmission of traditional knowledge to future generations.

Third, the persistent negative stigma within some communities also poses a challenge to preserving this tradition. Research has revealed a perception that the Gombak Kuncung lineage originates from a less-than-ideal family line. This perception represents a historical misconception that deviates from the tradition's original philosophical meaning, as understood by those familiar with its history and cultural values. This misunderstanding has the potential to create reluctance or a lack of pride in preserving a tradition that actually embodies noble social, cultural, and moral values. Therefore, a systematic and ongoing cultural education program involving various parties, such as the village government, traditional leaders, educational institutions, and the community, is needed to correct this misunderstanding. Through these efforts, it is hoped that the Gombak Kuncung cutting tradition can continue to be preserved, passed down to the younger generation, and maintained as part of the cultural identity of the Ngliman Village community.

4. CONCLUSION

Based on the research results and the discussion obtained through a comprehensive data analysis process, several conclusions can be drawn that illustrate the main findings of this study. First, the tradition of cutting gombak kuncung, which is still preserved by the people of Ngliman Village, clearly contains and implements the five socio-cultural values of Pancasila in every stage of its implementation process. This shows that this tradition not only functions as a traditional ritual passed down from generation to generation, but also serves as a medium for inheriting noble values that serve as guidelines in community life. The value of Belief in the One Almighty God is realized through the implementation of collective prayers as a form of gratitude to God as well as a request for safety, health, and blessings for children and the entire family. The value of Just and Civilized Humanity is reflected in the attitude of mutual respect, mutual appreciation, and equal treatment among fellow citizens without distinction of social background, economic background, or status in society. The value of Indonesian Unity is manifested through the growing sense of ownership of traditions as a shared cultural heritage that strengthens solidarity, togetherness, and the collective identity of the people of Ngliman Village. Furthermore, the value of Democracy Led by the Wisdom of Deliberation/Representation is realized through a deliberation mechanism that involves various elements of society in the preparation process until the implementation of activities, so that every decision is taken based on mutual agreement. The value of Social Justice for All Indonesian People is seen in the equal participation of all citizens, equal opportunities to be involved in the implementation of traditions, and the distribution of food to all participants fairly without any discriminatory treatment.

Conceptually, this research provides an important contribution to the development of studies on the relationship between local culture and the values of Pancasila. The research findings show that the values of Pancasila are not merely abstract normative concepts or something that feels foreign to the lives of the people, but rather are values that have long lived, grown, developed, and practiced in real terms in various local cultural traditions of Indonesian society long before Pancasila was officially formulated and established as the foundation of the state. Thus, the existence of these values did not suddenly appear after the birth of Pancasila, but have become part of the socio-cultural life system of the community that is passed down from generation to generation. The tradition of cutting gombak kuncung in Ngliman Village is empirical evidence that shows that local wisdom and national ideology are actually rooted in the same source of values, namely noble values that grow from the historical experience, culture, and life of the Indonesian people. Therefore, preserving local traditions not only has the meaning of an effort to maintain cultural heritage, but also becomes a real form of maintaining, actualizing, and strengthening the internalization of Pancasila values in social, national, and state life.

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