

Cultural Values of the Kutai Tribe in the Pancasila 5th Sila Perspective

Reza¹, Noor Ellyawati², Syaiful Arifin³, Christie Stephanie Piar⁴
{reza_pendeko79@yahoo.co.id¹, noorellyawati@gmail.com², syaiful.sastra@gmail.com³,
christstephiepiar@gmail.com⁴}

Mulawarman University, Samarinda Indonesia¹²³⁴

Abstract. This study aims to identify cultural values The Kutai tribe is harmonized with social justice in the Five Sila Pancasila points. The research uses a qualitative approach. The object of research is the local people of the Kutai tribe who live in the Tenggarong sub-district. Data collection uses triangulation techniques, namely direct observation, documentation, in-depth interviews with informants, literature study, and focused discussion (FGD). Data analysis uses descriptive qualitative methods. The results of the study found that the cultural values of the Kutai tribe contained in the philosophy of *beseprah* have the meaning of cooperation, the philosophy of digging *galangal* if it has not vanished yet satisfied and so precarious as long as it does not *pegat* has the meaning of living frugally, the philosophy of eating do not be full of guttering has no meaning of simple life and diligently searching for sustenance, the philosophy of *Tuah himba* fortunately *langgong* can be harmonized to have the meaning of the use of natural resources, and the philosophy of *Ruhui Rahayu* has the meaning of community welfare can be harmonized with the 5th precepts of Pancasila principles so that it can be used as the development of local culture-based economic education.

Keywords: Cultural Values, Kutai Tribe, Pancasila

1 Introduction

Pancasila as the basis of the state ideology contains a view of life, soul, personality, and life goals of the people of Indonesia. This is absolute because Pancasila contains a unifying state value system, especially for diversity in the Indonesian nation. Pancasila is closely related to Indonesian culture which is extracted from traditional values, cultural values, and religious values. Culture can also be interpreted as values or symbols, such as ways of applying, beliefs and attitudes, and also the results of human activities that are specific to a particular society or population group.

Including one of them is the Kutai tribe. According to information, the name Kutai originates from the name of the Kingdom of Kutai Martadipura in Muara Kaman the name of this kingdom was originally called *Queitaire* (Kutai) by immigrants and early traders of the early centuries BC which came from southern India, which means the Wilderness and the Capital of the Kingdom named *Maradavure* (Martapura) is on *Naladwipa* Island (the Kalimantan term in the Javanese book) and is located on the banks of the Mahakam River opposite the Mahakam Mudik River Junction, which is the *Kedang Rantau* River from the current name of the City of

Muara Kaman. In Champa or Chinese news, it is called Kho-Thay meaning Big City or Bandar Besar Besar. (anonymous, Adham & amen)

Every precept contained in Pancasila has important points where each item emphasizes or requires the Indonesian people to practice Pancasila in social and state life. The basic philosophy of the Pancasila state philosophy, view of life, and ideology of the state and nation of Indonesia is the product of the Indonesian nation's culture as well.

The origin of the Pancasila material is the life of the Indonesian people, namely in the customs of the religions and culture. Therefore, the availability of Pancasila materially is in the life of the Indonesian nation, that is, in its imagination, throughout all time, in its customs, religion, and culture. The existence of Pancasila in the formal sense is in the Preamble of the 1945 Constitution. What is included with Pancasila in the material sense is the content and meaning of Pancasila which has not changed throughout the time, namely the content and meaning that are abstract-general-universal. What is meant by Pancasila in the formal sense is Pancasila which in its formulation has certain words that sound, and which, therefore (its place in a formal sense) has a legal position as the basic philosophy of the Republic of Indonesia. (Wreksosuhardjo, 2000).

So, it is clear that Indonesian customs, religion, and culture have a material influence on Pancasila and that is what gives Pancasila content. Instead, the customs, religions, and culture of the Indonesian people gained juridical-formal, moral, and rationality influence from Pancasila. Let us always turn on this mutual influence, so that there will always be a harmonious and mutually reinforcing relationship between the two parties. Likewise, local culture with Pancasila. For this reason, we try to identify the values of customs, cultural values, and religious values in the Kutai tribe that are related to economic education, especially the fifth precepts of Pancasila.

5th Pancasila precepts: social justice for all Indonesian people has the essence of human justice both its relationship with oneself, others, the environment, and the relationship between humans and their gods. The fifth precept has the same meaning and content as article 33 paragraph 1, 2, and 3. Which contains the value of the state's goal that the people's prosperity is primarily not the prosperity of an individual and promotes an attitude of social care in the sense of social justice as a whole. (Wreksosuhardjo, 2000).

This study aims to identify cultural values The Kutai tribe is harmonized with the meaning of the 5th Five Principles of Pancasila. The following questions are used for preliminary data in this study namely:

- a. What are the visible phenomena of the Kutai cultural values?
- b. How do the Kutai tribes interpret their cultural values?
- c. Are the 5 points of the Pancasila precepts reflected in the culture of the Kutai Tribe?

Literature Review

This cultural orientation plays an important role in sustainability. Communities with a collectivistic orientation focus on collective needs, promote sustainable existence and express more concern about the impact of their actions on society (Hofstede, 2001; Soyez, 2012; Doney et al., 1998). Culture may not have a direct influence on behavior, but certain cultural values can influence beliefs and attitudes, which, in turn, influence behavior (McCarty & Shrum, 2001)

Although cultural heritage is recognized as an element for local development, its success depends on the existence of " intangible cultural values that are embedded in individual and institutional behavior (Edward Elgar & Anna mignosa, 2019). The moral aspects of culture include group habits that encourage one's behavior to treat people better, such as honesty, integrity, etc. This improves coordinating the decisions of different individuals so that

ultimately it will reduce transaction costs. Technical aspects of culture are habits that encourage someone's behavior to build an environment that supports efficiency, such as hard work, respect for time, etc. This can support increased technology through innovation so that the efficiency of the group can be increased. (Casson, 1991)

The fifth principle of Pancasila which reads "Social justice for all Indonesian people". The principle of social justice for all Indonesians shows that Indonesians are aware that they have the same rights and obligations. Justice itself contains the meaning of virtue associated with human relations (Muhamad Erwin, 2011) The value of justice is found in the fifth principle of Pancasila, social justice requires humans to live right in society. Each must be given an opportunity. Development and implementation of development need not only rely on and be aware of justice but also politeness. The term human decency can also be called fair or proportional propriety. (Darmodiharjo, Darji & Shidarta, 2008)

In the Precept of Social Justice for all Indonesians contained the value of social justice, including:

- a. Fair treatment in all aspects of life, especially in the political, economic, and socio-cultural fields.
- b. The realization of social justice for all Indonesian people
- c. The balance between rights and obligations
- d. Respect the rights of others
- e. The ideals of a prosperous, material and spiritual society Fair for all the people of Indonesia
- f. Love progress and development. (Prasetyo, Teguh and Abdul Halim Barkatullah 2012)

2 Research Methods

This study uses a qualitative method with approach grounded theory. Qualitative research is used to explore human life experiences by emphasizing subjective values conveyed by informants of existing phenomena and displayed in the form of narratives (Polit & Hungler, 1999). Qualitative research emphasizes the meaning of the experience of someone who produces a theory. approach Grounded theory is a way of qualitative research carried out systematically by using a certain procedure to produce a theory. (Creswell, 1998). Research conducted using a qualitative approach aimed at obtaining an in-depth picture of the cultural values of the Kutai tribe that can be harmonized with the points of the 5th Sila Pancasila.

The object of research is the local Kutai tribe who lives in Tenggarong. This location was chosen because Tenggarong District is in the capital of Kutai Kartanegara Regency, with the largest population in Kutai Kartanegara Regency, the location of the Kutai Sultanate, the office center. The data collection in 3 locations in Tenggarong Subdistrict, namely Location in Tenggarong City, the border with inland, the border with Samarinda City, 3 These locations were chosen with the assumption that the cultural values of the Kutai tribe, inheritance efforts and the transfer process of Kutai tribal cultural values happening at this location.

As explained earlier that in research Grounded Research that is sampled is a material object in the form of phenomena attached to the subject (person or object), then automatically the formal object is also sampled in the process. Collection or excavation of phenomena. Thus, the main data source in this study is the phenomenon inherent in the people of Kutai.

The phenomenon that will be examined is a phenomenon that is related to the focus of the research, which is the meaning of the cultural values of the Kutai tribe. Because this phenomenon is inherent in the Kutai Tribe, the respondents to whom the research will be known are all the Kutai people in the Tenggarong sub-district at an early stage. In the next stage, which is when entering the axial and selective coding stages, the researcher will select several Kutai

people whose behavior is very prominent that represents the cultural values of the Kutai Tribe under study.

At the open sampling stage, the number of 20 people, at the relational and variational stages, turns out from the fact that there are many phenomena whose motives and patterns are the same, so the researcher decides to focus more on 10 people with many phenomena whose motives and patterns are the same, which will be examined more further to find the relationship of existing phenomena.

At the differentiation sampling stage, to dig deeper into the meaning of culture that is used as a habit, the researcher chooses 6 people who according to the researchers the behavior very often shows the cultural habits of the Kutai tribe in carrying out the perspective of the 5th Pancasila precept.

The 6 (six) core participants are:

- a. Muhammad Jaini, 56 years old, Civil servant, Mangkurawang Village.
- b. Awang Masdari, 44 years old, Civil servant, Village of Jahab.
- c. Surya Saputra, 46 years old, Private, Panji Village.
- d. Syahrial, 72 years old, Farmer, Kelurahan Loa Ipuh.
- e. Irwan, 31 years old, private, Kelurahan Bendang raya.
- f. Eldy, 19 years old, Student, Loa Tebu Village.

The core participants were divided into 3 regions namely Tenggara City (Muhammad Zaini and Surya Saputra), the Border with the Interior (Syahrial and Eldy), and the Border with Samarinda City (Awang Masdari and Irwan). Other sources of data in research that can be used. Sources of printed materials, (literature), include the book "Salasiah Kutai", "Brajani", historical documents of the Kutai Kingdom, clippings about the history and culture of the Kutai tribe obtained from newspapers, scientific magazines, journals, internet site, etc.

In accordance with the focus of research and the approach is chosen, then in data collection, the techniques used are participatory observation and in-depth interviews.

- a. Participatory Observation Techniques

In this observation, the researcher is seen with the daily activities of the person being observed or used as a source of research data. While making observations, researchers participate in doing what is done by the data source and come to feel the joys and sorrows. This technique will obtain data that is more complete, sharp, and to the point of knowing the level of meaning of each visible behavior. Data collection in this study was conducted in a complete participatory manner, meaning that in conducting data collection, the researcher was fully visible on what the data source did.

According to Creswell (2008), this was the highest researcher's involvement in life activities under study. Observations were made to see the cultural values of the Kutai people in their environment, individually, households, and the community. From this observation the researcher got a picture of the phenomena that appeared in dealing with social, economic and cultural problems, and how to transfer the cultural values of the Kutai tribe, are they still maintained and what factors cause these values to be maintained, and whether they are still relevant to social conditions current economy and culture.

- b. (In-depth Interview in Depth Interview)

Technique This in-depth interview technique is an unstructured interview where the researcher does not use interview guidelines that have been arranged systematically and completely for the collection of data. The interview guide used only outlines the issues that will be asked. The questions asked were not structured but flowed to the rhythm during the interview with the aim of removing the rigid atmosphere. In addition, by using this technique, researchers can explore in-depth data about the phenomena associated with how the cultural values of the

Kutai tribe and how they are transferred, how the Kutai tribe faces social, economic, and cultural problems in their environment and how the Kutai interpret the values. the culture.

Data Analysis Data

Analysis using descriptive qualitative methodology, the following are the findings and analysis of data based on the first research question, namely: What are the phenomena that appear from the cultural values of the Kutai tribe? Based on the results of observations, interviews, documentation, and literature studies conducted by researchers, it was found several local philosophies and wisdom of the Kutai tribe that still exist and are used by the community.

Table 1. Table of Phenomenon's Appeared from Cultural Values of Kutai Tribe

No	Labeling Phenomenon
01.	Beseprah Tradition
02.	Better bone pain but comfortable neck than comfortable bones but neck pain
03.	Tuah Himba Untung Langgong
04.	Ruhui Rahayu
05.	Let Genting as long as don't get stuck
06.	Eat, don't fill the gaps, don't be tied.

Some phenomena have been found in this research, the researchers take the next step, which is conducting in-depth interviews, this is done to answer the second question, namely: How do the Kutai tribes interpret their cultural values?

The results of in-depth interviews and documentation data to trace the meaning of the Kutai tribe on their local philosophy and wisdom

a. Label findings: Life-saving

In general human moving, looking for a bus, rarely who wants to work eating salaries (PNS) have patterned from parents. Their philosophy of living "so precariously as long as they don't get stuck" means not to let the supply run out. how to save food for rice, corn, sweet potatoes, if you need other barter systems. Kutai people are what they want to buy, the most important thing is fulfilling today when masting business later. So, there is a saying that digs galangal if it hasn't disappeared yet and tinting the ears of the rat so that it is precarious as long as it doesn't break up all this means to teach this etam not to spend extravagantly.

b. Label finding: Utilization of natural resources

The philosophy of "Tuah Himba Untung Langgong", If we maintain natural resources (tuah himba) well, then it will provide benefits and benefits (profit) in a sustainable manner (lasting) to us from one generation to another generation or the natural wealth of the region that is able to prosper its people.

c. Label finding: Welfare

Philosophy "Ruhui Rahayu" which means making the people in a state of security, prosperous, just, and prosperous both physically and mentally.

d. Label finding: Hard Work

Keep in mind the parents' advice mother's advice so that the bones from the neck are comfortable not the other way around the bones are comfortable but the neck hurts means that to work hard but the neck is comfortable when you eat it when you buy it but if it is eth-Leh-on-the-mammoth, then the bones comfortable but neck ache.

e. Label finding: live simple and diligently looking for sustenance

Likewise, if parents want to marry off their daughters the message "eat not full of holes do

not tie" meaning simple life and diligently looking for sustenance.

- f. Label finding: Gathering with family and residents of Beseprah ie eating together with the king and the community usually celebrates the harvest. Dozens of chicken eggs are given at the point that is used as a requirement to drag the dragon. The aim of giving one is that there is communication between the king and his people, the purpose of the tenth feeding is at the border point so that nothing happens.

3 Results and Discussion

- a. Philosophy of Beseprah is eating together between the king and his subjects, the leader and his community, and fellow citizens. In the era of the Kutai Kartanegara kingdom, this event was held to express gratitude after the abundant harvest and at the same time it was used to make friendship with the king and his subjects with a meal together with the same menu, but over time this tradition usually began with voluntary work first.
- b. Philosophy Let it be precarious as long as you don't bother meaning that the finances are already thin but there is still something left. Do not reverse the galangal, if it hasn't died yet, it doesn't mean that you are happy to spend a lot of money on wealth.
- c. Philosophy in the household: eat not full of holes do not tie the meaning of life simple and diligently looking for sustenance. Usually, this advice is given at a wedding by a woman's representative to the man. Gubang in the Kutai language is a boat because in ancient times the Kutai tribe lived along the Mahakam River and made a living by relying on the Mahakam River so this advice used the symbol of a boat.
- d. The philosophy of "Tuah Himba Untung Langgong", If we maintain natural resources (tuah himba) well, then it will provide benefits and benefits (profit) in a sustainable manner (langgong) to us from one generation to another. And the concept of Ruhui Rahayu is still a slogan of several regions in East Kalimantan, so it is unfortunate if our young generation cannot interpret and interpret that philosophy.

The philosophies of the Kutai tribe are actually already contained in the foundation of our country namely Pancasila, this is not surprising because Pancasila is extracted from the values of customs, cultural values, and religious values of the Indonesian people. So it is easy to relate it to the points of Pancasila, especially Pancasila.

Table 2. Relationship Between Kutai Competition Philosophy with Pancasila Village

No.	The Philosophy of the Kutai Tribe	Items of Pancasila precepts Vth
01.	Philosophy of Beseprah is to eat together between the king and his subjects, their leaders and the community, and fellow citizens.	(1) develop noble deeds, which reflect family attitudes and mutual cooperation. (2) Develop a fair attitude towards others. (10) Like to appreciate the work of others that is beneficial for the progress and prosperity of the group. (11) Likes to carry out activities in order to realize equitable progress and social justice.

02.	Philosophy Let it be precarious as long as you don't get stuck means that the finances are thin but there is still something left. Do not reverse the galangal, if it hasn't died yet, it doesn't mean that you are happy to spend a lot of money on wealth.	(3) Maintaining a balance between rights and obligations. (4) Respecting the rights of others. (6) Not using property rights for businesses that are extortionate against others. (7) Not using property rights for things that are an extravagant and luxurious lifestyle. (8) Not using property rights to conflict with or harm the public interest.
03.	Philosophy in the household: eat not full of holes do not tie the meaning of life simple and diligently looking for sustenance.	(3) Maintaining a balance between rights and obligations. (9) Likes to work hard.
04.	Philosophy "Tuah Himba Untung Langgong", If we maintain natural resources (tuah himba) well, then it will provide benefits and benefits (profit) in a sustainable manner (langgong) to us from one generation to another generation.	(2) Develop a fair attitude towards others. (10) Like to appreciate the work of others that is beneficial for the progress and prosperity of the group. (11) Likes to carry out activities in order to realize equitable progress and social justice. 3) Maintaining a balance between rights and obligations. (8) Not using property rights to conflict with or harm the public interest.
05.	Philosophy of "Ruhui Rahayu" which has the meaning of Making people in a state of safe, prosperous, just and prosperous both physically and spiritually.	(2) Develop a fair attitude towards others. (10) Like to appreciate the work of others that is beneficial for the progress and prosperity of the group. (11) Likes to carry out activities in order to realize equitable progress and social justice. 3) Maintaining a balance between rights and obligations. (8) Not using property rights to conflict with or harm the public interest.

For the local wisdom of the Kutai tribe, it can be interpreted and seen as a value or a guideline for relationships in the community, which is to jointly maintain the harmony of nature and the region, by increasing cooperation, help, friendship, and mutual cooperation. The meaning of helping is an activity that is often done by all human beings when they live to establish a brotherhood between one another if we do it can strengthen friendship, get merit, beloved by many people, people love us, respected by people.

While the value of mutual cooperation is the spirit that is manifested in the form of individual behavior or actions carried out without expecting a reply to do something together for the common good or certain individuals. Mutual cooperation can foster a voluntary attitude, help, togetherness, and kinship among fellow community members. While the philosophy of the Kutai tribe is more directed at the guidelines in the household and personal that is by means

of a simple life, economical life, hard work and diligently seeking sustenance, utilization of natural resources so that welfare can be achieved. The initial steps undertaken in the household in meeting the needs of diligently seeking sustenance and hard work must be done with enthusiasm, have the will and ability and be taken seriously in order to achieve prosperity or at least the fulfillment of basic needs such as food, shelter, education, and health. And to maintain this can be done by living simply and sparingly by not overdoing things and having things, prioritize needs rather than desires and must have savings and investment.

This can be seen from the character of the Kutai tribe who are still attached to this day and become their characteristic in living their lives in passing, the character is divided into two positive and negative characters, but researchers found that the negative characters in the Kutai tribe did not exist, depending on each person. In interpreting it as *pembayat* (too relaxed) here researchers find the values of patience in making a decision or policy in dealing with a problem, this is proven by the never having a serious conflict with other tribes or fellow tribes of Kutai while in a job they seem relaxed like too much thinking in choosing this job there are several supporting factors namely they are always spoiled with nature because all their needs can still be met by nature, then they are also spoiled by family because of the nature of helping to help in families that are still thick and close there is help if they need this which makes them lazy to leave the village so don't be surprised if they see the homes of the people of Kutai long and wide and the living room and kitchen area are still wide like badminton courts, they do as preparation for when their children are married must stay with them and for his room just make a wall or partition in the kitchen or living room. Outside the village here means outside the island of Borneo.

Another factor is the simple lifestyle that they still run like they are not too burdened to own an item or adjusted to their priority needs, to buy things they really need, they do this, they do not have any money, but that is their lifestyle so they seem to have no ambition, less creative because they do not want to bother living life. It seems that this has been patterned from the transfer of cultural values carried out by the Kutai Tribe.

Transfer of cultural values can also be said as an attempt to convey a number of knowledge or experience to be used as a guide in continuing cultural values. This effort is not just conveying or providing something material, but the most important thing is to convey the values that are considered the best that have become guidelines in daily activities by providing teachings from one's own experience, teaching from the past experiences of the ancestors and elders, teach through warnings in the form of taboos and prohibitions and by teaching directly if it is in the form of attitudes and behavior then give examples if in the form of activities give examples of ways to do it such as farming, fishing, utilization and preservation activities.

Based on the discussion above it can be said that the meaning of the cultural values of the Kutai tribe can be harmonized with the 5 points of the Pancasila precepts. This further confirms that Pancasila is a proven national identity and foundation rooted in the values of cultural beliefs and customs in Indonesia so that it can be used as a source of development of local cultural-based economic education.

As written by Mubyarto, the Pancasila economic system has the following characteristics:

- a. The wheels of the economy are driven by economic, social, and moral stimuli.
- b. The strong will of the whole society towards a state of social equality (egalitarianism), according to the principles of humanity.
- c. The priority of economic policy is the creation of a strong national economy, which means that nationalism animates every economic policy.
- d. Cooperatives are the cornerstone of the economy and are the most concrete form of the joint effort.

- e. There is a clear and decisive balance between planning at the national level with decentralization in the implementation of economic activities to ensure social justice.

Meanwhile, according to Sri Edi Swasono, the Pancasila economic system can be described as an economic system that is oriented or insightful to the principles of Pancasila, namely:

- a. God Almighty (the existence or enactment of religious ethics and morals, not materialism; religious people implement sharia thanks to faith as guidance of Allah);
- b. Humanity (economic life that is humanistic, fair and civilized, does not recognize extortion, exploitation or usury);
- c. Unity (based on Indonesian nationalism; togetherness and family-based, mutual cooperation, working together, not mutually killing);
- d. Democracy (based on economic democracy, economic sovereignty, prioritizing the lives of many people, people's economy as the basis of the national economy);
- e. Social justice as a whole (primary prosperity, not individual prosperity, justice, prosperity).
The concept of the populist economy or the Pancasila economic system above is very appropriate to be developed in Indonesia, with the assumption that the people (economic actors) in Indonesia are still on a poor scale.

This finding is supported by Ferry who stated that the Characteristics of justice based on Pancasila are the values of justice in the form of the principles of justice, fulfilling several principles or principles that include the principle of justice based on a Godhead. Upholding justice with God-based justice, the principle of Pancasila justice promotes human rights and humanizes human beings as social beings that must be protected by justice, the principle of Pancasila justice upholds the value of unity and unity for the creation of a conducive atmosphere for the nation that provides justice for Indonesian citizens, the principle Pancasila justice adheres to the principle of deliberation to reach consensus by means of representation for the creation of justice for citizens in expressing their respective opinions, and the principle of Pancasila justice provides justice for all its citizens without exception in accordance with its rights. As a national philosophy. (Jurnal DiH Jurnal Hukum Hukum February 2017 Edition)

This is consistent with what was expressed by Lestari who stated that One of the solutions to face the various problems faced by the Indonesian people today is to revive the spirit of Pancasila. Pancasila is the essence of the existence of Indonesia as a country. Pancasila functions as the basis of the state, ideology, philosophy, and also as an embodiment of the basic principles for an independent Indonesia. Therefore, the revitalization/revival of Pancasila should be the main focus of the government program, so that the value of Pancasila can be imbued by every Indonesian nation.

The founders of Indonesia believed that Pancasila could free people from poverty, hunger, social inequality, and corruption, while also being a foundation to be able to establish cooperation with other countries as a whole. This can be realized by uniting the determination, action, and integration/integration of various fields and skills to achieve the ideals of prosperity for the entire Indonesian nation. (SOCIAL WELFARE Journal of Social Welfare Vol. 1 No. 1, January 2014, p. 39-52 ISSN: 2354-9874)

Under these conditions, the role of the state as a provider, regulator, entrepreneur, and umpire as stated by W. Friedmann is highly expected. The economic principle which gives more welfare to the community is a manifestation of the economic principle based on the 1945 Constitution, particularly Article 33 which is inspired by the Preamble and is supported and completed by Article 18, 23.27 paragraph (2), and 34. The provisions of Article 33 of the 1945 Constitution a dalah is the cornerstone of national economic development in Indonesia. Economic development is carried out in order to improve the welfare and prosperity of the people in a fair and equitable manner. The Indonesian economy is built on the basis of economic

democracy with "the principle of togetherness, fair efficiency, sustainable, environmentally friendly, independent, and by maintaining a balance of progress and national economic unity". This provision will be used as a basis for developing a populist economic system in Indonesia. The fifth precept in Pancasila implies that every Indonesian society is aware of the same rights and obligations to create social justice in the lives of Indonesians.

For this reason, the behavior is developed which reflects the attitudes and atmosphere of the family and mutual cooperation and requires a fair attitude towards others, maintaining continuity between rights and obligations and respecting the rights of others. (Naomi Jesica, Meta Nadia, Lusi Septiyati, 2018). For discussion, the authors include the following two studies: Cultural values of individualism/collectivism and long-term / short orientation affect the level of our perceived responsibility, and our willingness to make personal sacrifices (Hofstede, 2001).

From a practical perspective, given the importance of cultural values in sustainability and considering cultural differences, we need to adopt sustainability initiatives to the local cultural context. (Agnieszka Chwialkowska, Waheed Akbar Bhatti, Mario Glowik, 2020). Opinions and results of research conducted by foreign researchers on culture outlines are not in line with the meaning of the fifth precepts Pancasila on the rights and responsibilities of personal sacrifice because their orientation remains a matter of profit and loss. This is different from the Indonesian people who have reached the stage of internalizing the concept of social justice, namely rights and obligations that are aligned with personal, family, and environmental interests. This can be seen in the cultural values of the Kutai tribe in relation to their local philosophy and wisdom.

4 Conclusion

The process of understanding meaning is part of the inheritance of the Kutai culture, especially from the perspective of the fifth Pancasila precepts, this is seen from the view of the constitution reflected by the Kutai cultural values so that it is our duty to maintain, develop further to the stage of internalization and finally it can become an individual guide to act, think and behave.

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