

Socialization Of The Implementation Of Pancasila Values To Upmi Students

Taufika Hidayati^{1*}, Ratna Sari Dewi², Syaipul Puad Tarigan³, Khomaini⁴,
Oktavianto Setyo Nugroho⁵, Jenda Ingan Mahuli⁶

^{1,2,3,4,5,6}Universitas Pembinaan Masyarakat Indonesia, Jl Teladan No. 15 Medan, Indonesia

*Corresponding Author:

Email: taufikahidayati30@gmail.com

Abstract.

Pancasila as the foundation of the Indonesian state holds a vital position in shaping the character and national identity, yet the understanding of Pancasila values among the younger generation, particularly university students, tends to deteriorate in the era of globalization. The problem faced by students at the UPMI is that their understanding of Pancasila remains normative and limited to memorizing its principles without comprehending the elaboration of values contained in each principle and how to apply them in real life. Phenomena such as intolerance, discrimination, and declining nationalism indicate that a deep understanding of the elaboration of Pancasila values has not been optimal. To address this problem, socialization activities regarding the elaboration of Pancasila values were conducted through coordination with the UPMI rectorate and the student affairs division. Implementation methods included interactive lectures, group discussions, case study presentations, and question-and-answer sessions. The material covered Pancasila as the state foundation and the urgency of understanding its value elaboration, the elaboration of values in each principle of Pancasila and their implementation in student life, as well as the role of students in preserving and disseminating Pancasila values. The results of the activity showed an increase in students' understanding of the elaboration of Pancasila values and heightened awareness to practice them in daily life, thereby forming strong student character aligned with the Indonesian national identity.

Keywords: Pancasila; Value Elaboration; Students; Socialization and Implementation.

I. INTRODUCTION

Pancasila as the foundation of the Indonesian state holds a very important position in the life of the nation and state. The five principles contained within it—Belief in the One and Only God, Just and Civilized Humanity, the Unity of Indonesia, Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among Representatives, and Social Justice for All Indonesian People—serve not only as a constitutional foundation but also as a moral and ethical guide for all citizens. Each principle has profound philosophical meaning and can be elaborated into concrete values that must be understood and practiced in social life. However, in the current era of globalization and rapid development of information technology, the younger generation's understanding of the elaboration of Pancasila values tends to deteriorate. Many of them only know Pancasila as memorized principles without understanding the meaning and values contained within them comprehensively. Students, as young intellectual groups and agents of social change, have a strategic role in maintaining the continuity of the nation's ideology. Students are expected not only to have good academic abilities but also to possess strong character based on Pancasila values. A deep understanding of the elaboration of each Pancasila principle will shape students' awareness to behave in accordance with the Indonesian national identity. For example, the principle of Belief in the One and Only God can be elaborated into attitudes of religious tolerance, mutual respect among religious believers, and avoidance of excessive fanaticism. The principle of Just and Civilized Humanity teaches respect for human dignity, non-discrimination, and upholding human rights. Similarly, the other principles have value elaborations that can be applied in daily life.

The University of Community Development of Indonesia (UPMI), as one of the higher education institutions, has the responsibility to develop students who are not only intellectually intelligent but also possess character aligned with Pancasila values. Preliminary observations show that some UPMI students still have limited understanding of the elaboration of Pancasila values. They tend to understand Pancasila

normatively without knowing how to break down each principle into practical values that can be applied. This condition is certainly a serious concern because students are future leaders who will determine the direction of the nation's journey. If their understanding of Pancasila is not strong, there are concerns about an identity crisis and weakening of the nation's ideological resilience. Based on these problems, socialization activities regarding the elaboration of Pancasila values to UPMI students become very relevant to implement. This community service activity aims to provide comprehensive understanding to students about how each Pancasila principle can be elaborated into applicable values in daily life. Through this socialization, students are expected to be able to understand the essence of each principle, identify the values contained within them, and be able to implement them both on campus and in society. The method used in this socialization is interactive, involving discussions, question-and-answer sessions, and presentation of real case examples, so that students not only receive information passively but are also actively involved in understanding and internalizing Pancasila values. Thus, this activity is expected to strengthen the character and identity of UPMI students as the next generation of the nation with Pancasila ideology.

II. COMMUNITY SERVICE IMPLEMENTATION METHOD

This community service program began with a preparation phase involving coordination with Universitas Pembinaan Masyarakat Indonesia (UPMI), particularly with the academic and student affairs divisions. Through discussions and agreements with relevant parties, it was determined that socialization activities regarding the elaboration of Pancasila values would be conducted on the UPMI campus, involving students from various study programs. The implementation of activities followed a series of systematically planned stages, namely:

a. Coordination and Preparation Stage

This activity began with a coordination stage between the community service team and the UPMI rectorate, student affairs division, and faculty representatives to develop an implementation strategy appropriate to student needs. The team conducted an identification of students' level of understanding regarding the elaboration of Pancasila values through observations and brief interviews with several students and lecturers teaching Pancasila courses. At this stage, socialization materials were also prepared, including detailed explanations of each Pancasila principle along with the elaboration of their values, implementation of these values in campus and community life, as well as real case examples relevant to student life. The team also prepared supporting media in the form of visual presentations, material handouts, and guidebook modules to be distributed to participants for further study.

b. Socialization Implementation Stage

At the implementation stage, the activity opened with remarks from a representative of the UPMI rectorate and the head of the community service implementation. The team delivered core material covering explanations of Pancasila as the ideology and foundation of the Indonesian state, elaboration of the principle of Belief in the One and Only God which includes values of piety, interfaith tolerance, and respect for others' beliefs, elaboration of the principle of Just and Civilized Humanity covering values of respect for human dignity, anti-discrimination, and upholding human rights, elaboration of the principle of the Unity of Indonesia containing values of unity, oneness, love for the homeland, and appreciation of diversity, elaboration of the principle of Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among Representatives covering values of deliberation, democracy, and wise decision-making, as well as elaboration of the principle of Social Justice for All Indonesian People containing values of justice, social care, hard work, and respecting others' rights. Materials were delivered using interactive lecture methods, group discussions to examine case studies of Pancasila values application, presentations of concrete examples of how students can implement these values in daily life, as well as question-and-answer sessions providing opportunities for students to ask questions and discuss the application of Pancasila value elaborations.

c. Evaluation and Follow-up Stage

The evaluation stage was conducted to measure students' level of understanding of the delivered material and determine the extent to which students can comprehend the elaboration of Pancasila values. Evaluation

was carried out through questionnaires filled out by participants containing questions about understanding of the elaboration of each Pancasila principle, benefits of the activity for student character development, and willingness to apply these values in life. The team also held discussions with student representatives to formulate concrete steps for implementing Pancasila values on campus. The follow-up plan includes establishing student discussion groups that regularly discuss the implementation of Pancasila values, developing campus activity programs that reflect Pancasila values, and mentoring students in developing attitudes and behaviors consistent with the elaboration of Pancasila values.



Fig 1. Implementation of Socialization Activities for Upmi Students

III. COMMUNITY SERVICE IMPLEMENTATION MATERIALS

1. Pancasila as the State Foundation and the Urgency of Understanding the Elaboration of Its Values

Pancasila has been established as the state foundation of the Republic of Indonesia since the proclamation of independence on August 17, 1945, as stipulated in the Preamble to the 1945 Constitution of the Republic of Indonesia. The position of Pancasila as the state foundation means that every aspect of government administration, national life, and social life must be based on the values contained in the five principles of Pancasila. The MPR Decree Number I/MPR/2003 concerning the Review of Material and Legal Status of Provisional People's Consultative Assembly Decrees and People's Consultative Assembly Decrees from 1960 to 2002 reaffirms that Pancasila is the state foundation that cannot be changed and must be practiced by all Indonesian citizens. The five principles of Pancasila—Belief in the One and Only God, Just and Civilized Humanity, The Unity of Indonesia, Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations among Representatives, and Social Justice for All Indonesian People—constitute an integral unity that cannot be separated from one another. Each principle has a profound philosophical meaning and is interrelated in forming the Indonesian national character that is religious, humanistic, nationalistic, democratic, and socially just. Understanding the elaboration of Pancasila values is critically important because Pancasila is not merely a national symbol or slogan to be memorized, but rather a life guide that must be implemented in real life. Each principle of Pancasila can be elaborated into operational values that can be practiced in daily life.

Without understanding the elaboration of these values, society, particularly the younger generation, will find it difficult to apply Pancasila in their lives. Many students can fluently recite the five principles of Pancasila, but when asked about how to implement them or what values they contain, they have difficulty explaining concretely. This condition indicates that understanding of Pancasila remains superficial and has not touched the aspect of actual practice. Yet, Pancasila as the state foundation has a vital function as a guideline for attitudes, behavior, and decision-making in various life situations. The elaboration of Pancasila

values serves as a bridge between theory and practice, between cognitive understanding and actual implementation. By understanding the elaboration of Pancasila values, students will have concrete guidance on how they should behave as good Indonesian citizens. Students will know that the values of piety, tolerance, and respect for others' beliefs are elaborations of the principle of Belief in the One and Only God. They will understand that attitudes of respecting human dignity, not discriminating, upholding human rights, and behaving courteously are elaborations of the principle of Just and Civilized Humanity. Students will also realize that attitudes of patriotism, pride in being Indonesian, appreciating diversity, and not easily divided are elaborations of the principle of The Unity of Indonesia. Likewise with the principles of Democracy and Social Justice, each having their own value elaborations that can be applied in campus and community life. A deep understanding of the elaboration of Pancasila values will form students' strong character, integrity, and identity as the Indonesian nation that is not easily influenced by foreign ideologies or doctrines contrary to the nation's noble values.

2. Elaboration of Values of Each Pancasila Principle and Their Implementation in Student Life

The first principle, Belief in the One and Only God, has value elaborations that include devotion to God Almighty according to one's respective religion and belief, tolerance in religious life, freedom to embrace religion and perform worship according to one's religion and belief, not imposing religion or belief on others, mutual respect among religious believers, and cooperation in building harmonious life despite different beliefs. In student life, this value elaboration can be implemented through regular religious activities according to individual beliefs, respecting friends who are worshipping by not disturbing or making noise, not mocking or belittling other religions' teachings, being willing to cooperate with students from different religions in organizational activities or group projects, and being active in interfaith activities that promote tolerance and harmony. Students can also demonstrate religious values through honest behavior in taking exams, being responsible in completing assignments, having noble character in social interactions, and maintaining politeness in speech and dress. Religious attitudes are not only shown through worship rituals alone, but also through daily morals and behavior that reflect the values of goodness taught by all religions. The second principle, Just and Civilized Humanity, has value elaborations that include recognition of human dignity and worth as God's noble creatures, equality of status, rights, and obligations among humans without distinguishing ethnicity, descent, religion and belief, gender, social position, skin color, and so on, an attitude of mutual love for fellow humans, empathy and consideration for others, not being arbitrary toward others, being eager to conduct humanitarian activities, being brave in defending truth and justice, and upholding humanitarian values.

In student life, these values can be implemented through attitudes of not bullying or harassing friends either physically, verbally, or through social media, helping friends experiencing difficulties in learning or personal problems without regard to their background, not discriminating in choosing friends or group members based on socioeconomic status, ethnicity, or religion, being active in humanitarian activities such as blood donation, fundraising for disaster victims, or social service to orphanages and nursing homes, and being brave in voicing truth when witnessing injustice occurring on campus. Students also need to show civilized attitudes by communicating courteously both in direct conversation and on social media, respecting others' opinions even when different from personal opinions, resolving conflicts or differences of opinion in mature ways through dialogue and deliberation, not spreading false information or hoaxes that can harm others, and maintaining ethics in interacting with lecturers, staff, and fellow students. The third principle, The Unity of Indonesia, has value elaborations that include the ability to place the unity, integrity, and interests of the nation and state above personal or group interests, pride in being Indonesian and as part of the Indonesian nation, advancing national unity and integrity, and preserving the nation's culture. In student life, these values can be implemented through attitudes of not engaging in exclusive groups that only accept friends from the same ethnic background, region, or religion, using the Indonesian language correctly and properly in formal and informal communication on campus, participating in activities that strengthen unity such as cultural festivals, national day commemorations, or interfaith dialogue, appreciating and respecting Indonesia's cultural diversity by learning about the cultures of other regions.

Not provoking divisions or conflicts based on SARA (ethnicity, religion, race, and inter-group relations) either verbally or through social media, and maintaining campus security and order as a shared responsibility. Students also need to develop a nationalistic attitude by loving domestic products, caring about national issues, and participating actively in the nation-building process. In the current era of globalization, the spirit of nationalism needs to be maintained so that students do not lose their identity as Indonesians and remain committed to advancing Indonesia. The fourth principle, Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations among Representatives, has value elaborations that include sovereignty being in the hands of the people, decisions being made through deliberation to reach consensus, deliberation being conducted with common sense and according to lofty conscience, decisions made must be morally accountable to God Almighty and uphold human dignity and worth, prioritizing state and public interests, not imposing one's will on others, and respecting and upholding every decision reached as a result of deliberation. In student life, these values can be implemented through attitudes of appreciating differing opinions in group discussions or organizational meetings, not imposing personal will in collective decision-making, giving opportunities to all members to express their opinions and aspirations, making decisions through deliberation while considering various perspectives, accepting joint decisions with open-mindedness even when different from personal opinions, and implementing agreed-upon decisions with full responsibility. In student organizations, democratic principles must be upheld by conducting honest, fair, and transparent leadership elections, involving members in important organizational decision-making, being accountable for financial management and work programs to members, and respecting each member's right to supervise and provide input to leadership.

Students also need to develop critical and wise thinking skills in addressing various issues, not being easily provoked or rash in taking positions, and always prioritizing collective interests above personal or particular group interests. The fifth principle, Social Justice for All Indonesian People, has value elaborations that include fair attitudes toward others, maintaining balance between rights and obligations, respecting others' rights, being willing to help those in need, not using property rights for wasteful purposes and luxurious lifestyles, not having a consumptive lifestyle, working hard, appreciating others' work, conducting activities to realize equitable and socially just progress, and being hardworking and appreciating others' work that is beneficial for collective progress and welfare. In student life, these values can be realized through social care by being active in community service activities such as teaching underprivileged children, helping communities in economic empowerment programs, or providing assistance to disaster victims, not having consumptive and hedonistic lifestyles inconsistent with the economic conditions of most Indonesian society, appreciating others' hard work by not belittling anyone's profession or work, not exploiting positions in organizations for personal gain, sharing knowledge and skills with friends in need without expecting reward, and developing social entrepreneurship spirit by creating programs or businesses that provide positive impact for society. Students also need to show fair attitudes in social interactions by not forming exclusive groups that close themselves off from other students, giving fair appreciation for each group member's contribution in completing joint assignments, and not engaging in academic cheating that harms other friends.

3. The Role of Students in Maintaining and Disseminating Pancasila Values

Students as young intellectual groups have a strategic role and great moral responsibility in maintaining and disseminating Pancasila values to the wider community. Students' position as agents of social change provides opportunities and capabilities to influence their surroundings through thoughts, attitudes, and actions that reflect Pancasila values. Students' role in maintaining Pancasila values can begin with themselves by internalizing and practicing these values in daily life. Students must be able to become good role models for peers, juniors, and even for the community around campus. When students are able to demonstrate behavior reflecting Pancasila values such as being honest, tolerant, democratic, socially caring, and nationalistic, then others will be inspired and motivated to follow such behavior. Exemplary conduct is the most effective method in character education, where real actions speak louder than a thousand words. Students who can be role models will gain trust and respect from their environment, so messages and appeals to practice Pancasila values will be more easily accepted and followed by others. Students' role in disseminating Pancasila values can be carried out through various educational activities and campaigns on

campus and in society. Students can form communities or study groups focused on studying and implementing Pancasila values, organize seminars, discussions, or workshops about Pancasila and its relevance to modern life, create educational content on social media explaining the meaning and elaboration of Pancasila values in language that is easy to understand and attractive to the younger generation, and organize activities reflecting Pancasila values such as social service, interfaith activities, mutual cooperation, or community empowerment programs.

Students can also utilize existing student organizations as platforms to promote Pancasila values through creatively and innovatively designed work programs. These activities not only enhance understanding of Pancasila but also provide direct experience in practicing these values, so that the understanding obtained is not only cognitive but also affective and psychomotor. Students' role in maintaining Pancasila values also includes the responsibility to fight various doctrines, ideologies, or behaviors contrary to Pancasila values. Students need to have critical thinking skills to identify and analyze various issues or information circulating in society, especially on social media, whether they align with or contradict Pancasila values. Students must be brave in voicing truth when witnessing injustice, intolerance, discrimination, or actions that can divide national unity. Students can actively fight the spread of hoaxes, hate speech, or negative content on social media by reporting such content to authorities, providing correct and balanced information to the public, and inviting other social media users to be wiser in disseminating information. Students also need to develop good digital literacy so they are not easily influenced by misleading information or propaganda contrary to Pancasila values. With good critical thinking skills and digital literacy, students can become a defense fortress against various threats that can erode Pancasila values in this digital era. Students' role also includes the responsibility to transfer knowledge and the spirit of Pancasila to younger generations, both to juniors on campus and to students in schools.

Students can conduct mentoring or guidance programs for high school students about the importance of understanding and practicing Pancasila values, organize competitions themed on Pancasila to increase young generation's interest in the nation's ideology, and collaborate with schools in Pancasila-based character education programs. Regeneration of understanding and practice of Pancasila values is very important to ensure that this nation's ideology remains alive and relevant from generation to generation. Students who currently understand and practice Pancasila values have the responsibility to ensure that the next generation also has the same understanding and commitment to Pancasila. Through these various roles, students not only become objects of Pancasila education but become active subjects who participate in maintaining, preserving, and developing the implementation of Pancasila values in national and state life. Students' active involvement in maintaining and disseminating Pancasila values will ensure that Pancasila remains the soul and identity of the Indonesian nation amid the dynamics of constantly evolving times.

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