

Pancasila, Religious Freedom, and Nationalism in Higher Education: A Constitutional Law Perspective

Isye Selvianti

Politeknik Negeri Ketapang, Indonesia

E-mail: isyeselvianti10@gmail.com

Marisa Nopriyanti

Politeknik Negeri Ketapang, Indonesia

E-mail: humas@politap.ac.id

Khairul Muttaqin

Politeknik Negeri Ketapang, Indonesia

E-mail: muttaqin.khairul@politap.ac.id

Abstract

This study aims to examine, from both juridical and sociological perspectives, the implementation of Pancasila values in religious life within higher education institutions, as well as to analyze the role of Pancasila as a fundamental legal norm in fostering interreligious tolerance and strengthening nationalism among university students. As the state ideology, the source of all sources of law, and the philosophical foundation of the Indonesian legal system, Pancasila occupies a strategic position in shaping national character, particularly within the context of social interaction and religious life in higher education. This research employs a normative-empirical legal research method using statutory, conceptual, and sociological approaches. The research subjects consist of students from the Agro-Industrial Technology Study Program at the Ketapang State Polytechnic, with samples drawn from second-, fourth-, and sixth-semester students. The data are analyzed to assess the relationship between the normative legal framework of Pancasila and its practical implementation in campus religious life. The findings indicate that religious diversity within the higher education environment does not result in significant conflict, as Pancasila values have been substantively internalized in students' attitudes and behavior. Pancasila functions not merely as an ideological principle but also as an effective normative legal guideline in cultivating a culture of tolerance and reinforcing students' sense of national identity and nationalism. These findings are consistent with the constitutional mandate, particularly Article 31 of the 1945 Constitution of the Republic of Indonesia, as well as the objectives of national education as regulated under the prevailing laws and regulations.

Keywords: Pancasila; Religious Tolerance; Nationalism; Higher Education

INTRODUCTION

Pancasila, as the foundation of the state and the source of all sources of law, has a fundamental position in Indonesia's national legal system. This position places Pancasila not only as the state ideology, but also as the basic norm (*grundnorm*) that inspires the formation, interpretation, and implementation of all laws and regulations. In the context of a diverse nation and state, the values of Pancasila serve as a normative instrument to maintain a balance between individual freedoms, including freedom of religion, and collective interests in maintaining unity and nationalism. Therefore, the implementation of Pancasila values in various sectors of public life, including higher education, has become a strategic legal and social issue. (Hasan et al., 2025)

Higher education has an important position in the process of internalizing the values of Pancasila because universities are spaces for the intellectual, character, and national orientation formation of the younger generation. Students, as the main subjects of higher education, are not only prepared to have academic and professional competencies, but are also expected to have constitutional awareness, an attitude of tolerance, and a commitment to national values. (Rasdiyanti, 2019) This is in line with the objectives of national education as stipulated in Article 31 of the 1945 Constitution of the Republic of Indonesia, which states that education is organized to increase faith, piety, noble character, and to educate the nation. Normatively, the state has provided a clear legal basis for strengthening Pancasila values in higher education. Law Number 12 of 2012 concerning Higher Education emphasizes the obligation to provide Pancasila Education as a compulsory subject in the higher education curriculum. This provision shows that Pancasila is not merely positioned as an ideological symbol, but as a legal and educational policy instrument to shape the character of students to be tolerant, democratic, and nationalistic. However, the existence of this legal norm does not necessarily guarantee its effective implementation in campus life, especially in the context of a pluralistic religious life. (Pinandhita & Gultom, 2024)

A number of previous studies have examined Pancasila from various scientific perspectives. In studies of education and national character, Pancasila is often positioned as a source of moral and ethical values that serve to shape the attitudes and personalities of students. For example, Kaelan (Hastangka et al., 2019) asserts that Pancasila is a philosophical value system that forms the basis for the formation of national character and social ethics of citizens. In line with this, Yudi Latif (Latif, 2018) views Pancasila as the “moral compass” of the Indonesian nation, which serves to maintain social cohesion amid religious, ethnic, and cultural diversity. These studies emphasize the philosophical and ethical dimensions of Pancasila as the foundation of national and state life.

In the context of higher education, several studies highlight the role of Pancasila in character education and strengthening student nationalism. Research by Firdaus and Dewi (Firdaus & Dewi, 2021), for example, shows that Pancasila education in higher education contributes to the formation of tolerance and national awareness among students. Another study conducted by Azhari (Azhari et al., 2024) confirms that the internalization of Pancasila values on campus plays an important role in building religious moderation and preventing identity-based conflicts. However, these studies generally use pedagogical and sociological approaches, focusing on the learning process and student attitudes, without examining Pancasila in depth as a fundamental legal norm.

From a constitutional law perspective, Pancasila has been widely studied as the foundation of the state and the source of all sources of law. Jimly Asshiddiqie (Jimly Asshiddiqie, 2021) places Pancasila as a *staatsfundamentálnorm* that informs the entire national legal system, while Mahfud MD (Mahfud, 2020) emphasizes that all legal products must reflect the values of Pancasila in order to have constitutional legitimacy. These studies provide a strong theoretical foundation regarding the normative position of Pancasila in the Indonesian legal system. However, the discussion tends to be abstract and macro, and has not been widely linked to the concrete practices of social life, especially in higher education.

In addition, most previous studies have remained at the normative-ideal level, placing Pancasila as a norm that should be (*das sollen*), without empirically examining how this norm works and is internalized in the daily lives of students (*das sein*). In fact, as a basic norm of the legal system, the effectiveness of Pancasila is not only determined by its normative power, but also by the extent to which its values shape the legal behavior of legal subjects. (S. Arifin, 2020) In the context of a campus that is pluralistic in terms of religion and ideology, the relationship between the legal framework of Pancasila and the social reality of students is an important issue that has not been comprehensively studied.

The novelty of this research lies in its effort to position Pancasila not merely as an ideological concept or a pedagogical value in civic education, but as a constitutional *grundnorm* whose operation can be empirically examined within the academic environment of higher education institutions. By integrating normative constitutional analysis with empirical findings from campus life, this study demonstrates how the values of Pancasila function concretely in shaping religious tolerance and strengthening student nationalism within the framework of constitutional citizenship. Unlike previous studies that predominantly approach the issue from sociological or educational perspectives, this research synthesizes empirical data with constitutional theory to explain the legal boundaries and interaction between religious freedom and national identity as mandated by the Constitution. In doing so, the study contributes to constitutional law scholarship by offering a contextual understanding of how

Pancasila operates as a living constitutional norm in higher education, while also providing implications for campus governance and the development of constitutionally grounded citizenship among students.

Using a normative-empirical approach, this study attempts to bridge the gap between the legal norms of Pancasila and the practice of religious life in higher education, thereby providing a more comprehensive picture of the effectiveness of Pancasila in shaping tolerance and nationalism. Based on these issues, the objectives of this study are to examine the implementation of Pancasila values in the religious life of students in the Plantation Product Technology Study Program at Ketapang State Polytechnic and to analyze the direct and indirect roles of Pancasila in strengthening students' attitudes of tolerance and nationalism. This research is expected to contribute theoretically to the development of Pancasila legal studies, as well as practically to the formulation of higher education policies in strengthening national values and preventing intolerance on campus.

METHODS

This study employs an empirical legal research method aimed at examining the relationship between the normative framework of Pancasila as the foundation of the state and the source of all sources of law with the reality of religious life and nationalism among students in higher education. (Efendi, 2022) This approach was chosen because the study does not merely examine legal norms textually, but also analyzes their implementation in social practice within the campus environment. The approaches used in this research include the statute approach, conceptual approach, and sociological approach. The statute approach was conducted by examining relevant legal norms, including the 1945 Constitution of the Republic of Indonesia, Law Number 12 of 2012 concerning Higher Education, and several implementing regulations related to campus governance and the protection of student rights, including the Regulation of the Minister of Education, Culture, Research, and Technology Number 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education as well as policies related to the strengthening of religious moderation in universities.

These legal instruments were analyzed to understand the normative framework that supports the implementation of Pancasila values, particularly in relation to religious freedom, tolerance, and the development of nationalism within the higher education system. The conceptual approach was used to analyze the concepts and theories proposed by scholars regarding Pancasila, nationalism, tolerance, and religious diversity as the theoretical basis of the research. Meanwhile, the sociological approach was used to understand the factual conditions of religious life and students' attitudes toward nationalism based on empirical realities on campus. (Rizkia & Fardiansyah, 2023)

Data collection techniques were carried out through observation, interviews, and documentation studies. Observations were conducted by directly examining campus life in the Plantation Product Technology Study Program at Ketapang State Polytechnic, particularly related to social interactions and students' religious activities. Interviews were conducted to obtain deeper and more accurate information regarding students' understanding and attitudes toward Pancasila values, religious tolerance, and nationalism. The respondents in this study consisted of 107 students from semesters II, IV, and VI in the Plantation Product Technology Study Program. The selection of this study program was based on purposive sampling considerations, as the program represents a heterogeneous student population in terms of regional background, ethnicity, and religious affiliation, thereby providing a relevant microcosm for examining the dynamics of tolerance and nationalism in campus life. Although the empirical data were collected from a specific study program, the findings are analytically used to illustrate broader patterns of how Pancasila values are experienced and interpreted by students in higher education settings. In addition, documentation studies were conducted by examining relevant institutional documents, such as the curriculum, academic guidelines, and campus policies related to the implementation of Pancasila values and student development.

The data obtained were analyzed qualitatively by integrating normative analysis with empirical findings. Normative analysis was conducted on relevant legal provisions and theoretical concepts, while empirical analysis was used to assess the implementation of Pancasila values in students' religious life and nationalism. Through this integrated analysis, the study seeks to explain how Pancasila operates not only as a constitutional principle but also as a living norm within the academic environment of higher education institutions.

DISCUSSION AND RESULT

Research on the influence of Pancasila on religious life and nationalism at the Ketapang State Polytechnic, particularly in the Plantation Product Technology Study Program, involved 107 respondents consisting of second, fourth, and sixth semester students aged 19 to 21 years. The composition of respondents included 70 female students and 37 male students. The characteristics of these respondents reflect legal subjects who are in higher education and are part of the citizenry whose constitutional rights and obligations are guaranteed by the 1945 Constitution of the Republic of Indonesia. Religion was used as one of the important variables in this study because freedom of religion and worship is a constitutional right guaranteed in Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution. (Dwiyanti, 2022) In the context of this study, analysis of the religious background of respondents is relevant to assess how the values of Pancasila, particularly the principles of Belief in One God and social justice, are implemented in a religiously pluralistic campus life.

Therefore, data collection on the religious affiliation of respondents was conducted through a survey to obtain an empirical picture of religious diversity in the academic environment.

The survey results show that there is diversity in the religious backgrounds of the respondents, which is then presented in the form of a religious distribution diagram. This diversity is an important indicator in assessing the effectiveness of Pancasila as a fundamental legal norm that serves to regulate and direct social life, including interfaith relations in higher education. This data forms the basis for analysis to examine whether the values of Pancasila have been substantively internalized in students' attitudes of tolerance and contribute to strengthening nationalism without neglecting constitutional rights to freedom of religion. The religious distribution results from 107 respondents are presented in the following diagram:

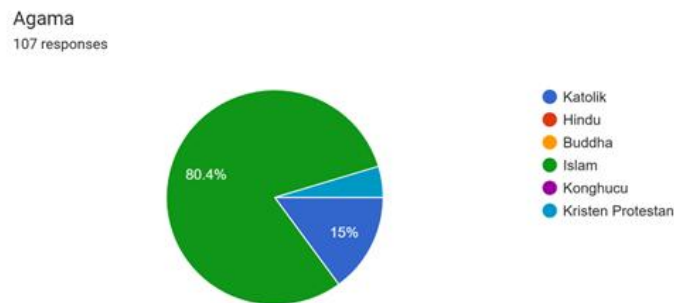


Figure 1; Diagram of Respondents Based on Religion

The diagram above shows the religious distribution of the 107 respondents involved in the study. The majority of respondents, namely 80.4%, are Muslim, indicating that the majority of students in this survey are Muslim. Then, 15% of respondents are Catholic, while the rest, around 4-5%, are Protestant Christians. In detail, there were 86 respondents who were Muslim, 16 respondents who were Catholic, and 5 respondents who were Protestant Christian.

Implementation of Pancasila in Religious Life and Student Tolerance

The relevance of Pancasila among university students is reflected in its role in promoting tolerance, unity, and respect for diversity, thereby enabling the campus environment to function as a space for peaceful, inclusive, and civilized interaction. In higher education, where students from diverse religious, cultural, and social backgrounds interact intensively, the internalization of Pancasila values becomes essential to maintaining social harmony and strengthening national identity. (Tjandra et al., 2023)

To examine students' perceptions of the relevance of Pancasila in religious life within the campus environment, a survey was conducted involving 107 students from the Plantation Product Technology Study Program at Ketapang State Polytechnic, drawn from the second, fourth, and sixth semesters. (Setyowati, 2016) The survey aimed to assess the extent to which Pancasila values, particularly those related to religious life and tolerance, are perceived as important and remain influential in students' daily academic and social interactions.

The survey results indicate that the majority of respondents consider Pancasila to be highly relevant to religious life on campus. Of the 107 respondents, 57% stated that Pancasila is "very relevant," while 41.1% considered it "relevant." These findings demonstrate a strong acceptance of Pancasila among students and reinforce its position as the philosophical foundation of the state and the source of all sources of law in Indonesia, as affirmed in the Preamble to the 1945 Constitution and further regulated under Article 2 of Law Number 12 of 2011 on the Formation of Laws and Regulations. From a legal perspective, this perception reflects the continued legitimacy and normative authority of Pancasila in guiding social relations within higher education institutions.

The constitutional significance of these findings is particularly evident when viewed in relation to the First Principle of Pancasila, namely Belief in the One and Only God (Ketuhanan Yang Maha Esa). This principle holds a central constitutional position, as it acknowledges the existence of God while simultaneously guaranteeing freedom of religion. Such guarantees are explicitly enshrined in Article 29 paragraphs (1) and (2) of the 1945 Constitution, which state that the state is based on belief in the One and Only God and that the state guarantees every citizen the freedom to embrace and practice their religion or belief. (Khriswina et al., 2025) The strong perception among students regarding the relevance of Pancasila thus reflects a positive level of legal awareness and constitutional consciousness concerning religious freedom and tolerance.

In this context, Pancasila functions not merely as an abstract ideology, but as a fundamental legal norm that guides the formation of social behavior and legal culture within the campus environment. The acceptance of Pancasila values by students indicates that these values have been substantively internalized and operate as living norms that regulate interreligious relations and foster mutual respect. This condition supports the broader objective of higher education as a medium for strengthening constitutional values and promoting social cohesion in a pluralistic society. Nevertheless, the survey also reveals that approximately 1.9% of respondents perceive Pancasila as less relevant in religious life on campus. Although this group represents a small minority, its existence highlights the ongoing need to strengthen civic and ideological education within higher education institutions. This finding underscores the importance of reinforcing Pancasila education as mandated by Regulation of the

Minister of Education and Culture Number 3 of 2020 on National Standards for Higher Education, which emphasizes the role of compulsory courses in shaping students' character, civic responsibility, and ideological commitment.

Overall, the findings indicate that Pancasila continues to be widely understood and accepted by students as both a legal foundation and an ethical guideline in religious life. This condition represents a positive signal that the younger generation still upholds the foundational values of the state, which serve as the cornerstone for building a tolerant, just, and harmonious campus environment in accordance with the principles of a rule-of-law state (*rechtsstaat*). The integration of Pancasila values into students' attitudes and behaviors contributes significantly to preventing intolerance and maintaining social order within higher education institutions.

Pancasila education in higher education plays a crucial role in shaping national character and serves as a protective mechanism against the adverse effects of globalization, such as excessive individualism and materialism (Kartikasari, 2025). Universities, as centers for intellectual and moral development, must function as concrete spaces for the practical application of Pancasila values in everyday academic life. By consistently implementing these values, campuses can foster an environment that is harmonious, tolerant, and committed to unity and social justice. Therefore, understanding and strengthening the implementation of Pancasila values in campus life is essential to producing graduates who are not only academically competent, but also ethically grounded and deeply committed to national values. (Dermawan et al., 2024)

To support the analysis of the internalization of Pancasila values in campus life, this study conducted a survey involving 107 students of the Agro-Industrial Technology Study Program at Politeknik Negeri Ketapang. The survey aimed to examine the extent to which students apply Pancasila values in their daily campus activities, including social interactions, decision-making processes, and attitudes toward religious and social diversity. This empirical data is essential for assessing the effectiveness of Pancasila as a moral, ideological, and normative foundation shaping students' behavior within higher education institutions.

The respondents' perceptions, as illustrated in Figure 3, indicate that 53.3% of students frequently apply Pancasila values in their everyday campus activities. This finding suggests that more than half of the students actively and consistently strive to practice Pancasila principles such as tolerance, mutual cooperation (*gotong royong*), deliberation, and respect for differences. Furthermore, 35.5% of respondents reported that they always apply Pancasila values, reflecting a high level of commitment to using Pancasila as a guiding framework in their daily attitudes and actions within the academic environment. Meanwhile, 11.2% of respondents stated that they only occasionally apply Pancasila values. Although this group represents a minority, it indicates that a segment of students has not yet fully and consistently internalized

Pancasila principles. This finding highlights the importance of continuous ideological and character education at the university level to ensure that Pancasila values are not merely understood normatively but are also reflected in consistent social practice. Overall, the survey results demonstrate that the majority of students recognize the importance of applying Pancasila values in campus life. This constitutes a positive indication that the internalization of Pancasila remains relatively strong among young generations, particularly within the academic context. Nevertheless, sustained educational and institutional efforts are required to strengthen consistency and deepen students' legal and ideological awareness.

One of the most prominent Pancasila values manifested in campus life is tolerance, especially religious tolerance. Tolerance is widely regarded as a fundamental prerequisite for social harmony and peaceful coexistence, particularly in a pluralistic society such as Indonesia, which is characterized by religious, ethnic, racial, and cultural diversity. Religious tolerance is reflected in attitudes of mutual respect among adherents of different religions, refraining from imposing one's beliefs on others, avoiding derogatory or offensive expressions toward other religions, and respecting the right of every individual to practice their faith freely. (Purwaningsih & Kanukisya, 2023)

Within the pluralistic environment of higher education institutions, the principle of tolerance has a strong juridical foundation as a fundamental value that must be upheld by all members of the academic community, particularly students. According to Article 1 of Law Number 12 of 2012 on Higher Education, universities are not merely institutions for delivering education but also function as spaces for cultural development and the formation of national character. Consequently, higher education institutions bear both legal and moral responsibilities to cultivate tolerance and respect for diversity as integral components of academic life.

The campus serves as a public sphere that brings together individuals from diverse religious, cultural, ethnic, and ideological backgrounds. In this context, Pancasila, as the state ideology and the fundamental norm (*grundnorm*) of the Indonesian legal system, plays a central role in mediating differences and providing a normative foundation for fostering an inclusive, tolerant, and just campus environment. Pancasila functions not only as an ethical guideline but also as a source of legal values that shape legal behavior (*legal behavior*) among members of the academic community. (A. Arifin, 2021)

Tolerance among students constitutes a crucial instrument in creating a conducive, peaceful, and inclusive academic climate. By respecting differences, students not only actualize democratic principles and human rights but also concretely implement Pancasila values in everyday life. This aligns with the objectives of national education as stipulated in Article 3 of Law Number 20 of 2003 on the National Education System, which emphasizes the development of individuals who

are faithful, morally upright, socially responsible, and capable of contributing to society and the nation.(Septiani & Kurniawan, 2022) However, the practice of tolerance within campus life is not without challenges. Issues such as exclusivism, discrimination, and potential conflicts may still arise due to inadequate understanding of diversity. Therefore, strengthening Pancasila education and legal awareness among students remains imperative. Such efforts are essential to ensure that tolerance and pluralism are internalized not merely as abstract ideals but as living norms embedded in the legal culture and academic ethos of higher education institutions.

The survey results indicate that 84.1% of student respondents perceive Pancasila as playing a very significant role in fostering interreligious tolerance within the campus environment. This dominant percentage demonstrates a strong level of confidence among students in Pancasila as a normative foundation for managing religious diversity and maintaining harmonious relations in academic life. The data suggest that Pancasila is not merely understood as a symbolic state ideology, but is perceived as a functional and practical value system that actively shapes patterns of interaction among students from different religious backgrounds. Meanwhile, 15.9% of respondents assessed that Pancasila contributes to interreligious tolerance to a sufficient, though not optimal, degree. This finding indicates that although the overall perception is positive, there remains a gap in the depth of understanding and consistency of implementation of Pancasila values within the campus context. Such a gap may reflect variations in legal awareness, differences in students' exposure to Pancasila education, or limitations in institutional mechanisms that translate constitutional values into everyday academic practices.

The quantitative findings reinforce the argument that the internalization of Pancasila values through both formal and informal educational processes plays a crucial role in shaping individuals who are open to diversity, respectful of religious differences, and capable of living harmoniously in pluralistic settings. Previous studies have emphasized that systematic value internalization within educational institutions contributes significantly to the development of tolerant attitudes and inclusive social behavior.(Saputro et al., 2021) In this sense, higher education institutions serve not only as centers of learning but also as arenas for cultivating legal consciousness and civic responsibility grounded in the state's foundational ideology.

In a campus environment characterized by religious plurality, the practice of tolerance becomes a social and legal necessity. The absence of tolerance increases the risk of interreligious tension and conflict, whereas the presence of mutual respect and recognition of differences functions as a preventive mechanism against social fragmentation. Empirical observations in this study indicate that students generally demonstrate a willingness to uphold shared norms of respect, refraining from discriminatory attitudes and supporting the freedom of others to practice their religious beliefs. This finding is consistent with prior research emphasizing that

mutual respect and adherence to shared values are key factors in sustaining interreligious harmony among students.

From a legal standpoint, these results affirm the role of Pancasila as the fundamental norm (*grundnorm*) of the Indonesian legal system, which guides not only the formulation of legal rules but also the behavior of legal subjects, including students within higher education institutions. The strong perception of Pancasila's role in promoting interreligious tolerance reflects an emerging constitutional awareness aligned with Article 29 of the 1945 Constitution, which guarantees freedom of religion and belief. Accordingly, the effective internalization and implementation of Pancasila values in campus life contribute to the realization of constitutional mandates, the strengthening of legal culture, and the consolidation of Indonesia's commitment to pluralism, social harmony, and the rule of law (*rechtsstaat*).

The Role of Pancasila in Fostering Students' Sense of Nationalism

One of the contemporary challenges faced by Indonesia is the gradual decline of nationalism among younger generations, particularly university students. The rapid penetration of global culture, facilitated by technological advancement and digital media, has significantly influenced students' lifestyles, values, and worldviews. While globalization brings positive opportunities, it also poses a risk of weakening national identity when foreign cultural influences are adopted uncritically. In this context, strengthening nationalism becomes an urgent task, especially within higher education institutions that play a strategic role in shaping the intellectual and moral character of future generations. Pancasila occupies a central position as the ideological and constitutional foundation of the Indonesian state. As the fundamental norm of the legal system, Pancasila provides not only philosophical guidance but also normative direction for social behavior and civic responsibility. Its values serve as a unifying framework that integrates diversity while maintaining a shared national identity. For students, internalizing Pancasila is essential to developing a sense of belonging, responsibility, and commitment to the nation in the midst of cultural pluralism and global influence. (Kalidjernih, 2005)

To examine the extent to which Pancasila contributes to fostering nationalism within the campus environment, this study collected empirical data through a student survey. The results demonstrate that more than half of the respondents perceive Pancasila values as strongly encouraging their sense of nationalism. This finding indicates that Pancasila continues to function effectively as a source of national consciousness and moral orientation among students. It also reflects the relevance of Pancasila in shaping students' understanding of citizenship and national responsibility within the academic setting. A substantial proportion of respondents further acknowledged that Pancasila encourages nationalism, although not at the highest level. This suggests that while Pancasila remains an important reference point

for students' national identity, its practical influence may vary depending on individual experiences, levels of understanding, and the consistency of its implementation in campus life. Nevertheless, the overall perception affirms that Pancasila is still widely regarded as a legitimate and meaningful framework for cultivating national values among students. (Zuriah et al., 2024)

Only a very small number of respondents expressed the view that Pancasila plays a limited role in fostering nationalism. Although numerically insignificant, this finding highlights the existence of challenges in translating ideological values into lived experiences. From a legal and educational perspective, this condition underscores the need for higher education institutions to strengthen the integration of Pancasila values into academic activities, student governance, and campus culture in order to ensure deeper internalization. In the context of higher education, nationalism should not be reduced to ceremonial or symbolic expressions. Instead, it must be understood as a substantive attitude manifested in respect for diversity, commitment to social justice, rejection of extremism, and active participation in addressing national issues. When Pancasila is internalized as a living norm, it shapes not only students' cognitive understanding but also their legal awareness and social behavior.

From a constitutional standpoint, the strong perception of Pancasila's role in fostering nationalism reflects its effectiveness as a foundational norm guiding legal culture within academic institutions. The internalization of Pancasila values among students contributes to the development of a legal culture that aligns with the principles of the rule of law, democracy, and social cohesion. Accordingly, higher education institutions remain vital arenas for ensuring the sustainability of Indonesia's national identity through the cultivation of informed, ethical, and nationally conscious citizens.

The Direct Role of Pancasila in Strengthening Students' Nationalism

The direct role of Pancasila in fostering students' nationalism can be clearly observed through formal learning processes and various campus activities. Within higher education institutions, Pancasila-based education functions as a structured and systematic instrument for instilling national awareness, civic responsibility, and a sense of belonging to the nation. Through academic instruction, student activities, and institutional culture, Pancasila values are translated into concrete experiences that shape students' attitudes toward national identity. (Purba et al., 2024)

In the context of campus life, nationalism is not developed solely through theoretical understanding but through consistent exposure to values such as love for the homeland, unity, solidarity, and mutual cooperation. When these values are embedded in curricular activities, student organizations, and campus traditions, they contribute directly to the formation of students' national consciousness. Higher

education institutions therefore play a strategic role as spaces where constitutional values are internalized and transformed into daily social practices.

To assess students' perceptions regarding the extent to which campus activities support the strengthening of patriotism, a survey was conducted among students of the Agro-Industrial Technology Study Program at Politeknik Negeri Ketapang. From a total of 112 distributed questionnaires, 107 valid responses were obtained. The findings reveal that 50.5% of respondents stated that campus activities support the strengthening of their sense of love for the homeland, while 44.9% indicated that campus activities strongly support such efforts. These results demonstrate that an overwhelming majority of students—amounting to 95.4%—perceive campus activities as positively contributing to the development of patriotic attitudes.



Figure 2; Diagram of Students' Perceptions of Campus Activity Support in Strengthening Patriotism.

Only a small proportion of respondents, namely 4.7%, felt that campus activities provide insufficient support in fostering love for the homeland, and notably, none of the respondents stated that campus activities do not support patriotism at all. This distribution indicates that the campus environment has generally succeeded in creating favorable conditions for the cultivation of national values and national identity among students. The very limited number of critical responses suggests that shortcomings, where they exist, are more related to implementation depth rather than the absence of national-oriented programs.

From a legal and institutional perspective, these findings highlight the effectiveness of higher education institutions in operationalizing Pancasila as a normative framework for character formation. Campus activities that promote civic engagement, collective identity, and respect for national symbols function as practical manifestations of Pancasila as the fundamental norm of the legal system. Through

such activities, students do not merely learn about nationalism conceptually, but experience it as part of their social and academic lives.

Furthermore, the strong perception of institutional support underscores the role of universities as agents of legal culture formation. By integrating Pancasila values into both academic and non-academic activities, higher education institutions contribute directly to strengthening students' legal awareness and constitutional loyalty. Nationalism, in this sense, emerges not as a forced ideology but as an internalized value rooted in everyday campus experiences.

The Indirect Role of Pancasila in Shaping Student Nationalism

In addition to formal education, Pancasila also plays an indirect role in shaping student nationalism through the social and cultural environment of the campus. The values of Pancasila are internalized in students' daily lives through social interactions, organizational culture, and the patterns of relationships that develop in the academic environment. The campus environment, which upholds diversity, deliberation, and togetherness, is an effective medium for fostering nationalism without having to explicitly convey it through learning materials. In this context, students gradually build national awareness through the social experiences they have while on campus. (Agustin et al., 2026)

To determine the extent to which the values of Pancasila, particularly the third principle of Indonesian Unity, are reflected in campus activities, a survey was conducted among students of the Plantation Product Technology Study Program at Ketapang State Polytechnic. This survey aimed to measure students' perceptions of the spirit of unity and integrity in various campus activities, both academic and non-academic, as part of the formation of national character.



Figure 3; Campus Activity Diagram with the spirit of unity and integrity

The results of the study show that 56.1% of respondents stated that the spirit of unity and integrity was felt in campus activities, while 35.5% of respondents stated that this spirit was very much felt. On the other hand, 8.4% of respondents stated that the spirit of unity was not felt, and there were no respondents (0%) who stated that they did not feel the spirit of unity at all in the campus environment. This data shows that most students feel a strong atmosphere of togetherness and social integration in campus life. Overall, 91.6% of students assessed that campus activities reflected the spirit of unity and integrity, both in the “felt” and “very strongly felt” categories. These findings indicate that the campus environment plays an important role in shaping student nationalism through natural social and cultural mechanisms.

Although there are still a small number of students who feel that the value of unity is not strongly felt, the absence of respondents who stated “not felt at all” indicates that the values of Pancasila have become part of campus life in general. Thus, the indirect role of Pancasila in building student nationalism can be seen from the success of campuses in creating an inclusive, democratic social climate that upholds unity. To strengthen the practice of these values, campuses need to continue integrating Pancasila into organizational culture, academic role models, and student activities and community service, so that student nationalism is not only conceptual but also reflected in daily attitudes and behavior.

CONCLUSION

Based on the results and discussion, this study concludes that Pancasila plays an important role in shaping religious tolerance and strengthening students’ nationalism within the higher education environment, particularly in the context of the Plantation Product Technology Study Program at Ketapang State Polytechnic, which serves as the locus of this research. As the state ideology and the source of all sources of law, Pancasila functions not merely as a normative or symbolic framework, but as a fundamental norm (*grundnorm*) that can be observed in students’ social practices, especially in interreligious relations and the formation of national consciousness within the campus environment. Empirically, the findings indicate that most students involved in this study perceive Pancasila as relevant and influential in their academic and social interactions. The principle of Belief in the One and Only God is reflected in attitudes of mutual respect toward religious differences, while the principle of the Unity of Indonesia appears in students’ sense of togetherness, inclusivity, and social interaction across religious and cultural backgrounds.

In terms of nationalism, the findings suggest that Pancasila values are internalized through both formal and informal mechanisms within campus life. Formal learning processes and structured academic activities contribute to strengthening civic awareness and constitutional values among students, while everyday social interactions within a pluralistic campus environment facilitate the

practical internalization of tolerance, inclusivity, and national solidarity. These findings illustrate that, within the research setting, students' nationalism is reflected not only in symbolic expressions but also in attitudes that support tolerance and social cohesion.

From a constitutional perspective, the implementation of Pancasila values in the campus context examined in this study is consistent with the mandates of the 1945 Constitution, particularly Articles 29 and 31 concerning religious freedom and the role of education in developing national character. However, it is important to emphasize that the findings of this research are contextual and limited to the specific locus of the study, namely students of the Plantation Product Technology Study Program at Ketapang State Polytechnic. Therefore, the results cannot be generalized to represent the condition of higher education students in Indonesia as a whole. Future research is recommended to involve multiple universities, study programs, and regional contexts in order to obtain a broader and more comprehensive understanding of how Pancasila operates as a constitutional value in shaping religious tolerance and nationalism within the Indonesian higher education system.

REFERENCES

- Agustin, B. V. M., Istiqomah, M., & Jameelah, M. (2026). Evaluation of Legal Frameworks for Extremism Prevention in Indonesian Higher Education. *Kosmik Hukum*, 26(1), 101-119.
- Arifin, A. (2021). Internalization of Pancasila Values and Nationalism in High Schools Through Citizenship Education. *Al-Ishlah: Jurnal Pendidikan*, 13(3), 1899-1908.
- Arifin, S. (2020). perlindungan Hukum terhadap Anak dalam Tindak Pidana terorisme. *Jurnal Panorama Hukum*, 5(1), 49-62.
- Azhari, C. K., Rahman, A. R. L., Sofia, S., Akyun, E. Q., Damar, L., Oktavia, D., Wijaya, S., Hermawan, G. D., Bahrul, A., & Firmansyah, A. (2024). Peran Nilai Pancasila dalam Memupuk Persaudaraan dan Toleransi Mahasiswa Prodi Teknik Industri di Universitas PGRI Adi Buana Surabaya. *WISSEN: Jurnal Ilmu Sosial Dan Humaniora*, 2(3), 363-373.
- Dermawan, A., Al-Giffari, H. A., & Fitria, V. (2024). Adapting or resisting: The resonance of Pancasila's values among Indonesian students in Malaysia. *Jurnal Civics: Media Kajian Kewarganegaraan*, 21(2), 227-236.
- Dwiyanti, D. (2022). THE ROLE OF PANCASILA AND CITIZENSHIP EDUCATION IN FORMING STUDENTS'PATRIOTISM ATTITUDE. *Proceeding of International Conference on Social Sciences and Education*, 2(1).
- Efendi, J. (2022). *Metode Penelitian Hukum Normatif dan Empiris Edisi Kedua*. Prenada Media.
- Firdaus, A. R., & Dewi, D. A. (2021). Implementasi Nilai-Nilai Pancasila Dalam Meningkatkan Sumber Daya Manusia Indonesia. *Jurnal Kewarganegaraan*, 5(1),

184–191.

- Hasan, Z., Gotama, D., & Natalia, L. (2025). Persepsi mahasiswa terhadap implementasi nilai-nilai Pancasila dalam kehidupan kampus. *Jurnal Multidisiplin Ilmu Akademik*, 2(6), 308–318.
- Hastangka, H., Armawi, A., & Kaelan, K. (2019). Dampak sosialisasi empat pilar MPR RI terhadap Pendidikan Pancasila di perguruan tinggi. *Jurnal Civics: Media Kajian Kewarganegaraan*, 16(2), 98–110.
- Jimly Asshiddiqie. (2021). *Konstitusi dan Konstitusionalisme Indonesia*. Sinar Grafika.
- Kalidjernih, F. K. (2005). *Post-Colonial Citizenship Education: A critical study of the production and reproduction of the Indonesian civic ideal*. University of Tasmania.
- Khriswina, S. A., Wibowo, S. E., & Sartono, E. K. E. (2025). Civic Education in Digital Era: Implementing Pancasila Values for Generation Z College Students. *AL-ISHLAH: Jurnal Pendidikan*, 17(1), 1574–1588.
- Latif, Y. (2018). Wawasan Pancasila: bintang penuntun untuk pembudayaan. (*No Title*).
- Mahfud, M. (2020). *Membangun politik hukum, menegakkan konstitusi*.
- Pinandhita, P., & Gultom, O. B. K. (2024). Implementasi modul Nusantara dalam mewujudkan sikap toleransi dan nasionalisme pada mahasiswa peserta Pertukaran Mahasiswa Merdeka batch 2. *Jurnal Ilmiah Mimbar Demokrasi*, 24(1), 445–450.
- Purba, M., Hadiana, D., Darraz, M. A., Hendrawati, S., & Helmy, M. I. (2024). Preventing intolerant understandings, attitudes, and behaviors among Generation Z Muslims in public and Islamic schools. *Indonesian Journal of Islam and Muslim Societies*, 14(1), 31–61.
- Purwaningsih, E., & Kanukisya, B. (2023). Fostering Nationalism among University Students in Indonesia: A Communal Perspective. *Society*, 11(2), 529–542.
- Rasdiyanti, A. D. (2019). Kesadaran toleransi antar-umat beragama di kalangan mahasiswa Universitas Islam Malang berdasarkan Pancasila. *Jurnal Penelitian Humaniora*, 24(2).
- Rizkia, N. D., & Fardiansyah, H. (2023). *METODE PENELITIAN HUKUM (NORMATIF DAN EMPIRIS)*. Penerbit Widina. <https://books.google.co.id/books?id=2X1JEQAAQBAJ>
- Saputro, I., Winarni, R., & Indriayu, M. (2021). The Implementation of Civic Education as a Means of Internalizing Nationalism to Primary School Students. *International Journal of Elementary Education*, 5(1), 131–141.
- Septiani, B. D., & Kurniawan, M. W. (2022). Internalization of Pancasila values based on school culture. *JED (Jurnal Etika Demokrasi)*, 7(3), 486–501.
- Setyowati, R. (2016). Nationalism Applying In Learning Civic Education As Moral Learning Media In University. *Journal of Education, Teaching and Learning*, 1(1), 22–25.

- Tjandra, M., Ginting, S., & Rahmat, A. (2023). The Implementation of Pancasila and Civic Education Building A Harmonious Life in Bhinneka Tunggal Ika. *KnE Social Sciences*, 187-197.
- Zuriah, N., Sunaryo, H., Lutfiana, R. F., Setyawan, H., Sulistiyono, S., Sabariah, S., Rufii, R., Harmanto, H., Gontara, S. Y., & Ardiyanto, S. Y. (2024). Strengthening the Pancasila student profile for Indonesian citizen through physical education at school. *Retos: Nuevas Tendencias En Educacion Fisica, Deporte y Recreacion*, 61, 1261-1275.