

Pancasila as a Moral Foundation in the Field of Education in Facing Intolerance in Indonesia

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ABSTRACT

Pancasila as the philosophical and ethical basis of the state has a fundamental role in maintaining social harmony and strengthening the unity of the Indonesian nation amid the threat of intolerance. Intolerance, whether in the form of discrimination based on ethnicity, religion, race, or political views, can threaten national integration if not handled comprehensively. This research aims to examine how the values of Pancasila can be applied as an ethical foundation in the life of society, nation and state to reduce the growing phenomenon of intolerance in society. The results of the research can find effective strategies in building collective public awareness to reject all forms of intolerance and strengthen harmonious and democratic national identity. This research uses a normative juridical method supported by student questionnaires and interviews with resource persons. The material objects in this research include government regulations and policies related to strengthening national insight, while the formal objects are based on the study of Pancasila philosophy as a guideline in shaping an inclusive and equitable social order.

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1. INTRODUCTION

Indonesia is a country with a high level of diversity, in terms of ethnicity, race, religion, culture and customs. This diversity has been part of the national identity that has shaped the character of the nation since before independence. Based on data from the Central Bureau of Statistics and religious diversity, there are more than 1,300 ethnic groups in Indonesia and there are 6 religions recognized by the government, namely: Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism as stated in Law Number 1/PNPS of 1965 concerning the prevention of abuse and/or blasphemy of

religion, Indonesia is faced with a great challenge in maintaining unity amidst the differences that exist.

In order to deal with the complexity of pluralism, Indonesia's founding fathers established Pancasila as the foundation of the state and national ideology through a consensus that accommodates all elements of the nation. This decision makes Indonesia a country based on the values of divinity, humanity, unity, democracy and social justice. Pancasila is not only a basic norm in the legal and constitutional system, but also an ethical guideline in the life of society, nation and state. Indonesians must internalize

the values of Pancasila in various aspects of social policies and practices to ensure the sustainability of national harmony and unity.

Practically, in socio-political life, the Indonesian nation is still faced with various challenges that threaten social cohesion, one of which is the rampant phenomenon of intolerance nuanced SARA (Ethnicity, Religion, Race and Intergroup). This phenomenon occurs in various forms, ranging from social discrimination, hate speech, persecution of minority groups, to rejection of the construction of houses of worship. Various cases of intolerance still often occur in various regions, such as the forced dissolution of religious activities, the prohibition of worship for certain groups, and acts of violence based on beliefs that are contrary to the principle of freedom of religion in accordance with the constitution.

The fact that there are still rampant cases of rejection of the construction of houses of worship in several regions shows that the values of tolerance still face great challenges in social practice. In some areas there are still discriminatory actions experienced by minority religious groups in carrying out their worship. These cases not only damage social harmony, but also have the potential to threaten the unity and integrity of the nation if not handled seriously.

Under the conditions in the various challenges mentioned above, strategic efforts are needed to deal with the issue of intolerance by making Pancasila as a state ethic that is able to direct the Indonesian nation towards a more inclusive and harmonious life. The implementation of Pancasila values in the education system, public policies, and regulations that support diversity must be strengthened to ensure that Indonesia remains a country that upholds unity amid differences in accordance with the slogan *Bhineka Tunggal Ika*. Pancasila is not just a political doctrine, but also a moral foundation in creating a just, democratic and civilized society. Students in the implementation of Pancasila education, Religious education and Civic Education should play an active role based on a deep

understanding and logical train of thought as well as in its implementation in everyday life. Acceptance of Pancasila values actively and dynamically will build awareness to be inclusive, because it is based on a deep understanding and uses a logical line of thinking so that motivation and awareness arise to implement it. This research aims to examine how the application of Pancasila values can be integrated in character education in universities in Indonesia to deal with intolerant actions in Indonesia.

2. RESEARCH PROBLEM

Based on the background of the problem above, the problems raised in this study are

- 1) How is the application of Pancasila as a moral foundation in the field of education in dealing with acts of intolerance in Indonesia?
- 2) What are the Challenges and Opportunities to Overcome Intolerance in Indonesia?

3. LITERATURE REVIEW

Pancasila as the basis and ideology of the state has a fundamental role in shaping state ethics, especially in facing the challenges of intolerance in Indonesia. In the context of globalization, which accelerates the exchange of culture and information, Pancasila values act as normative guidelines in maintaining social harmony and strengthening national unity (Susilawati et al., 2025). Thus, Pancasila becomes the main pillar in preventing and overcoming intolerance that can threaten social stability and state integrity.

The existence of diversity in Indonesia is an inevitable reality. Therefore, the implementation of Pancasila values in a multicultural society is very important to instill tolerance and inclusiveness. Wibowo (2023) asserts that in a pluralistic society, the implementation strategy of Pancasila must be based on an adaptive approach to social dynamics in order to reduce identity-based conflicts. Education is the main sector in internalizing these values to the younger

generation in order to form a tolerant national character that respects diversity (Sari, 2021).

Furthermore, regarding the perspective of public policy, Rahmawati (2022) revealed that the government has a crucial role in counteracting intolerance by designing policies based on Pancasila values. Effective public policy must be able to balance individual freedom with collective interests in creating a harmonious state life. This is in line with the findings of Siagian (2020), which show that the implementation of Pancasila values in dealing with intolerance in Indonesia must be realized in regulations that are inclusive and able to reach all elements of society.

Globalization, on the other hand, also brings challenges to the existence of Pancasila values in the life of the nation and state. According to Agus and Zulfahmi (2021), the influence of globalization on the value of nationalism of the younger generation is increasingly complex due to exposure to foreign ideologies that can conflict with national values. For this reason, systematic efforts are needed to build national awareness based on Pancasila so that people are not easily influenced by the flow of transnational ideologies that have the potential to foster intolerance and radicalism (Nasution, 2019).

Character education based on Pancasila values is the main instrument in strengthening the nation's identity amid the challenges of intolerance. Sari (2021) emphasizes that character education based on Pancasila must be able to teach young people about the importance of national values such as mutual cooperation, social justice and unity. Through this approach, it is hoped that the younger generation can have a strong national insight and be able to reject ideologies that are contrary to Pancasila.

Overall, the existing literature shows that Pancasila functions as a fundamental state ethic in facing the challenges of intolerance in Indonesia. The implementation of Pancasila values in the life of the nation and state must be done comprehensively, both through education, public policy, and social strategies that are adaptive to changing times.

By strengthening the values of Pancasila, it is hoped that Indonesia can remain a harmonious and tolerant country amidst the ever-evolving global dynamics.

4. METHOD

4.1. Object of Research

The research conducted is a normative legal research that focuses on the cultivation of Pancasila values, as an effort to shape the character of students. Students as a young generation, are expected to have a strong identity in interacting with other nations, so that they are not tossed around in the face of globalization. This research uses qualitative methods, the approach to be used is to combine library research with field research through questionnaires of students who take Pancasila Education courses. Material objects are various materials about Pancasila Education learning that have been carried out by Atma Jaya Yogyakarta University and various supporting books, as well as students' understanding of Pancasila and its implementation in real life. The formal object of this research is from the side of moral philosophy, the consideration is: more comprehensive thinking, respect for diversity, humanity and deliberation in accordance with the local wisdom of the Indonesian people (Marietta.D.Susilawati, 2021, 156).

4.2. Data Source

4.2.1 Literature Data

- 1) Literature data was collected from books, research results, journals on Pancasila, character education, local wisdom, and philosophical studies related to the research topic. Secondary literature on education, culture, and religion was also researched in books and journals because the philosophical perspective is multidisciplinary

4.2.2 Field Data

- 2) Interviews with several Pancasila lecturers, Personality Development / MPK course lecturers, MPK chairpersons at Atma Jaya University Yogyakarta, and the Education Council.

4.3 Research Steps

The research was designed according to the following stages:

- 1) Obtained research permits and distributed questionnaires and interviews.
- 2) Inventorying and measuring qualitative data in character understanding to explain and develop quantitative results and, similarly, inventorying and measuring quantitative data to extend the qualitative study. In this case, a commensurate mixed method was used.
- 3) Constructing an understanding of Pancasila values, implementation models, and concrete character cultivation actions carried out by Atma Jaya Yogyakarta University.
- 4) After the data were collected and inventoried, they (qualitative and quantitative) were analyzed using the hermeneutic method (interpretation). Conclusions for qualitative data were drawn using formal syllogism, while an induction pattern was used for empirical (quantitative) data.
- 5) Produce output in the form of publication of research results in Copernicus-indexed international journals.

4.4 Analysis of Results

Data analysis uses a qualitative approach deepened using the following elements of the philosophical method:

- 1) Interpretation
Field and literature data are interpreted appropriately.
- 2) Internal Coherence
All concepts and aspects are seen in harmony with one another
- 3) Holistika
The collected data is seen in the overall vision of the relationship between man, neighbor, the world, and God.
- 4) Heuristics
Heuristics Based on the new interpretation, it is attempted to find new meanings, structures, and practical models to prevent acts of violence and intolerance based

on the values of Pancasila (Anton Bakker, Zubair, 1990: 69 70).

5. RESULT AND DISCUSSION

5.1. *The Application of Pancasila as a moral foundation in the field of education in the Face of Intolerance in Indonesia.*

The identity and sustainability of a nation is largely determined by the quality of the character of its citizens, in this case, character education becomes a strategic instrument in shaping individuals who are strong in personality and moral in action. Education is a fundamental pillar that sustains the sustainability and progress of a nation. In the juridical framework, Article 1 paragraph (2) of Law No. 20/2003 on the National Education System explicitly states that national education must be organized based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which derives from religious values, national culture, and is adaptive to the dynamics of the times. This shows that education is not only a means of transmitting knowledge, but also a strategic vehicle for grounding the nation's ideological values.

Notanogoro (1975) asserts that as a *staatsfundamentalnorm* Pancasila occupies the highest position in the system of legal norms and becomes the main foundation in the formation of all state regulations, so that its position cannot be replaced or changed by other norms below it. The noble values contained in the five precepts of Pancasila need to be internalized systematically in all aspects of education, because these values are the crystallization of the identity, character, and collective identity of the Indonesian nation (Kaelan, 2013). The integration of Pancasila values into education is becoming increasingly relevant in responding to the increasingly complex challenges of globalization, such as shifting morality, cultural identity crisis, and penetration of foreign values that have the potential to erode national integrity (Ridwan et al, 2020). Indonesia's national education system, from basic education to higher education, has

provided a significant portion of character development through the internalization of the noble values of Pancasila. Pancasila as the basis of state ideology is not only the highest source of law, but also contains philosophical values that shape national ethics and state life (Yudi Latif, 2015).

Pancasila education plays an important role as a medium for value transformation, shaping national identity, and strengthening commitment to the integrity of the Republic of Indonesia. Through a systematic and structured approach, Pancasila Education courses are not only aimed at instilling a cognitive understanding of the precepts of Pancasila, but further directed at the formation of attitudes and real actions that reflect the spirit of nationality and humanity (Ketut Rinjin, 2013; Chairiyah, 2004). Technological advances, massive information flows, and cultural openness bring serious challenges to the Indonesian nation, especially in maintaining local values and national identity. Phenomena such as individualism, consumerism, moral decadence, and increasing social intolerance are indicators of the weakening ideological resilience of the younger generation (Susilawati et al., 2025; Rahmawati, 2022). In this context, Pancasila-based character education is an urgent solution to strengthen the integrity of the nation.

Revitalising character education rooted in the values of Pancasila is a strategic effort in building a young generation that is not only intellectually intelligent, but also emotionally and spiritually mature. This process can be done through the integration of Pancasila values into all aspects of learning, both through special subjects and through extracurricular activities and academic culture. A holistic approach that involves the cognitive (knowledge), affective (attitude), and psychomotor (action) dimensions is the basis for developing a complete student character (Sjarkawi, 2006; Aryani et al., 2022). Character education based on Pancasila is not merely a pedagogical instrument, but must become a paradigm in the formation of

responsible, humanist, and participatory citizens. This education serves as a catalyst in developing personal integrity in line with social ethics and public policies based on the nation's noble values (Bakker & Zubair, 1990; Sudaryanto, 2007). It aims to realise ideal citizens who are able to bridge between academic life and socio-political life in an ethical manner.

In the realm of higher education, Pancasila Education is implemented as a national compulsory course that is structured with a thematic approach and problem-based learning. The main objective is to foster students' critical awareness of contemporary national issues and equip them with analytical skills in addressing the complexity of Indonesia's socio-political reality. This education is intended so that students not only understand Pancasila as a state symbol, but as a living ideology that is applicable in everyday life (Riyanto et al., 2015; Damanhuri et al., 2016). Yudi Latif (2015b) asserts that Pancasila must be revitalised as a praxis ideology that lives in real action, not just discourse. Deep character education will make students as individuals who are not only nationalist in rhetoric, but patriotic in action. In this context, Pancasila Education is an effort to build a complete Indonesian human being, namely a person of faith, knowledge, culture, and civilisation. Through Pancasila Education, students are encouraged to internalise the values of divinity in culture, universal humanity, the spirit of unity in diversity, democratic participation in decision-making, and commitment to social justice. In a globalization context fraught with ideological and cultural challenges, this education serves as a bastion of national values and simultaneously as a tool for social transformation towards a competitive and integrity-driven society (Hamzah et al., 2022; Sinaga et al., 2024).

Pancasila education in higher education is not merely an academic pillar, but rather an ethical foundation that shapes the collective character of the nation. Pancasila must be positioned as a strategic instrument in the reconstruction of national

character, so that Indonesia may emerge as a great nation founded upon noble civilization and universal human values, as enshrined in the Preamble of the 1945 Constitution and the spirit of Law Number 1/PNPS of 1965 concerning the Prevention of Misuse and/or Desecration of Religion.

The question arises: has the effort to instill the values of Pancasila through the Pancasila Education course been effectively implemented in shaping excellent character and moral integrity in the nation's next generation within higher education institutions?

To answer this question, it is first necessary to assess the extent of students' understanding regarding the role of Pancasila as the foundation for character education in Indonesia. This research was conducted based on responses from 106 (one hundred and six) students and 11 (eleven) lecturers from Atma Jaya Yogyakarta University, comprising respondents from 6 (six) faculties, namely the Faculty of Law, the Faculty of Social and Political Sciences, the Faculty of Business and Economics, the Faculty of Biotechnology, the Faculty of Industrial Technology, and the Faculty of Engineering at Atma Jaya Yogyakarta University (UAJY). The faculties selected as respondents were chosen purposively. Both student and lecturer respondents were also selected through purposive sampling among students who were taking the Pancasila Education course and among lecturers relevant to the teaching of Pancasila education in the aforementioned faculties.

ased on the data collected from 106 UAJY students, 54.7% of respondents stated that they understood the values of Pancasila in national life well, while 21.7% felt they understood this role very well. These results indicate that students' understanding of Pancasila as a moral and ethical foundation in the life of the state is crucial to emphasize, given that Pancasila is the foundational ideology of the nation that upholds the values of tolerance and unity. Moreover, 44.3% of respondents stated that they often read or study the values of Pancasila, indicating an

awareness of the importance of understanding the national ideology in facing the diverse social dynamics.

Interestingly, as many as 72.7% of UAJY lecturers indicated that they already possess a good understanding of the role of Pancasila in national life. The data shows that 45.5% of them felt they had a fairly good understanding of these values, and 36.4% had a very good understanding. This underscores the importance of the role of lecturers as educators in internalizing the values of Pancasila into the curriculum and in shaping a young generation that upholds the spirit of Pancasila. In the context of educational implementation, 78% of respondents agreed that efforts to teach Pancasila values through academic activities such as seminars and training are highly effective in fostering a commitment to diversity and tolerance.

In terms of Pancasila's role in maintaining social harmony, the majority of respondents understood that Pancasila functions as the "moral compass" of the pluralistic Indonesian nation. The values of Belief in the One and Only God, Just and Civilized Humanity, and the Unity of Indonesia are considered to encourage attitudes of tolerance, respect for human rights, and national unity. This narrative strengthens the perception that the practice of Pancasila is not merely symbolic, but must be realized through concrete actions in order to prevent potential conflicts based on ethnicity, religion, race, and inter-group relations (SARA).

Regarding the challenges faced in implementing Pancasila values, 42.9% of students acknowledged that they felt these values were beginning to fade due to the influence of globalization, which introduces various foreign cultures that can trigger division. However, 82% of respondents believe that Pancasila remains relevant and plays a vital role in maintaining social harmony. Pancasila, as a solid foundation supporting religious harmony and coexistence among diverse cultural backgrounds in Indonesia, is interpreted by 63.6% of respondents as the key to achieving

social justice and unity amidst existing diversity.

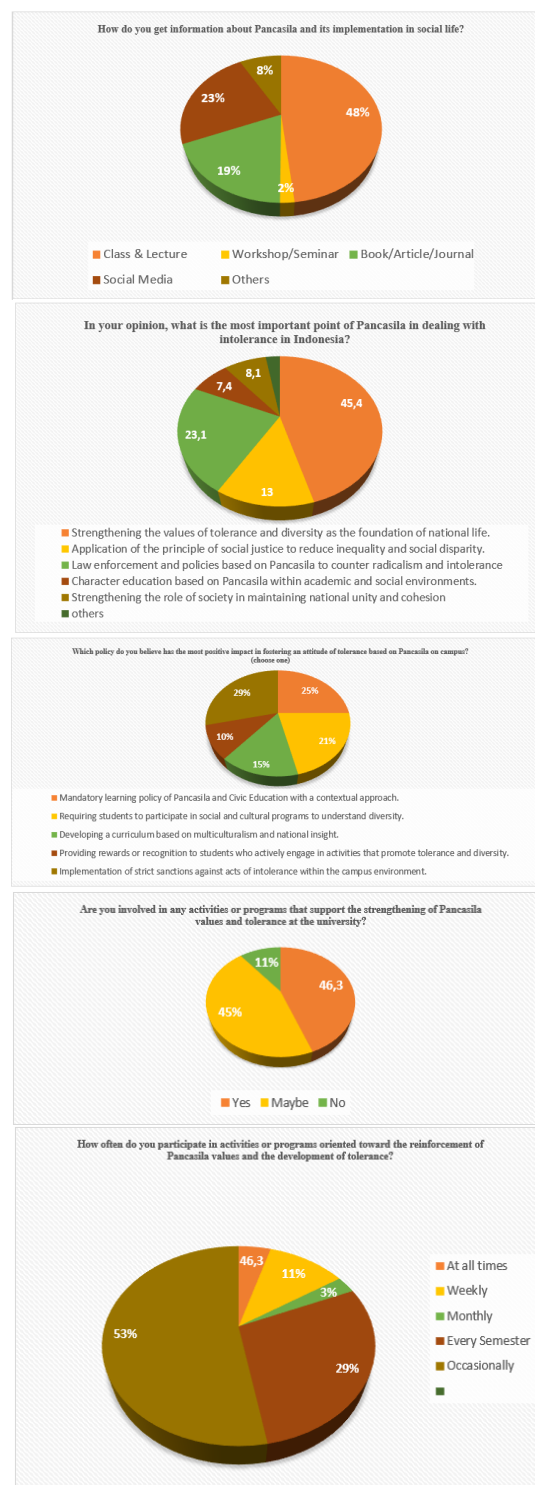
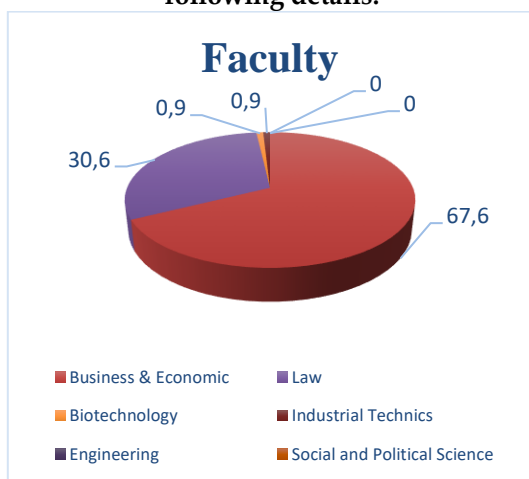
From the results of this study, it appears that despite external challenges that interfere with the understanding and appreciation of Pancasila values, the majority of respondents still believe in the urgency of Pancasila as the foundation of national identity and character. As many as 100% of respondents agreed that Pancasila needs to continue to be used as a guideline in character education, which aims to build individuals in Indonesia to be responsible, full of integrity, and have a sense of love for the country. This shows the high commitment of the younger generation and academics in realising the values of Pancasila as a way of life that must be internalised in every aspect of people's lives, including in the face of potential intolerance and conflicts that could arise in the future.

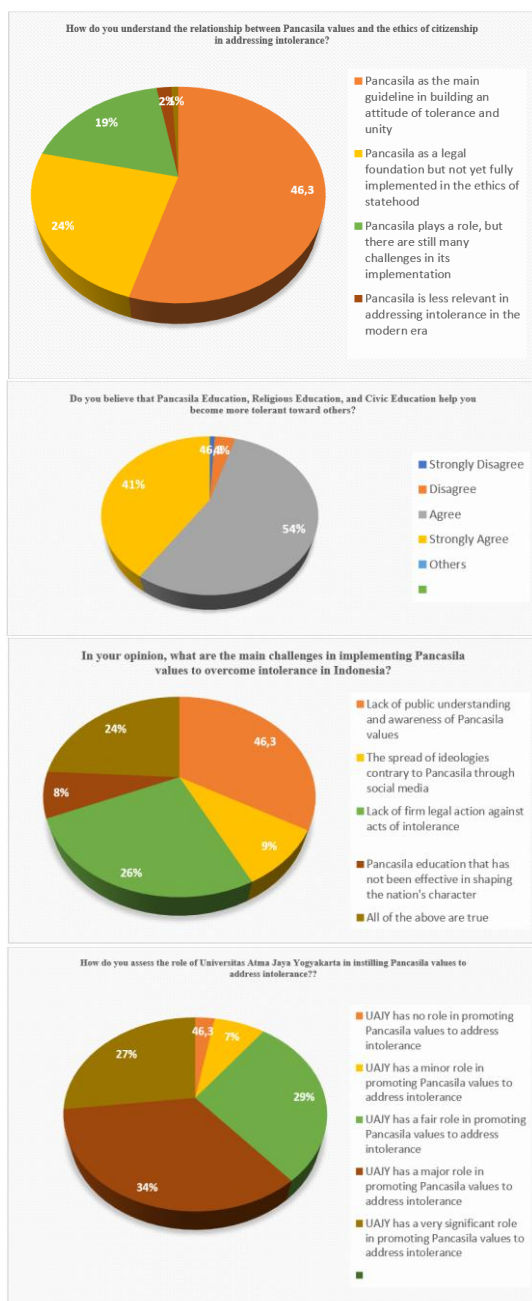
Thus, it is important for educational institutions to continue to develop more creative and effective teaching methods, so that the values of Pancasila can be clearly applied in everyday life, especially in the context of intergroup interactions in society. This aims not only to raise awareness of the importance of Pancasila, but also to strengthen its implementation as a moral and ethical foundation for each individual in contributing to a harmonious nation and state.

The following is data on the results of research on respondents.

Respondents are UAJY students.

Total Respondents: 106 people with the following details:





- Several responses regarding the role of Pancasila in maintaining Social Harmony in Indonesia:
 - Pancasila functions as a “moral compass” that unites people from various ethnicities, religions, races, and cultures. For instance, the First Principle—Belief in the One and Only God—teaches interreligious tolerance. The Second and Third Principles emphasize the importance of respecting human dignity and fostering national unity. Through these values, Pancasila promotes

inclusive and respectful coexistence among diverse communities.

- Pancasila embodies values that are highly compatible with the pluralistic nature of Indonesian society. Its principles play a vital role in public life, such as safeguarding religious freedom, cultivating tolerance, maintaining unity, and realizing social justice for all Indonesians. Achieving these goals requires a collective commitment from all societal groups to work hand in hand and prevent social fragmentation while preserving harmony.
- Pancasila acts as the foundational principle for national unity within Indonesia’s diversity. Its core values promote tolerance, unity, and social justice. However, social harmony can only be attained when Pancasila is genuinely implemented in daily life, not merely upheld as a national symbol. Citizens must play an active role in embodying Pancasila’s values through inclusive attitudes, critical awareness, and proactive participation in maintaining societal cohesion.
- Pancasila serves as both a behavioral guideline and ethical standard for all Indonesian citizens. Its content reflects the actual conditions and needs of the Indonesian people. In the context of a diverse society—ethnically, religiously, culturally, and racially.
- Pancasila fosters social justice and acts as a powerful force in promoting harmony and shared national identity.
- Several responses regarding the role of Pancasila in maintaining social harmony in Indonesia:
 - The Atma Jaya Student Active Participation System (hereinafter abbreviated as SPAMA) point earning program, because in addition to creating a generation that excels in academics, the acquisition of SPAMA

- points also requires students to take part in the appreciation of Pancasila values, such as earning points in community service, and organising (making students accustomed to working in differences) etc.
- UAJY has 4 pillars, namely the value of excellence related to Pancasila: 1. Unggul: Able to express knowledge with various kinds of competitions or activities, not only limited to learning in class or just a presentation, and in some of these competitions able to achieve maximum achievement. (Precepts 1 and 4). 2. Inclusive: Although Atma Jaya University is mostly composed of one faith, but if you look further at the contents, it turns out that there is not only one faith that exists. UAJY is open to anyone regardless of ethnicity, religion, race social status. In practice there is no discrimination against other faiths. (Precepts 1,2,3, 4 and 5). 3. Humanist: Atma Jaya always applies 3S (Smile, Salam, Sapa) to all people in it, where there is no discrimination against any differences, it shows equality and how to respect regardless of status. (Precepts 2,3,4 and 5). 4. Integrity: Atma Jaya implements a conducive learning situation in the classroom, for example, it is strictly forbidden to use mobile phones during class, attendance must be honest and cheating is prohibited. In addition, Atma Jaya also has a rule which states that it is forbidden to give sick news without using a doctor's letter, which upholds the value of honesty. (Precepts 1, 3 and 5)
 - The existence of inclusive and humanist values applied by UAJY is carried out with a sense of openness or not choosing in terms of religion, culture, or race. UAJY is open to all without exception, always providing services in terms of lectures well, not only for students who have certain religions, cultures or races but all of them whether from Muslim, Buddhist, Hindu, and Confucian religions are all served equally and well regardless of certain aspects.
 - Endorse, create or establish organisations (*Unit Kegiatan Mahasiswa*) based on race, ethnicity and religion.
 - Providing facilities in the form of UKM that facilitate associations for various religions in Indonesia (Mahatma, Kamadis, Forkomi, Melisia Cristi, Ecumene, Garuda Catholic, Misa Kampus etc.).
 - There are religious communities such as mahatma and campus mass that encourage students to worship and this is in accordance with the implementation of the first principle of Pancasila.
 - UAJY's Vision and Mission of Excellence, Humanism, Inclusiveness, and Integrity embed the precepts of Pancasila within UAJY.
 - Several responses regarding what courses discuss intolerance and its prevention at Atma Jaya Yogyakarta University:
 - Pancasila, Criminal Law, and Religious Education.
 - Pancasila Education, Religious Education, Ethics, and Sociology.
 - All courses address these issues but the most specific courses are religion and Pancasila education.
 - Civic Education, Basic Cultural Sciences, Customary Law, Sociology.
 - Pancasila, Citizenship, Religious Education.
 - Several responses regarding real actions taken by Universitas Atma Jaya Yogyakarta in instilling the values of Pancasila and fostering a tolerant attitude:
 - Atma Jaya Yogyakarta has instilled the values of Pancasila and fostered a spirit of tolerance through activities such as public lectures and the declaration of "grounding Pancasila," as well as community service

programs like the development of “Kampung Pancasila,” which emphasizes interreligious tolerance in society.

- Conducting research and community service focused on issues of diversity and tolerance based on Pancasila.
- First, facilitating regular interfaith and intercultural student dialogue forums. Second, integrating Pancasila education across various courses. Third, encouraging joint social activities to strengthen solidarity and togetherness. Fourth, establishing a campus tolerance community actively combating hate speech. Fifth, inviting figures of pluralism to seminars and public discussions.
- Accepting students from various ethnic, racial, religious, and socioeconomic backgrounds without discrimination.
- Students can actively participate in applying Pancasila values through interfaith tolerance, involvement in humanitarian efforts, internalizing patriotism, engaging in deliberative processes, and practicing justice in various situations.
- During classroom lectures, in addition to delivering academic content, lecturers also share their personal experiences, making the learning process more realistic — especially since Universitas Atma Jaya is itself a highly diverse environment. Particularly in Pancasila courses, where the material includes internalizing Pancasila values, discussions often touch on tolerant and intolerant attitudes. These discussions, conducted interactively, offer new insights for both lecturers and students.
- Organizing community service activities and encouraging students to reflect on the national anthem and cultural diversity.
- Several initiatives implemented by UAJY include:

- a. Religious Events: UAJ organizes various religious activities involving students from different faith backgrounds, such as celebrations of religious holidays, interfaith discussions, and seminars on interreligious tolerance.
 - b. Inclusive Learning: UAJ ensures that classroom curricula and instruction reflect diverse religious and cultural perspectives, enabling students to understand and appreciate differences.
 - c. Social and Community Service Activities: UAJ encourages student participation in social and community service programs involving communities from various religious, ethnic, and cultural backgrounds.
- Respecting major religious holidays and offering educational activities based on Pancasila.
 - Interfaith dialogues, social and community service activities, trainings and workshops, cultural events, competitions, and contests.
 - There are several cultural development initiatives, including:
 - a. Commemoration of Pancasila Day: UAJY held the event “Wawan Hati” on June 1, 2023, to commemorate Pancasila Day. This event aimed to deepen students’ understanding of Pancasila values and encourage them to practice these values in daily life.
 - b. National Student Journalism Competition: In collaboration with the National Counter-Terrorism Agency (BNPT) and the Coordinator of Student National Journalism (JKM) of the Yogyakarta region, UAJY hosted the National Student Journalism Competition. The event aimed to

- raise student awareness about the importance of national values and tolerance through journalism. It also featured the inauguration of the Digital NKRI Café on campus as a symbol of reinforcing Pancasila values.
- c. National Dialogue by the Orange Atmajaya Alumni Community: The Orange Atmajaya Alumni Community organized a national dialogue involving alumni from various universities, including Universitas Atma Jaya, STF Driyarkara, and UIN Syarif Hidayatullah. The dialogue aimed to implement Pancasila values concretely in social life and to encourage the dissemination of positive content on social media to counter hoaxes and negative information.
- Several responses on what you can do as an individual to contribute to strengthening the values of Pancasila in social life:
 - Respect the others belief.
 - Always reminding others of what is good and bad and what we should and should not do, in order to create a harmonious and peaceful life.
 - Appreciate differences, be a role model in maintaining unity, be active in cross-cultural dialogue, educate others about tolerance, and oppose all forms of intolerance and injustice.
 - Contribute more by inviting students around to realise the importance of Pancasila values and the importance of applying them in social and state life.
 - Applying the values of Pancasila while on campus or off campus in order to maintain social harmony.
 - Do not commit racism
 - Organise religious activities that involve various religions, campaign for tolerance through social media and publications, and organise social and humanitarian activities that involve students from various backgrounds.
 - Be polite, appreciate and respect others in differences, maintain harmony between ethnic cultures and religions.
 - Embrace all friends from any background, defend victims of injustice
 - Joining organisations and respecting others
 - Respect differences in opinions, beliefs, ethnicity, and culture of others, and avoid hate speech or discrimination in relationships, participate in mutual cooperation, blood donation, or aid raising activities, I also practice the value of humanity and unity.
 - Several responses regarding suggestions or input to improve the implementation of Pancasila values in countering intolerance at Atma Jaya Yogyakarta University are as follows:
 - UAJY can further strengthen intercultural and interfaith programs that bring together students from various backgrounds in collaborative activities. These may include open discussion forums, diversity-themed seminars, or joint social activities involving student organizations from different faculties and religions. Additionally, it is important to consistently embed character education based on Pancasila into each general course or campus activity so that these values are not merely theoretical but truly lived out in the campus environment.
 - Atma Jaya Yogyakarta could develop partnerships with local communities to enhance awareness and commitment to Pancasila values.
 - UAJY needs to integrate Pancasila into all courses, increase interfaith and intercultural dialogue activities, promote community service

programs based on diversity, and give recognition to students who actively promote tolerance.

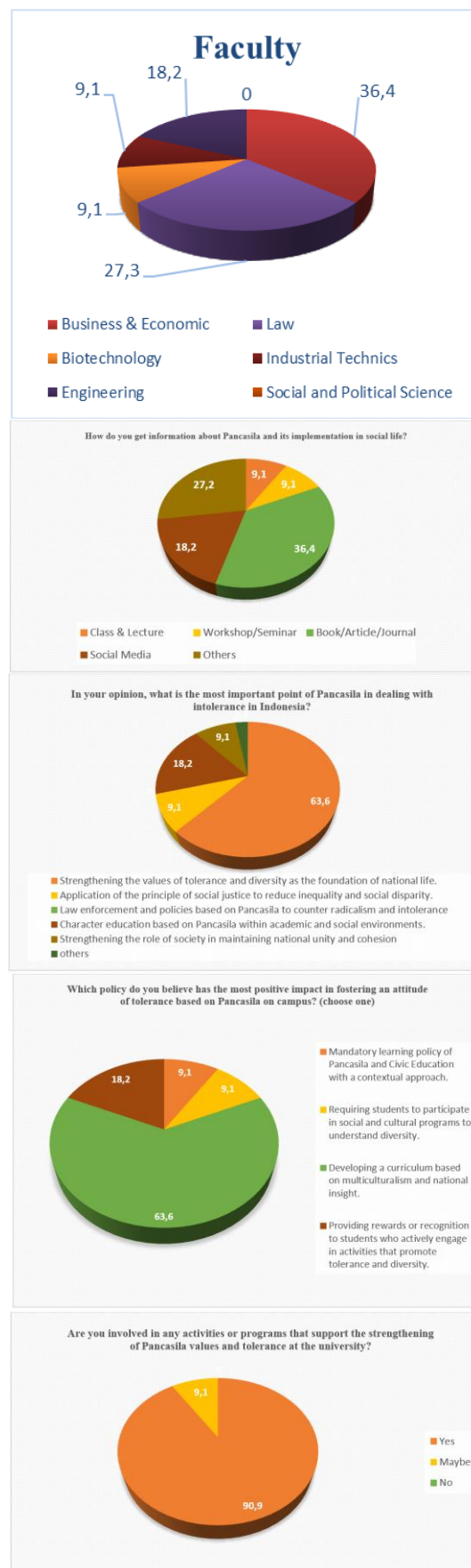
- Greater emphasis should be placed on individual responsibility (mutual engagement from both parties is needed). The issue does not lie in the lack of effective policies or programs, but rather in the level of student involvement. In my view, the primary challenge in strengthening the implementation of Pancasila values to combat intolerance lies in the awareness and initiative of each individual student.
- Atma Jaya Yogyakarta can enhance the implementation of Pancasila values by regularly organizing intercultural and interfaith dialogue forums and involving students in collaborative activities that foster tolerance and solidarity.
- Creating open discussion spaces among students, lecturers, and staff at UAJY to talk about these issues.
- Organizing more interfaith and intercultural programs that actively involve students such as open discussions, collaborative social work, and cultural exchanges between student organizations. Furthermore, integrating Pancasila values into student activities will ensure that tolerance is not only studied, but also directly practiced in everyday campus life.

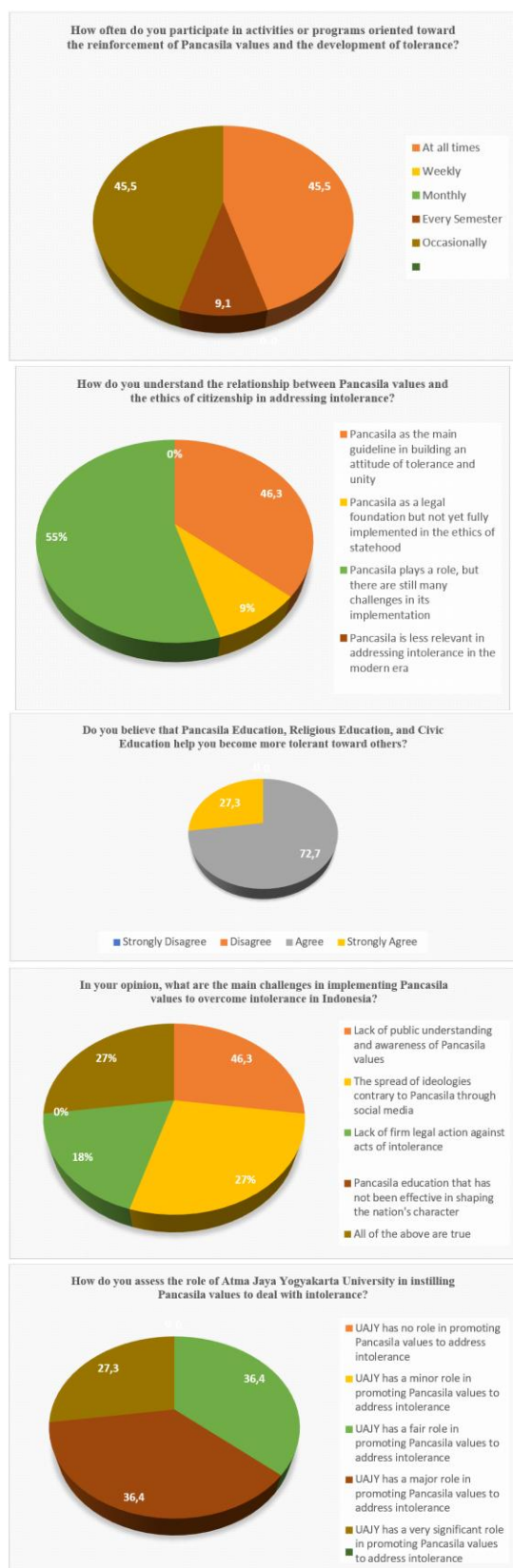
The results of the questionnaire above show that Pancasila is still very much needed, and can be a moral foundation in the field of character education in Indonesia, especially at UAJY in order to prevent the development of intolerance in Indonesia.

The following is data on the results of research on respondents.

Respondents are UAJY lecturers.

Total Respondents: 11 people with the following details:





• Several Responses Concerning the Role of Pancasila in Maintaining Social Harmony in Indonesia:

- Pancasila serves as the foundational philosophy of the Indonesian nation, the source of all legal sources, and the guiding principle for Indonesian society. It should function as a moral compass in efforts to foster harmony amidst social diversity.
- Embedded within Pancasila are comprehensive ethical values that govern not only interpersonal relationships but also the relationship between human beings, the Divine, and all of God's creations. These values provide an integral moral foundation for holistic coexistence.
- Pancasila acts as a cohesive force within Indonesia's multicultural society, reinforcing social solidarity and a shared sense of national identity.
- As the normative basis for coexistence among people of different religions, ethnicities, cultures, and races, Pancasila plays a critical role in sustaining social harmony. The absence or rejection of Pancasila's role could result in instability. For instance, separatist groups attempting to replace Pancasila with self-fashioned ideologies inherently risk excluding those outside their own factions. Therefore, it is imperative for every Indonesian citizen to safeguard the role of Pancasila to prevent its displacement by other ideologies.
- Pancasila, as the philosophical foundation of the state, plays a pivotal role in maintaining social harmony in Indonesia's pluralistic context. Its roles may be further elaborated as follows:
 - 1) Philosophical Foundation: Pancasila establishes a value-based philosophy centered on humanity, justice, and unity. This encourages mutual respect

- and appreciation of cultural, religious, and ethnic differences.
- 2) Unity in Diversity: Through the principle of *Bhinneka Tunggal Ika* (Unity in Diversity), Pancasila calls upon all citizens to maintain national cohesion despite differing backgrounds, which is essential for cultivating a peaceful and harmonious society.
 - 3) Humanitarian Values: Pancasila emphasizes the dignity of humanity and the protection of human rights. This supports the development of a dialogical culture and the peaceful resolution of conflicts.
 - 4) Deliberation and Consensus: The democratic values in Pancasila promote deliberation (*musyawarah*) and mutual agreement (*mufakat*) over unilateral decision-making. This strengthens collaboration, inclusivity, and mutual understanding among diverse groups.
 - 5) Character Education: Pancasila can be effectively integrated into the education system to develop a young generation that upholds the values of tolerance, pluralism, and national unity.
- In essence, Pancasila serves as a behavioral framework and a constant reminder to remain on the righteous path as an Indonesian citizen.
 - It functions as a unifying force and a pillar of social cohesion.
 - Several sample responses to policies or programmes at Atma Jaya University Yogyakarta that are oriented towards strengthening the values of Pancasila and tolerance:
 - UAJY accepts students from any racial background and facilitates students' religious, tribal, and interest activities.
 - Inclusive values are one of the crystallisations of Pancasila values at UAJY.
 - Pancasila education is internalised in curricular, co-curricular and extra-curricular activities
 - Allowing Muslim students and Muslim employees to wear hijab
 - One example of UAJY strengthening the values of Pancasila and Tolerance is the availability of public places of worship for students and lecturers of various religions.
 - Public lecture with the theme of tolerance in the midst of diversity.
 - Through curricular, co-curricular and extracurricular activities
 - Do not distinguish the religion/belief adopted by the entire academic community
 - Accepting non-Catholic employees
 - Several responses on concrete actions that Atma Jaya Yogyakarta University can take to strengthen the implementation of Pancasila values in the face of intolerance:
 - Facilitating dialogue between religious leaders in the DIY region by inviting UAJY lecturers and students and the general public as participants.
 - Through the application of inclusive values, providing opportunities for anyone to develop, practice their worship, and provide adequate facilities.
 - Open cooperation with communities and societies of various religions and beliefs, Pancasila cultural degree involving various religions.
 - The existence of various activities carried out by UAJY, especially the curriculum introduction to the existing culture and various student activities that greatly support the strengthening of Pancasila values at UAJY.
 - Strengthen cross-religious, cross-cultural co-operation, be non-discriminatory
 - Providing scholarships regardless of the religion/belief of the scholar as

- long as they fulfil the academic requirements.
- Organise public lectures on Pancasila and tolerance, facilitate communities outside UAJY who want to hold events related to Pancasila and tolerance, facilitate student organizations related to religion, ethnicity, and interests.
 - Providing holiday greetings, holidays as recommended by the Government.
 - Providing a common prayer space for all religions, there are community service activities without considering religious/cultural backgrounds.
 - Involving people of other religions than Catholicism in campus life.
 - Organising Chinese New Year, accepting students from various religions, organising halal bihalal with the community.
 - Interfaith Dialogue, Public Lecture on Tolerance of Religious Life
 - Accepting students from diverse backgrounds without discrimination.
 - Religious education is changed to religiosity education
 - Internalising Pancasila values in the fields of teaching, research and community service and conducting social actions in various events.
 - Several responses on the concrete efforts that I/We undertake to implement the values of Pancasila in daily life:
 - Personally, I listen to video content on YouTube that discusses the values of Pancasila in relation to current issues.
 - Exemplary behavior, habituation, and enjoyable and meaningful learning.
 - Engaging in deliberation when making decisions.
 - Becoming role models through ourselves.
 - Instilling the values of Pancasila in daily life can be done through various effective efforts, including a variety of activities.
 - Appreciating and celebrating the cultural diversity that exists in Indonesia as a manifestation of Bhinneka Tunggal Ika.
 - Organizing social activities and community service to assist less fortunate communities, reflecting the values of humanity and social justice.
 - Using social media to disseminate positive information and content related to Pancasila.
 - Creating a flexible and contextual learning environment.
 - Exemplary behavior and habituation, implemented in a tiered and sustainable manner.
 - Continuously providing concrete examples of tolerance.
 - Several responses regarding suggestions or input to improve the implementation of Pancasila values in combating intolerance at Atma Jaya University Yogyakarta:
 - Building self-awareness as members of society, and developing community service activities that prioritize the values of Pancasila.
 - Increasing interaction with various communities and groups, strengthening interfaith group networks, reinforcing cooperation with moderate groups, and promoting human rights values and democratization.
 - Grounding Pancasila in a simple manner first, so that it can be easily understood by all levels of society. After that, habituation should be carried out to foster habits. It is hoped that this habituation will serve as a fundamental foundation in supporting tolerance at UAJY in particular, and in Indonesia in general.
 - Providing appreciation to individuals or groups who successfully commit to diversity and promote the importance of Pancasila values.
 - Adding a religious education credit from 2 credits to 3 credits.
 - Increasing interaction across faiths and cultures, networking with

moderate figures, and strengthening the inculcation of respect for human rights and democratization.

- Taking firm action against members of the academic community who exhibit intolerant behavior.

The data above shows that the application of Pancasila values integrated through character education at universities in Indonesia is very important to face the challenges of globalisation and acts of intolerance. This shows that Pancasila is an open ideology, meaning that Pancasila will continue to be relevant in accordance with the development of pluralistic Indonesian society. In line with this, the era of globalisation can actually be used to disseminate the values of Pancasila through the introduction of culture. The data above also shows that in fact Pancasila education through an academic approach has been well implemented, this can be seen in university policies, the implementation of learning and the commitment of lecturers in their efforts to become role models for students is quite supportive. On the other hand, there is 'homework' that has not yet been resolved, namely related to the values contained in Pancasila that have not been integrated in all courses in the study programme. In connection with this, to resolve the chaos that occurs, it is necessary to integrate Pancasila values in various courses, not only limited to Pancasila courses, but also in other courses in each study programme, and the most important thing is how lecturers are able to explore the self-awareness of each individual student to practice Pancasila values in the life of the nation and state. Such efforts will undoubtedly shape a young generation with integrity, responsibility, tolerance and readiness to face the challenges of globalisation.

5.2. Challenges and opportunities in preventing acts of intolerance through the internalisation of Pancasila Values, as a moral foundation in shaping the nation's character in the midst of global currents.

5.2.1. Challenges

In this era of dynamically moving globalisation, the Indonesian nation faces multidimensional challenges. There are problems in internalising Pancasila as the philosophical basis in shaping national character and identity, especially through the education sector. Globalisation brings new values such as extreme individualism, materialism, secularism, radicalism that leads to intolerant attitudes and moral relativism that substantially contradict the basic values of Pancasila, namely Divinity, Humanity, Unity, Deliberation, and Social Justice. Globalisation not only expands access to information, but also opens the tap for the entry of foreign ideologies that are often not in line with Indonesia's national spirit (Suhartono, 2020).

One major challenge is the erosion of the values of collectivism and gotong royong in the social life of the community, especially the younger generation. The values of togetherness that are the spirit of Pancasila are now often replaced by individualism and narrow pragmatism. Education, which should be the main pillar of strengthening character based on Pancasila, is more oriented towards academic achievement. Our education system, in many cases, has not fully internalised the value of Pancasila in the learning process, so that the character of students is not fully formed (Muttaqin, 2021). Religious and ethnic-based intolerance is a serious challenge in Indonesia's multicultural society. This phenomenon is further strengthened by the spread of hate speech and radicalism through social media, which often trick the younger generation with false narratives about identity and struggle. The absence of digital literacy based on Pancasila values makes students vulnerable to exposure to extremist ideologies (Wahid Foundation, 2017). Character education that is not yet strong has become an entry point for intolerant ideologies, which ironically targets students directly.

Various challenges in the internalisation of Pancasila lead to the following increasingly complex forms of social discrimination:

- 1) Religion-Based Discrimination that Undermines the Principle of Belief:
Although Pancasila places the value of Belief in One God as the first principle, the reality on the ground still shows the existence of religion-based social segregation. Intolerance towards religious minorities, rejection of the construction of houses of worship, and faith-based hate speech, are real ironies against the ideals of Pancasila. The failure to internalise respect for religious pluralism indicates that the divine dimension has not been substantively translated into the social behaviour of Indonesian society.
- 2) Social Injustice Due to Economic Inequality:
The reality of economic disparities between the centre and regions, cities and villages, elites and marginalised people, is a concrete challenge in realising social justice for all Indonesian people as mandated by the fifth principle of Pancasila. This economic discrimination not only widens the poverty gap, but also hinders equal access to education, health and technology. Economic globalisation, if not balanced with Pancasila-based principles of distributive justice, will only deepen social fragmentation.
- 3) Cultural and Ethnic Discrimination Disregards the Principle of Unity:
The primordialism, tribal fanaticism and ethnocentrism phenomenon still often overshadow the social dynamics in Indonesia. Differentiated treatment based on ethnicity, discrimination of local cultures in public spaces, and stereotypical bias in the media, are forms of violation of the principle of Indonesian unity. In fact, the third principle of Pancasila demands respect for cultural diversity as a collective strength, not a source of division.
- 4) Normalisation of social violence against vulnerable groups:
Increasing cases of bullying, gender-based violence, and discrimination against groups with disabilities indicate that the values of a just and civilised humanity have not been fully internalised in social life. The rise of violence, both physical and verbal, indicates a weak collective awareness of respect for human dignity, a principle that is the backbone of Pancasila.
- 5) The Exploitation of the Digital World for Discriminatory Practices:
Advances in information technology, instead of being fully utilised to empower the values of Pancasila, are often used to spread hate speech, fake news, and SARA-based cyberbullying. Anonymity in cyberspace increases opportunities for discriminatory practices without geographical or social boundaries. The neglect of digital media ethics shows a failure to internalise the principles of justice, unity, and fair humanity in virtual space.
- 6) Morality Crisis due to Penetration of Global Individualistic Culture:
Globalisation brings with it values of individualism, hedonism and consumerism that erode collectivity and social solidarity. The younger generation, who are supposed to be the guardians of the nation's future, are often caught up in the paradigm of instant and egocentric living, which contradicts the principle of gotong royong as a reflection of the human values and unity of Pancasila. This phenomenon creates an empathy gap that hinders the creation of a civilised and inclusive society.
- 7) Fading Nationalism in Modern Social Dynamics:
The lack of a sense of national pride, low participation in efforts to defend the homeland, and apathy towards national issues, are reflections of the weakening internalisation of Pancasila values. Pseudo nationalism that only appears in ceremonial moments without substantive appreciation is a real threat to the existence of the nation in the current global competition.
- 8) Perversion of Pancasila values by political and bureaucratic elites:
The rise of cases of corruption, collusion, nepotism, and abuse of power in government shows a betrayal of the

principle of democracy led by wisdom in deliberation/representation. The example of the elite in upholding the values of Pancasila is an absolute prerequisite for the internalisation of these values to take root in all aspects of the life of the nation and state. The fact is that many political elites and bureaucrats have not been able to make themselves good role models for the people. This has led to a sharpening of the social gap and a degradation of the people's trust in their leaders.

9) Marginalisation of Local Identity in Globalisation:

Global cultural pressures have led to the marginalisation of regional languages, traditional arts, and customary values that are manifestations of Indonesia's local wisdom. Local identities that should be preserved as part of national wealth are marginalised, weakening the pillars of diversity upheld by Pancasila.

10) Commoditisation of Religion in the Political and Economic Arena:

The instrumentalisation of religion for electoral politics and pragmatic economic interests is a new form of discrimination. This phenomenon not only undermines the value of the One True God, but also threatens national social cohesion by dividing society based on sectarian sentiments. Pancasila demands that religion should be a source of public ethics, not a tool of social manipulation.

The lack of moral exemplarity among the nation's elites—whether in the political, economic, or social spheres—further exacerbates the challenges of internalizing Pancasila. When public officials, educators, and even community leaders display behaviors that contradict the values of justice, unity, and humanity, learners are deprived of inspirational figures they can emulate. Character education based on Pancasila will not be effective if these values remain confined to the classroom and are not reinforced by exemplary conduct in real-life social environments. The instability of national education policy direction also poses

a serious hindrance. Constant curriculum changes, policy shifts lacking strong ideological foundations, and inconsistent implementation of Pancasila education across educational levels have led to a loss of continuity in the internalization process. As a result, learners receive Pancasila more as “normative memorization” rather than a “reflective awareness” that is internalized into their daily behavior.

The internalization of Pancasila values in today's era of globalization is confronted not only with classical challenges such as intolerance, social inequality, and moral decadence, but also with new forms of national identity crises that are more subtle. One such phenomenon is “pseudo-nationalism,” which proliferates through social media, where nationalistic sentiment is often hijacked for sectarian political or group interests. This phenomenon is dangerous because it distorts the original meaning of Pancasila nationalism—which is inclusive and humanistic—into a narrow nationalism that is exclusive and suspicious of diversity. Cultural globalization has also given rise to a generation that is more globally connected yet less rooted locally; a generation of “global citizens” who tend to identify more with international culture than with national values. If not balanced with strong character education based on Pancasila, this condition may foster cultural alienation and a diminishing sense of belonging to the Indonesian nation. Another emerging challenge is the rise of an “instant culture” among the younger generation, which erodes Pancasila principles such as hard work, deliberation, and social justice, replacing them with an instant, hyper-competitive mindset devoid of ethics and driven by short-term results. This instant culture, if left unaddressed within education, risks producing a generation weak in ethical commitment, shallow in values, and fragile in integrity (Wicaksono, 2021). Based on this context, the internalization of Pancasila cannot rely merely on normative memorization, but must instead become a cultural transformation that is alive in

everyday practices—in educational spaces, families, communities, and the state alike.

Another challenge lies in the weak integration of Pancasila values within the informal and non-formal education systems. Family and community education, which should serve as vital spaces for character formation, often escape the attention of the state. On the other hand, the proliferation of foreign popular culture—carrying permissive, consumeristic, and hyper-competitive values devoid of solidarity—worsens the alienation of Pancasila values among the younger generation (Santoso, 2020). This situation is further aggravated by the rise of factional information warfare, where certain actors utilize digital media to disseminate narratives of disintegration, radicalism, and intolerance by distorting national values. If Pancasila-based education is not systematically and adaptively revitalized, the nation's younger generation will lose its anchor of national identity.

According to Sunarso (2019), the reinforcement of Pancasila within education cannot proceed through conventional or merely ceremonial methods. Rather, it requires a strategy of re-actualizing Pancasila values through interactive, contextual, and experiential approaches that engage the learners' intellect, emotions, and actions. Character education must become a living space for the nation's noble values, not merely rhetorical content in training modules. The principal challenge in internalizing Pancasila as a moral foundation in the field of education lies in building an educational ecosystem that truly enlivens Pancasila values in everyday life—within the curriculum, interpersonal school interactions, academic evaluation systems, and, most importantly, through the real-life examples set by educators and national leaders. Without this, Pancasila will remain a sacred text distant from the actual practice of nationhood and statehood.

5.2.2. Opportunities

As globalization increasingly dissolves geographical, cultural, and local value boundaries, the opportunity to internalize Pancasila as the nation's

philosophical foundation is, paradoxically, becoming ever more expansive. Pancasila, as a living and dynamic value system, holds the capacity to transform into a robust ethical foundation and cultural identity amidst the powerful currents of global integration. The massive digitalization era provides new spaces for the creative and adaptive internalization of Pancasila values. By leveraging digital platforms such as social media, technology-based educational applications, and even transnational campaigns, the noble values of Pancasila can be packaged into attractive, relevant, and easily accessible content for younger generations. Digital education that emphasizes the principles of Pancasila—such as social justice, unity, and respect for diversity—can foster a global mindset rooted in Indonesian national identity.

Strengthening character education based on Pancasila presents a strategic opportunity to produce a generation that is not only intellectually capable but also morally upright. The national curriculum must be oriented towards contextually integrating Pancasila values—not only through specific subjects but throughout the entire learning ecosystem, from teaching methods and school culture to interpersonal interactions in educational environments. Learning models that prioritize collaboration, empathy, deliberation, and respect for differences constitute tangible manifestations of Pancasila values that can be deeply rooted in students' consciousness, thus shaping a sovereign national identity amidst a homogenized global culture.

At the same time, globalization opens wider avenues for international cooperation, which can be utilized to introduce Pancasila values as an integral part of Indonesia's cultural diplomacy. Through student exchange programs, academic collaborations, international seminars, and cultural platforms, Indonesia has the opportunity to promote Pancasila as a "living philosophy" that remains relevant in building a more tolerant, just, and civilized world. By incorporating Pancasila values into

international diplomatic narratives, Indonesia can not only enhance its image globally but also contribute ideologically to global efforts in promoting justice, human rights, and world peace.

The advancement of information technology, while posing the risk of exposure to negative content and transnational ideologies that may incite intolerance, also presents a valuable opportunity to expand the practice of Pancasila values within the digital public sphere. Utilizing social media as a forum for deliberation to strengthen unity, social justice, respect for fundamental rights, and humanitarian solidarity becomes increasingly crucial. Through creative approaches such as digital storytelling, value-driven campaigns led by credible influencers, and the formation of virtual communities rooted in Pancasila principles, cyberspace can be transformed into a productive battlefield of values that reinforce national identity. Amid global information disruption, Pancasila has the potential to become a moral anchor safeguarding national social cohesion.

Moreover, the integration of Pancasila values into technology-based participatory governance can enhance the quality of democracy in Indonesia. The digitalization of public decision-making processes via online forums, e-voting, and e-participation when synchronized with principles of deliberation, social justice, and respect for diversity, will expand democratic spaces for inclusive political participation. Public engagement that internalizes Pancasila values will ensure that national development remains oriented toward substantive justice, human dignity, and the strengthening of social solidarity within the framework of the Unitary State of the Republic of Indonesia.

Globalization should not be seen as a threat to the existence of Pancasila; rather, it can serve as a catalyst for renewing, expanding, and revitalizing the internalization of Pancasila values across all facets of national life. The collective awareness to make Pancasila an operational moral foundation in the social, political, economic, and cultural dimensions of life is a

fundamental prerequisite to prevent the nation from drifting amid the tides of global homogenization. In the dialectic between globalization and nationalism, Pancasila must function as a transformative spirit guiding Indonesia to become a modern nation firmly rooted in noble and universal local values.

In the midst of a global civilization marked by value relativism, Pancasila presents a fundamentally greater opportunity not merely to preserve national identity but to inspire the formation of a new, cosmopolitan identity that is locally grounded yet universally oriented. The internalization of Pancasila values must go beyond traditional narratives and transcend domestic boundaries, transforming the spirit of nationhood into a global ethos. The value of *Belief in the One and Only God*, for instance, can be interpreted as a universal spiritual foundation that embraces humanity's religious pluralism. The value of *Just and Civilized Humanity* may serve as a counter-narrative to the global dehumanization brought about by extreme capitalism and ideological fanaticism. *The Unity of Indonesia* should be seen not only as a national aspiration but also as Indonesia's active contribution to global solidarity founded on justice and civility.

Another significant opportunity lies in Indonesia's endeavor to construct a new narrative of modernity. Amid the dominance of Western modernity narratives, which often emphasize absolute secularism and cultural homogenization, Pancasila offers a third path—a character-based modernity that harmonizes technological advancement with spiritual, social, and humanitarian values. In the field of education, this opens avenues to develop a Pancasila-based educational model that is not only adaptive to scientific and technological progress but also critical of globalization trends that erode moral values. Such a model would foster a generation of Indonesians who remain rooted in cultural and moral heritage while actively participating in the global arena with egalitarianism, humanism, and inclusivity.

Furthermore, the era of global connectivity offers strategic opportunities to construct a form of cultural diplomacy rooted in Pancasila. Indonesia has the potential to become a "center of influence" in offering an alternative paradigm for a more just, civilized, and human dignity-oriented global order. Through academic exchanges, international forums, artistic expression, digital literacy, and public diplomacy, the values of Pancasila can be articulated as Indonesia's intellectual contribution to the world. The internalization of Pancasila should not merely serve as a defensive response to globalization but rather position Indonesia as a bearer of messages of peace, tolerance, and social justice within global discourse.

The greatest opportunity for internalizing Pancasila lies in the nation's willingness to breathe life into these values not just through rhetoric, but through daily praxis. The global era demands a nation that not only proclaims its identity but demonstrates it through concrete action, social innovation, respect for human rights, economic justice, and the courage to uphold truth amidst the whirlwinds of modernity. If genuinely internalized, Pancasila will not only serve as a fortress of identity but also as a guiding torch illuminating Indonesia's path into global civilization with heads held high, spirits free, and hearts full of compassion.

6. CONCLUSION

Research indicates that the values of Pancasila function not only as the foundational principles of the state but also as a moral compass within education, capable of shaping students' character in confronting the challenges of intolerance. Students who served as respondents acknowledged the significance of Pancasila in fostering a harmonious social life. Nevertheless, the practical implementation of these values in everyday life continues to face a range of obstacles. Although formal instruction of Pancasila through academic approaches has been adequately conducted in educational institutions, including at Atma Jaya

University Yogyakarta, the primary challenge lies in the individual's comprehension and willingness to internalize and practice these values in response to contemporary issues of intolerance.

In a broader understanding, tolerance represents an essential value embedded within Pancasila. Strengthening this value through education may serve as a critical response to the rise of intolerance stemming from differences in ethnicity, religion, race, and cultural backgrounds. It is therefore imperative to internalize Pancasila as a foundation for character education and national identity in order to counteract the negative influences of globalization and radicalism, both of which can trigger acts of intolerance within Indonesia's diverse society.

Advice

In confronting the challenges of intolerance in Indonesia, the following recommendations are presented in alignment with this research on the reinforcement of Pancasila values:

- 1) Dissemination of Pancasila Values: It is necessary to promote and reinforce Pancasila values through various digital platforms to reach broader segments of society. This includes online campaigns, seminars, workshops, symposia, and other alternative channels of dissemination aimed at educating the public on the importance of tolerance and the relevance of Pancasila in everyday life, particularly in addressing issues of social intolerance.
- 2) Active Participation in Educational Initiatives: Encouraging student involvement in interfaith and intercultural engagement can serve as a proactive measure to enhance awareness of Pancasila as a moral foundation. Community service programs that embrace diversity and interreligious dialogue are effective in fostering tolerance and mutual understanding among youth.
- 3) Utilization of Technology in Education: Leveraging advances in science and

technology to deliver Pancasila education—such as through interactive digital learning—can deepen students' understanding of Pancasila values. This may be implemented through online discussion forums, webinars, and training sessions featuring credible, moderate figures who advocate for the importance of tolerance and peaceful coexistence.

- 4) Evaluation and Commitment: Conducting systematic evaluations of the integration and implementation of Pancasila values in curricula and campus activities can ensure that these values are meaningfully embraced and practiced by all members of the academic community.

By adopting these measures, education in Indonesia can not only safeguard itself against the spread of intolerance but also reinforce the relevance and applicability of Pancasila as a moral foundation in national life. This is crucial for cultivating a society that upholds mutual respect and justice in harmony with the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity).

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