

# The Significance of Pancasila Education in Higher Education Institutions for Improving Students' Legal Awareness

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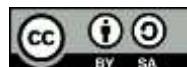
National Identity

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## ABSTRACT

Pancasila is the philosophical foundation of the Indonesian nation, serving as the guiding vision for education and character development. One aspect of character building that is important to develop through Pancasila Education is the development of legal awareness, especially in shaping students who understand their own rights and obligations and those of others, and in creating an orderly and fair environment. This study aims to analyze the significance of Pancasila Education in increasing legal awareness among university students and to identify strategies for implementing Pancasila Education in order to increase legal awareness among university students. This study employs a combination of qualitative and quantitative methods, utilizing a normative approach. The results of the study show that Pancasila Education is still significant in higher education to increase legal awareness among students, with adaptive implementation and strong dedication needed to overcome challenges and maintain its relevance among students.

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## 1. INTRODUCTION

Pancasila education plays a vital role in higher education in Indonesia because it is not only a compulsory subject but also a philosophical and ideological foundation in shaping the national identity and character as well as the civic responsibility of students. In a world increasingly influenced by globalization, unfortunately, the values of Pancasila, which are expected to be formed through Pancasila education, have begun to erode with the emergence of extreme ideologies that tend to be anti-Pancasila and the shift in national spirit and identity due to the influence of global culture [1].

The significance of Pancasila Education then becomes an important

discourse to ensure that students continue to internalize and practice the values of Pancasila in their national life, especially in shaping a law-conscious character. On the other hand, the right learning strategy for teaching Pancasila Education in higher education is also important to ensure adaptive learning for students. Research focuses on the significance of Pancasila Education in shaping legal awareness and the effectiveness of the implementation model for teaching Pancasila Education.

## 2. LITERATURE REVIEW

Pancasila is the main foundation of Indonesian higher education, playing a central role in shaping students' character,

ethics, and citizenship. In several previous studies, it appears that Pancasila education in higher education institutions is no longer merely a transfer of knowledge. Currently, Pancasila education has become fundamental in developing integrity, national identity, and students' ability to deal with the complexities of a pluralistic and rapidly changing society.

In a study conducted by [2] among students, Pancasila Education is essential in shaping student character, particularly in instilling strong ethics and morals. By understanding and applying the values of Pancasila, such as belief in one supreme God, just and civilized humanity, Indonesian unity, democracy guided by the wisdom of deliberation among representatives, and social justice for all Indonesian people, students can build responsible characters with high integrity.

Furthermore, in the research by [3] as the philosophical basis of Indonesian education, there are four important aspects of Pancasila education, which include: 1) Character and moral education, such as the spirit of mutual cooperation, social justice, and national unity; 2) Promotion of tolerance in the form of appreciation of cultural, religious, and ethnic diversity; 3) Civic education in order to instill the importance of active participation in community life; and 4) An inclusive approach in which Pancasila encourages an inclusive approach to education by ensuring equal access to education.

In the context of curriculum integration and student development, in research conducted by [4], Pancasila should not only be placed in compulsory courses, but should also be at the core of the design, implementation and evaluation of educational programs in higher education institutions that support the development of graduate competency standards, character education, tolerance and inclusive learning. This research is related to research conducted by [5], which states that Pancasila education should be able to produce at least six profiles of students, including creativity, critical reasoning, independence, cooperation, appreciation of diversity, and faith.

In a book written by [6], Pancasila Education in higher education institutions has several objectives, with the main objective being to prepare students as prospective graduates who are highly dedicated and dignified in: 1) Strengthening Pancasila as the basic norm in nation, community, and state building; 2) Appreciating the values of Pancasila so that they can be applied in everyday life; 3) Encouraging students to be able to find solutions and analyze problems that exist in society; 4) Developing a mindset in students that is able to appreciate the values of Pancasila.

In order to shape students' legal awareness, research conducted by [7] shows that Pancasila Education material can build legal awareness among students by establishing relevance between Pancasila Education and the ethical system, philosophical system, and state ideology. In research conducted by [8], Pancasila Education has played a significant role in increasing legal awareness in society, especially regarding the rights and responsibilities of citizens and democratic ideas. In Prakoso's research, he also argues that through Pancasila Education, students can obtain information about the rights and obligations of citizens, which results in active community participation in legal and social reform.

In terms of actualisation, research conducted by Alif Lumannul Hakim (2024:156) explains that Pancasila Education in classroom learning must be oriented towards national values that are explained in detail and depth with a bottom-up approach, starting from grassroots issues that occur in society to ensure more adaptive and concrete learning. With a bottom-up approach, students can more easily interpret Pancasila values in their daily lives through concrete actions, thereby fostering a sustainable commitment to the learning outcomes of Pancasila Education.

Currently, there are still several challenges in implementing Pancasila Education in higher education. In a study conducted by [9] one of the most significant problems in implementing Pancasila

Education, especially in relation to the current era of digitalisation, is the low motivation of students to learn and practise the values of Pancasila, which is exacerbated by a lack of effective supervision and guidance, resulting in the objectives of Pancasila Education not being achieved in a sustainable manner. In another study conducted by [10], another cause of the difficulty in creating sustainable learning outcomes in Pancasila Education is the lack of interaction and case study-based learning, which makes it difficult for students to concretise Pancasila values in their daily lives.

In several previous studies, it appears that Pancasila Education in higher education has various benefits and impacts on character development and national identity formation, especially in terms of shaping students' legal awareness. In this case, it appears that there has been no in-depth and detailed analysis regarding the significance of Pancasila Education in the contemporary global context. Previous studies have also failed to provide a detailed model for the implementation of Pancasila education in relation to the current contemporary situation. Through qualitative research methods using a literature review and field research, it is hoped that answers can be found regarding the significance of Pancasila education and a more contemporary implementation model, thereby providing answers to the problem of sustainable learning outcomes in Pancasila education.

### 3. METHODS

#### 3.1 Research Object

This research is normative legal research that focuses on instilling Pancasila values in order to shape students' legal awareness. This research uses a combination of qualitative and quantitative methods. Qualitative methods will be used to formulate hypotheses and analyse research results using a literature review approach. Quantitative methods will be used to test hypotheses using a field approach [11].

The material objects to be used in this study are materials on Pancasila Education

conducted at Atma Jaya University Yogyakarta with supporting literature. The formal objects of this study consist of ethical and philosophical aspects with the aim of obtaining a more comprehensive understanding of the significance of Pancasila Education in order to increase legal awareness among students.

#### 3.2 Data Sources

In this study, there are two sources of data used:

##### 1. Bibliographic Data

Bibliographic data is data collected from books, research results, and journals on Pancasila, character education, local wisdom, and philosophical studies related to the research topic.

##### 2. Field Data

Field data is data obtained by distributing questionnaires to students taking Pancasila Education courses and conducting in-depth interviews with several Pancasila Education lecturers, the head of the Student Council at Universitas Atma Jaya Yogyakarta, and the Education Council.

#### 3.3 Research Location

The research location is at Universitas Atma Jaya Yogyakarta.

#### 3.4 Research Steps

This research was designed through the following stages:

1. Obtaining research permits and distributing questionnaires and conducting interviews;
2. Inventorying and measuring qualitative data in the form of character understanding to explain and develop quantitative results. Similarly, inventorying and measuring quantitative data to expand qualitative studies. In this case, using a mixed method;
3. Constructing an understanding of the values of Pancasila, implementation models, and concrete actions for character

building carried out by Universitas Atma Jaya Yogyakarta;

4. Analysing the data obtained using hermeneutic (interpretive) methods. Drawing conclusions for qualitative data is done using formal syllogism, while for empirical (quantitative) data, it is done using inductive patterns;
5. Produce outputs in the form of research publications in Copernicus-indexed international journals.

### 3.5 Analysis of Results

In analysing the data obtained in this study, a qualitative approach will be used, deepened using the following philosophical methods:

1. Heuristics  
Based on new interpretations with the aim of finding new meanings, models, and structures that are effective in efforts to find the significance and implementation model of Pancasila education [12].
2. Holistic  
The collected data will be viewed in the overall vision related to humanity, fellow human beings, the world, and God.
3. Internal Coherence  
All collected data will be analysed in relation to one another.
4. Interpretation  
Accurately interpreting library and field data.

## 4. RESULTS AND DISCUSSION

### 4.1 The Significance of Pancasila Education in Building Students' Legal Awareness

In legal studies in Indonesia, Pancasila plays a very crucial role. When viewed in the context of Hans Kelsen and Hans Nawiasky's theory of the hierarchy of

legal norms, Pancasila is part of the *staats fundamental norm* or *fundamental norm* of the state, which means that Pancasila is the source of all sources of law. Pancasila as a *staats fundamental norm* leads to the consequence that all legislation in Indonesia must not conflict with the values contained in Pancasila [13].

Philosophically, the placement of Pancasila as a *staats fundamental norm* is understandable. According to Arief Sidharta, the legal world recognises the concept of legal ideals, which are the source of the essence of law, namely the thoughts, ideas, creations, feelings and intentions of the community in which the law exists (Bernard Arief Sidharta, 2008:181). From this understanding of legal ideals, it can be concluded that Pancasila is the legal ideal of the Indonesian people because Pancasila is a cultural value system that embodies the Indonesian people's interaction with their natural and social environment, which contains their creations, feelings, and intentions [14].

Pancasila as a legal ideal must then be translated into the functioning of an effective legal system. One legal doctrine often used in analysing legal systems is the opinion of Lawrence Friedman, in which Friedman divides legal systems into three elements. The first element is legal substance, which relates to the content of legislation. The second element is the legal structure, which relates to the institutions that enforce the law. The final element is legal culture, which relates to the respect and embodiment of the values, thoughts, and behaviours of the community in practising the law on a daily basis [15]. One of the dominant factors driving the formation of the legal system is the quality of human resources with a high level of legal awareness, which will influence the legal culture and professionalism of officials within the legal structure [16].

One of the efforts to develop human resources with high legal awareness in order to create an effective legal system is the implementation of Pancasila-based higher education. Law Number 12 of 2012 concerning Higher Education in Article 2 places Pancasila as one of the foundations of

higher education and requires Pancasila as a compulsory subject as outlined in Article 35 paragraph (3) letter b of the Higher Education Law [17]. In the study of Pancasila, the placement of Pancasila as the basis of the higher education system and a compulsory subject is a way of forming the actualization of Pancasila in a subjective manner with the aim that the values of Pancasila are implemented and practised in every citizen [6]. The hope is that by placing Pancasila as the foundation and a compulsory subject in higher education, students, who are the future leaders of the nation, can actualise Pancasila subjectively, one of which is by forming students' legal awareness.

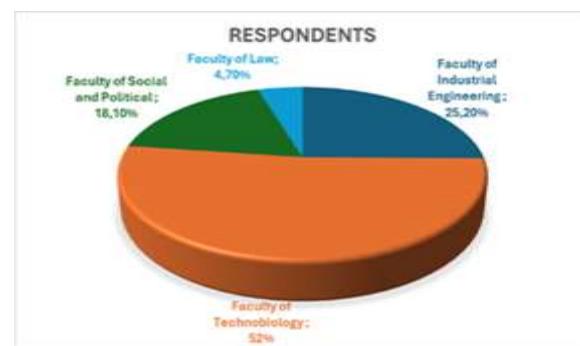
According to Zainudin Ali, there are five things that must be considered when looking at the level of legal awareness in society. The first is knowledge of the law, where the community is considered to be aware of the existence of existing laws and regulations. The second is understanding of the law, which is a form of understanding the benefits and objectives of a law or regulation. Third is obedience to the law, which can arise from fear of sanctions, maintaining good relations with the community or colleagues, placing the law as a value, or simply protecting the interests of the community. The fourth is the emergence of expectations of the law, which arise when the community knows, understands, and obeys the law. The fifth is the output of the previous four stages, namely increased legal awareness [17].

Zainudin Ali's opinion then shows that legal awareness is not just a static condition, but a gradual process. These five elements must be fully possessed by citizens. If one element is missing, the potential for legal awareness that is formed is only a false sense of legal awareness that has the potential to give rise to other problems such as false compliance with the law, weak legal legitimacy, and even legal blindness. In this case, Pancasila Education should be able to become a medium for increasing legal awareness, especially for students. Pancasila Education can be a medium for increasing students' legal awareness because Pancasila Education is a subject that specifically aims to

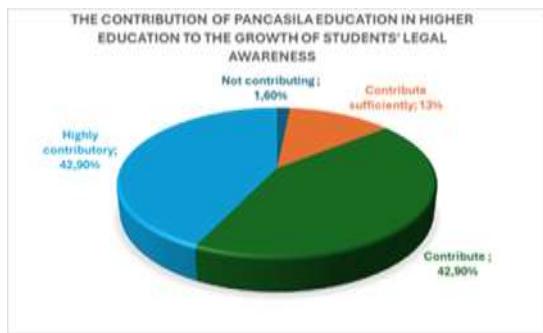
be a medium for transforming values that shape internal legal compliance (originating from self-awareness).

In an interview with the source, the Coordinator of the Personality Development Course at Universitas Atma Jaya Yogyakarta, Dr Bernadus Wibowo Suliantoro, M.Hum., stated that Pancasila Education is significant in shaping legal awareness in higher education because Pancasila Education in higher education no longer focuses solely on the cognitive aspect of simply knowing the rules of law. but Pancasila Education in higher education has touched on the affective and psychomotor aspects of students, whereby knowledge of legal awareness has become ingrained in students [18].

In order to determine the significance of Pancasila Education in shaping students' legal awareness, a questionnaire was distributed to students taking Pancasila courses at Universitas Atma Jaya Yogyakarta to determine the significance of Pancasila Education from the students' perspective. This questionnaire received 127 respondents with the following faculty distribution:



From a total of 127 students, the results show that students still consider the material taught in Pancasila Education in higher education to be relevant and significant in shaping legal awareness, especially when linked to the era of globalisation, with the following percentages:

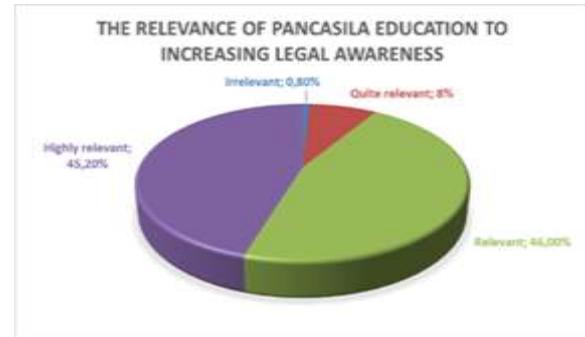


The data shows that 91.2% of students who rated the material as "influential" to "very influential" agreed that the material in Pancasila Education is relevant and significant in shaping students' legal awareness. Several responses regarding the relevance of Pancasila Education in the respondents' opinions can be mapped into the following ideas: Pancasila Education is relevant because Pancasila is the foundation of state morals and ethics;

1. Pancasila is a moral bulwark against negative challenges such as cyber crime, hoaxes, hate speech, privacy violations and conflicts of national values;
2. Pancasila is the source of all sources of law, whereby by understanding Pancasila through Pancasila Education, students can understand formal legal norms and the legal hierarchy in Indonesia;
3. Pancasila education plays an important role in building students' character so that they obey rules, are critical of injustice, obey the law, and have a sense of nationalism, as well as being able to practise values in their daily lives;
4. Pancasila education broadens students' horizons and trains them to think critically because the learning materials are related to contemporary issues and real-life events (e.g., government issues or digital cases), helping students to open their minds,

think critically, and analyse legal issues in a global context.

The questionnaire also asked about the contribution of Pancasila education in higher education to the growth of students' legal awareness, with the following survey results:



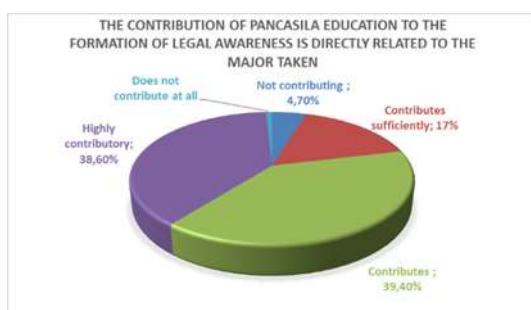
The data shows that students consider Pancasila education to have a large and significant contribution to the growth of legal awareness, with 85.8% of students considering Pancasila education to be "Highly Contributory" and "Contribute" in the formation of legal awareness. In this case, the reasons given by respondents who consider Pancasila education to have a large contribution to the formation of legal awareness can be divided into three main groups:

1. Through Pancasila Education, Pancasila material teaches fundamental values such as discipline, responsibility, honesty, justice, and humanity. These values become the moral foundation for students to obey rules not because of coercion or fear of sanctions, but because of moral awareness and responsibility as citizens;
2. Pancasila Education helps students understand that every rule and norm is made to maintain order, justice, and the common good, not merely to restrict freedom;
3. Pancasila material, either directly or indirectly, increases

students' awareness of the importance of obeying laws and norms, as well as considering every action taken to be in line with the noble values of the nation.

Based on the second question, there appears to be a difference: although in the first question regarding the level of relevance and significance of Pancasila education in shaping legal awareness was very high (91.2%), its contribution to the formation of legal awareness was recorded as being lower, at 85.8%. In the responses given by respondents who rated Pancasila education on a scale from "Does not contribute" to "Contributes sufficiently", it appears that the contribution of Pancasila education to the formation of legal awareness is not maximized due to the learning methods used in the classroom, where respondents consider it important to increase the number of real-life case studies and practical activities so that Pancasila values can be more easily integrated into everyday life, thereby achieving legal awareness.

In the next question, respondents were asked to specify the contribution of Pancasila Education to the formation of legal awareness directly related to their major, either in the form of compliance with professional ethics or legal regulations related to their major. The data obtained is as follows:



The data shows that a dominant 78% of students believe that Pancasila Education is still relevant in understanding the importance of complying with professional ethics and legal regulations related to their field of study.

Several reasons that emerged can be divided into the following groups:

1. Pancasila is a universal moral foundation in which values such as honesty, responsibility, justice, humanity, and integrity are considered universal moral foundations that can guide every professional regardless of their field of study;
2. The view that a professional attitude requires not only technical or academic abilities, but also moral attitudes, ethics, and legal compliance, which are obtained through Pancasila Education;
3. For students majoring in law and social sciences, Pancasila is considered the source of all Indonesian law, so that in order to understand positive law, one must also understand its philosophical foundation, namely Pancasila.

The data shows a significant downward trend in this indicator when compared to the two previous questions, especially in the context of Pancasila's role in shaping legal awareness in their respective fields of study. Of the total 22% of respondents who assessed that Pancasila Education contributes little to shaping legal awareness in professional ethics and legal regulations related to their majors, the following opinions can be drawn:

1. Respondents considered the material in Pancasila Education to be insufficiently specific, with some material in Pancasila Education still considered too general and not directly addressing the highly specific and in-depth professional ethics relevant to their majors, and
2. The focus of Pancasila Education material still discusses the history of Pancasila too much and is not yet in-depth in relation

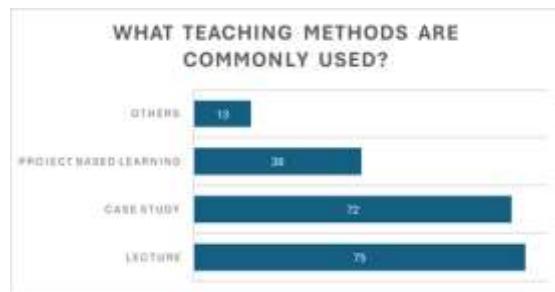
to the application of Pancasila in daily life.

Based on this empirical data, three main conclusions were drawn. First, there was a very high level of recognition (91.2%) among respondents that Pancasila Education is still relevant and significant in shaping students' legal awareness. Second, although the contribution of Pancasila Education to increasing legal awareness in general is high (85.8%), there is a significant reduction when Pancasila Education is linked to the context of legal awareness in the respective majors of the respondents (78%). Third, this discrepancy indicates that although the basic values of Pancasila are understood cognitively, their implementation, especially in relation to the respondents' respective majors, is not yet optimal because the material is considered too general and historical.

#### 4.2 The Bottom-Up Learning Model in Pancasila Education as a Strategy to Increase Students' Legal Awareness

Learning methods play a crucial role in education today. In this case, learning methods are techniques for presenting learning materials in the classroom to students, either in groups or individually, so that students can understand, absorb, and utilise the material obtained (Ardila Putri Noza, et al., 2024:158). Pancasila education in higher education, in this case, requires appropriate learning methods to ensure the internalisation of Pancasila values, one of which is legal awareness.

In the results of a survey conducted on the learning models most frequently used by lecturers teaching Pancasila education at Universitas Atma Jaya Yogyakarta, data was obtained showing that there are three methods most frequently used in teaching Pancasila courses, with the following details (in this questionnaire, respondents were allowed to choose more than one learning method):



The data shows that the three most frequently used learning methods are, in order, the lecture model, chosen by 75 (59.1%) respondents; case studies, chosen by 72 (56.7%) respondents; and project-based learning, chosen by 38 (29.9%) respondents. This data shows that there is a combination of two learning models, namely the lecture model and the case study model.

In the follow-up question, information was obtained regarding the effectiveness of the learning methods used in Pancasila education courses in shaping students' legal awareness. The data shows the following responses from respondents:



From this data, it was found that the learning methods consisting of lectures, case studies, and project-based learning were effective in shaping students' legal awareness, with a total of 70.9% of respondents choosing the options "effective" to "very effective". The compiled data shows that respondents who felt that the learning methods used in teaching Pancasila education at Universitas Atma Jaya Yogyakarta were effective were predominantly students who received the case study learning model and project-based learning model. For respondents who received case study-based learning, case studies were considered very effective in helping students analyze the real impact of

legal and ethical violations and what actions should be taken in order to apply Pancasila values in legal awareness. For respondents who received project-based learning, the project-based method was considered by respondents to be able to encourage students to be active, think critically, and exchange opinions.

The data also shows that the percentage of learning methods used in Pancasila education, consisting of lectures, case studies, and project-based learning, is still ineffective, with a total of 28.2% of respondents choosing options ranging from "not effective at all" to "quite effective". In the responses provided, it appears that respondents who assessed Pancasila education learning methods as ineffective were predominantly those who received lectures. In this case, respondents who received lectures assessed that the one-way delivery of Pancasila education material tended to be boring and did not actively involve students in discussions, making it difficult for students to deeply understand the manifestation of legal awareness.

The above data shows that learning models that involve student participation in Pancasila education tend to be more effective in shaping legal awareness at the university level. In the world of education, this is known as the bottom-up learning model, which focuses on student initiatives in integrating concepts such as independent learning and active participation in learning [19]. With the bottom-up learning model, students will learn using an inductive approach, where they will learn from concrete problems and cases that occur, which are then analysed to arrive at general conclusions. This bottom-up learning model is in line with the objectives of Pancasila Education, which expects students to not only understand Pancasila as mere knowledge (learning to know), but more towards learning to do, where the main objective of Pancasila Education is to actualise Pancasila itself, including in terms of forming legal awareness (Ali Amran, 2022:43).

This bottom-up learning method can also be an answer to the challenges faced by

Pancasila Education lecturers in shaping legal awareness among students. In an interview conducted with lecturers teaching Pancasila Education at Universitas Atma Jaya Yogyakarta.

## 5. CONCLUSION

The following conclusions can be drawn from this study:

- a. Pancasila education has proven to play a crucial role in building the foundation of students' legal awareness, as confirmed by the high perception of the relevance of Pancasila education to the formation of legal awareness, which is 91.2% among students at Universitas Atma Jaya Yogyakarta. However, the data shows a downward trend when linked to real contribution (85.8%) and relevance to the respondents' respective majors (78%), indicating a gap between cognitive understanding of basic values and practical implementation in their respective fields of study. In this case, although the internalisation of moral values has been successful in shaping students' legal awareness, learning methods still need to be evaluated in order to shift from an overly generalised approach to a more contextual and casuistic approach, so that the legal awareness that informed can be more relevant to students.
- b. Based on an analysis of Pancasila Education learning at Universitas Atma Jaya Yogyakarta, it can be concluded that the effectiveness of shaping students' legal awareness is highly dependent on learning methods that involve active participation, such as case study-based learning and projects, which can then be combined

with lecture methods to encourage students'

Based on the research conducted, there are several recommendations that can be made to improve the effectiveness of Pancasila Education in shaping students' legal awareness:

- a. In compiling learning materials, Pancasila Education materials can be specified in relation to the majors of students who receive Pancasila Education in order to ensure the relevance of Pancasila Education to the formation of legal awareness for students.

- b. In choosing learning methods, lecturers can more often use a bottom-up approach that encourages students to actively analyse concrete case problems so that students' understanding can be more reflective before drawing theoretical conclusions.

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