

Pancasila Education as an Instrument for Shaping Student Solidarity

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ABSTRACT

Pancasila Education has a strategic role in shaping the character and solidarity of students as the next generation of the nation. This article aims to examine how Pancasila values are implemented in higher education and to what extent these values are able to shape solidarity among students. The method used is a literature study with a descriptive qualitative approach. The results of the study indicate that internalization of Pancasila values, such as mutual cooperation, unity, and social justice, in the curriculum and student activities can strengthen students' sense of solidarity, tolerance, and social responsibility. Thus, Pancasila Education is not only an instrument for learning values, but also a vehicle for forming social cohesion in the campus environment. This article recommends increasing the integration of Pancasila values in the formal and non-formal education process to shape the character of students with a spirit of solidarity and nationality.

Keywords: *Pancasila Education, Student Solidarity, Diversity, Harmony, Unity, Social Responsibility, Tolerance.*

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INTRODUCTION

The vast territory of Indonesia is accompanied by differences in ethnicity, religion, and culture, causing the state to create strategies to strengthen the attitudes and actions of every citizen in supporting and realizing the agreement as the Unitary State of the Republic of Indonesia (Walukow et al., 2023). This is done to apply Pancasila as the basis of the state, which was determined on June 1, 1945, through the BPUPKI Session. Pancasila is fundamental and guides the life of society, nation, and state, and guarantees the diversity of every citizen according to the first precept to the fifth precept (Riyanto & Baliyanto, 2017). Thus, Pancasila must be well understood and applied in social life. For Pancasila to be applied in everyday life, the state stipulates that Pancasila must be given at all levels of education. Pancasila education is used as a means of state power in shaping the younger generation to appreciate diversity (Walukow et al., 2023). In the context of higher education, the internalization of Pancasila values is crucial, especially in shaping the character of students with integrity and high social solidarity. Solidarity among students is an important element in creating a harmonious, inclusive academic environment to support the achievement of national education goals (Ajeng Nafisya Raihan Malik et al., 2024).

Nevertheless, in social life, differences are still often the cause of conflict. Several cases illustrate this, such as the May 1998 riots; the conflict involving writing on a fence wall at an indigenous non-Muslim cemetery in Ngares Kidul Village (Sholihah, 2020); negative ethnic stereotypes that hinder national integration (Poerwanto, 2006); and even the April 2025 incident involving the rejection of a Catholic Mass at the Arcamanik Multipurpose Building (GSG) in Bandung. These events highlight that efforts to promote and socialize diversity remain essential, especially among students as the nation's young generation. The dynamics of pluralistic campus life present challenges in maintaining and strengthening student solidarity, as differences in religion, culture, ideology, and political views can lead to

disintegration if not properly managed. Therefore, Pancasila Education plays a strategic role as an instrument to instill the values of tolerance, cooperation, and unity among students.

Thus, when Pancasila Education is established as one of the compulsory courses in higher education which aims to form students to have characters who have a sense of nationality, love for the country, and behave according to the values of Pancasila, it becomes very strategic in realizing the togetherness of social life for the younger generation. According to Dahlia, Pancasila learning can shape the morals of the younger generation (Dahlia, 2024). In addition, Pancasila education causes the young generation of Indonesia to understand the values contained in it. Even according to Nur et al., students can internalize the attitude of the spirit of nationalism, the behavior of respecting cultural diversity, and at the same time have an awareness of rights and obligations as citizens (Nur et al., 2023).

Furthermore, Pancasila Education can also function as a character-forming instrument that includes tolerance (Habibah et al., 2024), and value formers who have a religious personality, social care, independence, national spirit, democracy, tolerance, and discipline (Aryani et al., 2022). Thus, Pancasila Education can shape the character of the younger generation who have a social responsibility and a sense of peace. The younger generation is given education about moral and ethical values that form the basis of human relations in social life.

Studies on the role of Pancasila in the contribution of students in upholding diversity have been conducted. Research by Azhari et al. shows that Pancasila values contribute to fostering brotherhood and tolerance among students, which is the basis of social solidarity (Azhari et al., 2024). In addition, the results of the study by Listyarini et al. show the importance of Pancasila Education and Citizenship courses to be implemented to create an attitude of tolerance from each student in campus life (Listyarini et al., 2023). Pancasila education is very important for the younger generation because it can shape the character of students (Raya Hayqal & Ulfatun Najicha, 2023).

Furthermore, solidarity has a meaning related to feelings of solidarity, feelings in common, a high sense of comradeship, and loyalty in terms of togetherness. According to Safitri, solidarity is the existence of a sense of solidarity in relationships with fellow human beings. Social solidarity is defined as a friendly relationship because it is based on the interests of its members (Safitri, 2023). Therefore, solidarity is an effort made between individuals to provide support and sympathy for an object to show togetherness despite differences.

Wakano said that student solidarity is related to the existence of attitudes to be able to accept each other, and appreciate values, cultures, and beliefs that are different from individuals and are determined according to the limits of biological and psychological maturity (Wakano, 2017). In addition, according to Azhari et al., social solidarity among students can be strengthened through values such as cooperation, unity, and respect for diversity. When these values are deeply embedded in students, horizontal conflicts can be minimized and synergize with increased academic and social activities (Azhari et al., 2024). Thus, student solidarity refers to a sense of togetherness, caring, and emotional attachment that exists between individuals in the campus community. Solidarity is essential in creating a healthy, inclusive, and cooperative academic environment.

The relationship between Pancasila Education and student solidarity lies in the internalization of national values that underlie social interaction. Ramdani said that to develop solidarity and nationalism, the ability to understand national identity is important, especially those who act as agents of state power, namely the younger generation (Ramdani et al., 2021). Karnaedi and Najicha said that Pancasila Education plays a role in shaping the attitude of tolerance among students in the modern era. The implementation of Pancasila values in the curriculum and extracurricular activities contributes positively to students' understanding of diversity and cultural diversity. Therefore, Pancasila Education in the modern era needs to be strengthened to ensure that students not only have conceptual understanding but also can apply it in everyday life (Karnaedia & Najicha, 2023).

The implementation of Pancasila Education can shape, grow, and improve students' tolerance toward different views and backgrounds. Pancasila Education encourages students to understand the importance of unity and integrity, which are the main prerequisites for student solidarity. Moreover, contextual and participatory learning can strengthen the role of Pancasila Education in the real lives of students. This is important so that the values of Pancasila do not focus on memorization but instead on understanding and using them as a guide to behavior in the dynamics of a plural and complex campus. The role of the learning methods used in the Pancasila Education process is very important. The use of stories relevant to Pancasila values can be a very effective method (Ni'amah, 2024).

Thus, it is important to further examine how Pancasila Education can be optimized as an instrument for forming student solidarity. A deep understanding of the instruments used such as the nature of Pancasila as the basis of the state which is a joint agreement of all groups and groups including the role of Islamic fundamentals that play an important role in the search for state principles, the ability and self-awareness of the formation of solidarity, and the impact of Pancasila on the formation of solidarity are expected to contribute to the development of effective curriculum and learning methods, to create a harmonious campus environment and support student character building based on Pancasila values. Likewise, the students of the Psychology Study Program at Universitas Pelita Harapan (UPH) come from various ethnic, religious, and cultural backgrounds. It is important to review the extent to which Pancasila Education, which has been taken by students of the Psychology Study Program at Universitas Pelita Harapan, can form a sense of solidarity and unity among them. Therefore, this study was conducted to find out the role of Pancasila Education in fostering solidarity among UPH Psychology students, as well as how students interpret and implement these values in their academic and social lives.

METHOD

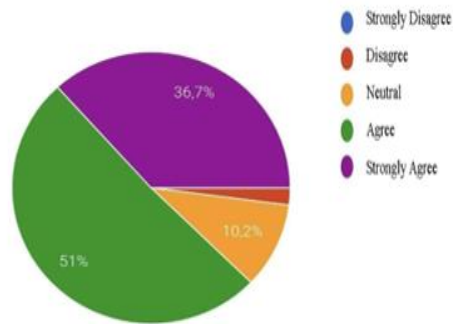
This research uses a quantitative approach, focusing on collecting and analyzing numerical data to identify patterns, relationships, and effects among variables. The main instrument used in this study is a questionnaire developed based on the Likert Scale, which allows for the measurement of students' perceptions and attitudes. This scale is used to measure students' perceptions of Pancasila Education and the extent to which the course can foster solidarity among students. The measurement instrument is divided into two main parts, each consisting of two indicators: Pancasila Education as variable X, which measures the extent to which students understand, internalize, and implement Pancasila values in campus life; and student solidarity as variable Y, which reflects the level of solidarity in relationships among students. The data collection technique involves distributing questionnaires to students who have taken Pancasila Education courses through Google Forms. The data collected is analyzed using descriptive statistical techniques to examine the relationship between Pancasila Education and student solidarity.

FINDINGS AND DISCUSSION

Data Acquisition Results

First Question

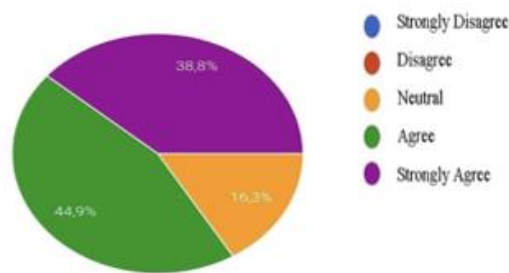
Statement: "I find it easier to cooperate with friends from different backgrounds after studying Pancasila Education."



Question number 1 shows that 51% of respondents agreed, 36.7% strongly agreed, 10.2% were neutral, and only a very small percentage disagreed. This data indicates that most respondents felt the concrete benefits of Pancasila Education in enhancing their ability to collaborate across diverse backgrounds. The high percentage of agreement reflects a strong internalization of the value of unity in students' social interactions, demonstrating the effectiveness of Pancasila Education in fostering cooperation and inclusiveness among students.

Second Question.

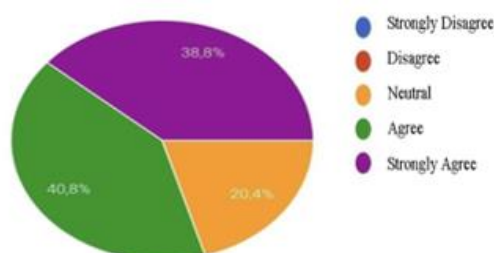
Statement: "Pancasila education motivates me to contribute to maintaining harmony among students at UPH."



Question number 2 shows that 44.9% of respondents agreed, 38.8% strongly agreed, and 16.3% were neutral. This indicates that the majority of students feel motivated by Pancasila Education to actively contribute to creating a harmonious environment. The high level of agreement suggests that Pancasila Education has a positive moral impact, encouraging students to embody and promote values of harmony and mutual respect in their daily interactions.

Third Question

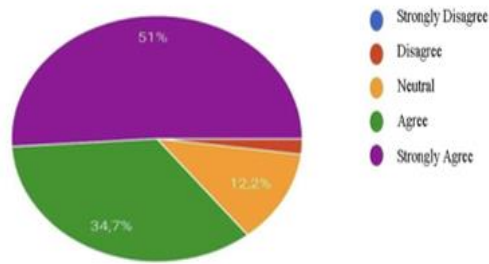
Statement: "The Pancasila education I received helped me understand the importance sense of unity among students."



Question number 3 shows that 40.8% of respondents agreed, 38.8% strongly agreed, and 20.4% were neutral. This indicates that students' understanding of the importance of a sense of unity is quite high. With a combined total of nearly 80% expressing agreement or strong agreement, the data reflects the success of Pancasila Education in raising students' awareness of national values and reinforcing the significance of unity in a diverse society.

Fourth Question

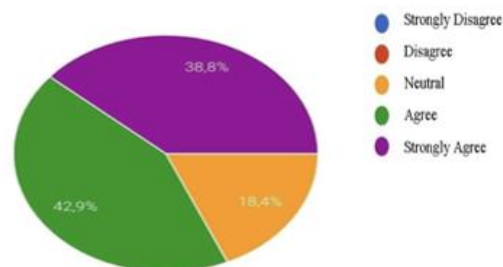
Statement: "Learning about the values of Pancasila makes me more appreciative of differences of opinion among fellow students."



Question number 4 shows that 51% of respondents strongly agreed, 34.7% agreed, 12.2% were neutral, and only a very small percentage disagreed. This statement received a very positive response, indicating that the majority of students associate learning Pancasila with an increased sense of tolerance toward differences, particularly in the context of differing opinions. The high level of agreement highlights the effectiveness of Pancasila Education in fostering respectful and open-minded attitudes among students.

Fifth Question

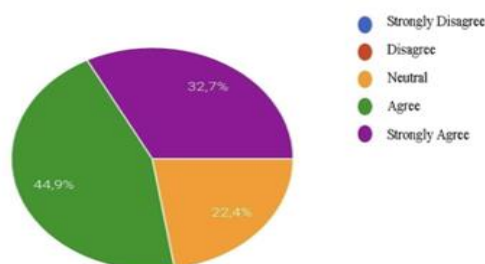
Statement: "The Pancasila Education lesson increased my sense of solidarity with my fellow UPH Psychology students."



Question number 5 shows that 38.8% of respondents strongly agreed, 42.9% agreed, and 18.4% were neutral. This indicates that Pancasila Education contributes significantly to building a spirit of solidarity among students. Such solidarity is essential for fostering strong social cohesion within the academic environment, reflecting the role of Pancasila values in shaping harmonious and collaborative student relationships.

Sixth Question

Statement: "Pancasila education in class gives me a better insight into social responsibility as a student."



Question number 6 shows that 44.9% of respondents agreed, 32.7% strongly agreed, and 22.4% were neutral. This indicates that Pancasila Education not only instills the value of unity but also helps shape students' social awareness. Although a portion of respondents remained neutral, the majority still reflected a positive impact, highlighting the role of Pancasila Education in fostering socially conscious and unified individuals.

Analysis of Results

Based on the results of data collected from 30 Pelita Harapan University Psychology students, several quantitative data were obtained from six statement items measuring student perceptions of the role of Pancasila Education in shaping a sense of unity and social

attitudes. Each statement was rated using a Likert scale of 1-5, and the results showed a strong tendency towards agreeing and strongly agreeing as follows:

Ease of Working Together in Diversity

A total of 87.7% of respondents agreed or strongly agreed that they found it easier to work together with friends from different backgrounds after studying Pancasila Education. This shows that the teaching of unity values in the course has a real impact on students' inclusive and collaborative attitudes. Only 10.2% were neutral, and almost no one rejected this statement.

Motivation to Maintain Harmony

A total of 83.7% of respondents stated that Pancasila Education motivates them to contribute to maintaining harmony among students. This indicates that students not only understand the concept of unity theoretically but also feel encouraged to apply it in real social interactions on campus. This data shows an educative effect that is not only cognitive but also affective and conative.

Understanding the Importance of Unity

In the third statement, 79.6% of students agreed or strongly agreed that Pancasila Education helped them understand the importance of unity among students. This reinforces the notion that the Pancasila curriculum on campus has been able to instill a deep understanding of the essence of diversity and nationalism.

Respecting Differences of Opinion

As many as 85.7% of respondents felt that learning the values of Pancasila made them more respectful of different opinions. This is one of the important aspects of democracy and multicultural life. This high number reflects that the value of tolerance has been well absorbed, which is an indicator of the success of Pancasila Education.

Solidarity between Psychology Students

81.7% of students felt that the Pancasila course increased their sense of solidarity within the department. This sense of togetherness is one indicator of successful social integration in the academic community and shows that the course not only teaches abstract principles but also encourages practical realization in students' daily lives.

Insights on Social Responsibility

A total of 77.6% of respondents admitted that Pancasila Education in class gave them better insight into their social responsibilities as students. This shows that the effect of learning does not stop at the individual aspect, but also encourages students to think and act as part of the wider community.

Thus, overall, the results of the data acquisition show that UPH Psychology students give a very positive response to the role of Pancasila Education in shaping attitudes of unity, tolerance, solidarity, and social responsibility. The dominance of the scores in the agree and strongly agree categories, as well as the mean values that range from 4.13 to 4.32, indicate that the Pancasila Education course functions effectively as a tool for strengthening national character in a pluralistic campus environment. This data also shows that Pancasila Education has a significant role in shaping students' sense of unity. However, there is still a small group that shows a neutral attitude, which can be an evaluation material in the development of more contextual and interactive teaching methods.

CONCLUSIONS

Pancasila Education courses play an important role as an instrument in forming solidarity among students. Through self-awareness of the importance of a deep understanding of Pancasila values – such as cooperation in diversity, motivation to maintain harmony, understanding the importance of unity, respect for differences in opinion, awareness of the formation of solidarity between students, and insight into social responsibility – these values can become a source of strength for the younger generation in a diverse campus environment. Pancasila Education not only functions as a means of knowledge but also as a builder of national character, strengthening a sense of togetherness and mutual concern. In addition, the learning process of Pancasila Education must pay close

attention to how the material is delivered to encourage and increase students' self-awareness of their roles and responsibilities as the younger generation. Furthermore, the findings indicate that the internalization of Pancasila values through participatory and contextual learning approaches – such as group discussions, community-based projects, and reflection-based assignments – can significantly enhance empathy, tolerance, and collaboration among students. These values are the building blocks of student solidarity. Thus, the proper, dynamic, and experience-based implementation of Pancasila Education can effectively contribute to the creation of a united, inclusive, and socially responsible student community, preparing them to be agents of harmony and cohesion in a pluralistic society.

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