

Pancasila Values in Indonesian Higher Education Life: Perspectives on Education, Socio Culture, and Digital Transformation

Peggy Dian Septi Nur Angraini^{1*} and Rafiq Adi Wardana²

^{1,2} Universitas Sragen, Indonesia

Abstract

This study aims to comparatively examine how Pancasila values are implemented across educational, socio-cultural, and digital-transformation dimensions at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University, and to identify common patterns and institution-specific mechanisms. A descriptive qualitative, comparative multiple-case design combined normative legal and empirical approaches. Informants were purposively selected from university leaders, faculty members, educational staff, and student representatives. Data were obtained through document analysis, non-participant observation, semi-structured interviews, and focus group discussions, then analyzed thematically using deductive and inductive interpretation, with credibility strengthened through triangulation and member checking. The findings show that all three universities integrate Pancasila into curricula, student activities, institutional culture, community engagement, and digital initiatives, but with different emphases. Sebelas Maret University prioritizes research, policy development, multicultural facilities, and PSPP; Muhammadiyah University of Surakarta emphasizes the integration of Islamic, social, and national values through PSBPS; and Sragen University relies more strongly on local wisdom, community-based learning, mutual cooperation, and community service. Digital transformation across the cases also involves digital literacy, ethics, and responsible citizenship rather than technology alone. These findings indicate that Pancasila implementation is adaptive to institutional identity while maintaining common normative objectives. The study is limited to three universities and primarily institutional perspectives; therefore, future research should involve broader samples and measurable indicators of student outcomes, digital ethics literacy, and inter-university.

ARTICLE HISTORY

Received : 14 February 2026

Revised : 30 July 2026

Accepted : 24 August 2026

KEYWORDS

Digital Transformation; Education; Higher Education; Pancasila; Social and Cultural

PUBLISHER'S NOTE

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY 4.0) license.



CORRESPONDING AUTHOR

*Peggy Dian Septi Nur Angraini, Universitas Sragen, Indonesia. Email: peggydian10@gmail.com

Introduction

Indonesia is a country characterized by a diversity of ethnic groups, languages, religions, customs, and cultures (Permana, 2021). The philosophical foundation of the Indonesian state is rooted in Pancasila (Bimasakti, 2025). The meaning of Pancasila is the ideological foundation of the Republic of Indonesia (Jamaludin et al., 2025) is a value that embodies the principles of Pancasila in the normative guidelines for the conduct of the nation and the state (A. R. Hidayat et al., 2025). Pancasila unites the diverse fabric of society and is an integral part of the education system (Patras et al., 2025). Pancasila embodies the values and morals of the Indonesian people (Nurgiansah, 2022). Education plays a vital role in providing intellectual contributions to the next generation in terms of intelligence and the spirit of Pancasila (Sembiring & Ndona, 2025). The crisis of morality across generations has become a challenge of technological globalization (Janualdi et al., 2025) to address these emerging

disparities, it is necessary to understand and apply the values of Pancasila in higher education, as part of efforts to preserve national identity by strengthening the Pancasila ideology as the foundation of the state (Suryadmaja et al., 2025). Indeed, the values of Pancasila foster moral awareness and social responsibility (Alviolita & Fitria, 2024).

During the early development of Indonesian higher education, President Sukarno emphasized that universities should cultivate graduates with broad intellectual perspectives, strong national commitment, and social responsibility rather than merely producing technically competent professionals (Pratama & Iskandar, 2023). This philosophical vision underscores the role of higher education as an institution for nation-building through the development of character and civic responsibility. In line with this perspective, higher education serves as the continuation and culmination of formal education in shaping national character based on the philosophy of Pancasila (Za et al., 2024). Education therefore functions not only to enhance knowledge and skills but also to foster values related to religion, philosophy, ideology, politics, culture, and social responsibility (Huliatunisa et al., 2025). Within this framework, character education represents the practical process through which Pancasila values are internalized, enabling students to develop ethical awareness, civic responsibility, and respect for humanity in accordance with the objectives of Indonesia's national education system (Ningsih et al., 2025). However, while these normative expectations are well established, empirical evidence explaining how universities translate them into institutional policies, socio-cultural practices, and digital transformation remains limited. This gap provides the basis for the present study.

According to Lickona, character education is an effort to cultivate intellectual and emotional intelligence, foster positive attitudes, and encourage behavior that aligns with the noble values of one's true self and goodness values that are inherently connected to one's relationship with God, oneself, others, and the environment (Pratomo & Herlambang, 2021) especially universities. Sustained character development is being achieved in educational settings (Wibisono et al., 2026).

Character education and Pancasila education should not be understood as two separate normative concepts. Rather, Pancasila education provides the philosophical and constitutional foundation for character education in Indonesia. While character education focuses on developing ethical behaviour, moral reasoning, and responsible citizenship, Pancasila education defines the substantive values that shape those character traits through the principles of belief in God, humanity, national unity, democracy, and social justice. Accordingly, character education in Indonesian higher education functions as an operational mechanism through which the values of Pancasila are internalized into students' attitudes, behaviour, and civic responsibility.

In the field of education, the preservation of Pancasila values must be implemented through teaching methods that encourage critical thinking and a reflective attitude capable of connecting theoretical concepts with social realities. Through the cultivation of Pancasila values in response to generational shifts, we must preserve the foundations of life, which require continuous protection and tangible implementation. When the noble values of Pancasila are upheld as the foundation for taking action, determining attitudes, and assessing situations, these values will not undermine ethical morality (Mangar et al., 2025) which, of course, helps sustain the ecosystem of higher education. The local values of Pancasila can be used to encourage character development (Wahyudi et al., 2026).

Higher education institutions are required to teach Pancasila as a course and to integrate its values into real life practices within the institutional ecosystem through the curriculum, activities,

organizations, and governance of the institution. It is crucial for higher education institutions to foster a cultural environment rooted in Pancasila values through the exemplary conduct of faculty and staff, academic activities, and student participation as a means of transforming future generations. From a social perspective, fostering a university ecosystem requires examples of tolerance, discussion, and a concrete commitment to practicing Pancasila values. The presence of exemplary faculty, the collective actions of the academic community, and student engagement will drive an educational ecosystem rooted in the values of Pancasila. Character development is the goal of education in the modern era. Pancasila character values serve as a model for daily life (Suwandi et al., 2025).

Despite the constitutional and statutory recognition of Pancasila as the philosophical foundation of Indonesian education, questions remain regarding how these normative commitments are translated into institutional practices within higher education. Existing studies have largely examined Pancasila education from philosophical, legal, or curricular perspectives, while comparatively limited attention has been paid to the institutional mechanisms through which universities implement Pancasila values in educational activities, socio-cultural environments, and digital transformation. This gap indicates the need for empirical and comparative analysis that moves beyond normative prescriptions toward examining how Pancasila values are operationalized in different university contexts.

This legal obligation is principally regulated under Law Number 12 of 2012 on Higher Education, which requires universities to provide Pancasila Education as a compulsory component of the national curriculum, and is further implemented through Minister of Education, Culture, Research, and Technology Regulation Number 53 of 2023 concerning Higher Education Quality Assurance together with the applicable National Higher Education Standards. However, the existence of a legal obligation does not necessarily ensure uniform implementation across higher education institutions. The distinction between normative requirements established by legislation and their empirical implementation within university governance, learning practices, student activities, and digital environments constitutes an important focus of this study.

The challenge of upholding Pancasila values in the digital transformation requires the responsible use of technology to ensure that it serves as a foundation for the integrity of Pancasila values, preventing violations when practices conflict with the principles of Pancasila through the power and ethics of digital literacy. The development of digital technology utilizing information technology, automation, artificial intelligence, and database systems drives rapid adaptation and continuity. Consequently, human resources play a crucial role in engaging with and addressing the challenges posed by these dynamic changes (Mayasari, 2026). Digital ethics, by applying the values of Pancasila, explicitly fosters harmony and tolerance in society values that respect humanity and unity which means avoiding hate speech, refraining from spreading misinformation, and upholding diversity, thereby making Pancasila a dynamic foundation (N. Hidayat, 2025).

Pancasila is the ideological foundation in general and a system of values that serves as the foundation of life, as embodied in the five principles (Azmi, 2025) especially among the younger generation through the role of formal education (Pratama & Iskandar, 2023). In the context of higher education, the values of Pancasila serve as the foundation for ethics, character, and the direction of human resource development, with a commitment to upholding the values of belief in God, humanity,

unity, democracy, and social justice (Dimarcha, 2025) applied in a practical and meaningful way within the academic ecosystem.

Indonesia is currently far from living up to the ideals of Pancasila (Za et al., 2024). Facing challenges, overcoming a lack of critical thinking, and taking practical action have become urgent necessities for making a contribution (Kholifah et al., 2025) the spirit of Pancasila. The challenges of globalization, transformation, and change make it essential for higher education institutions to uphold the values of Pancasila. These challenges underscore the importance of bringing the values of Pancasila to life, particularly within the academic community (Yani et al., 2024).

Rather than assuming that the implementation of Pancasila values has generally declined across Indonesian higher education, this study is based on documented findings indicating variations in institutional practices, student participation, civic engagement, and the integration of Pancasila values into academic and digital environments reported in previous studies. Existing research has predominantly discussed Pancasila education from curricular, philosophical, or normative perspectives, whereas relatively little attention has been devoted to examining how different institutional governance systems shape the practical implementation of Pancasila values. In particular, limited comparative evidence is available regarding the institutional mechanisms through which public universities, Islamic private universities, and regional private universities integrate Pancasila values into educational activities, socio-cultural practices, and digital transformation.

Pancasila empowers the younger generation, including college students, to be agents of change (Ramadani et al., 2026) that fosters a good, intelligent, and patriotic society (Aryani et al., 2022), and be able to appreciate peace, behave appropriately, and compete in various fields while upholding the values of Pancasila in daily life. Instilling the values of Pancasila in civic life is essential given the nation's diversity in religion, race, ethnicity, and culture (Wicaksono, 2018). The younger generation growing up in the digital age (Ianc et al., 2025) characterized by ongoing changes (Naskar et al., 2025) Facing the paradox of an immediate problem that needs to be highlighted regarding the formulation of a strategy to transform Pancasila from mere discourse into concrete action (Komarudin et al., 2026) while upholding the values of Pancasila in the digital age. Pancasila provides inclusive strength as a moral calling, not merely as a technical policy (Lesilolo, 2026).

Although this study focuses on three higher education institutions, the objective is not merely to describe their respective practices but to examine how different institutional characteristics influence the implementation of Pancasila values. Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University were selected because they represent distinct institutional contexts, namely a public university, a private Islamic university, and a regional private university. These differences provide an analytical basis for comparison while operating within the same national legal framework governing higher education and Pancasila education. Consequently, similarities and differences in the implementation of Pancasila values can be examined systematically across educational policies, socio-cultural practices, and digital transformation initiatives.

Accordingly, this study addresses three specific research questions. First, how are Pancasila values integrated into educational policies, curricula, learning processes, and character development programs at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University? Second, how are these values manifested in socio-cultural practices within the academic community, including student organizations, community engagement, and institutional culture?

Third, how are Pancasila values adapted and promoted in the context of digital transformation through digital learning, digital literacy, technological innovation, and responsible digital citizenship? By distinguishing these three dimensions, the study provides a structured analytical framework for understanding the implementation of Pancasila values in different institutional settings rather than merely presenting descriptive institutional profiles.

Based on this background, this study examines the role of Pancasila in shaping character and intelligence through contextual and participatory values. The creation of an educational ecosystem supports the development of a generation with strong character rooted in Pancasila. Therefore, this study comparatively analyzes the implementation of Pancasila values in three interrelated dimensions education, socio cultural practices, and digital transformation at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University to identify both common patterns and institutional differences in translating Pancasila into academic practice.

Method

This study employs a descriptive qualitative approach (Ambarwati et al., 2022) regarding understanding the role of Pancasila values in shaping the character of the academic community in the fields of education, socio-culture, and digital transformation at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University. The research was conducted to explore the meaning, practice, and real dynamics within the academic community ecosystem. A combination of normative legal and empirical approaches (Wiraguna, 2025) in analyzing the legal and policy foundations related to the role of Pancasila values in higher education, as well as examining the reality of the implementation of Pancasila values.

This study employs a comparative multiple-case study design integrating normative legal and empirical approaches. The normative analysis examines Law Number 12 of 2012 on Higher Education, relevant higher education regulations, and institutional policies governing Pancasila education using statutory and conceptual approaches. The empirical analysis focuses on institutional mechanisms for implementing Pancasila values in three dimensions education, socio cultural practices, and digital transformation allowing comparison between normative obligations and actual implementation across the three universities.

The research was conducted at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University, which differ in their implementation of Pancasila values in terms of facilities, study centers, and social approaches. The study involved faculty members, educational staff, and university administrators with the aim of gathering information on the implementation of Pancasila values across the entire academic community.

Informants were selected through purposive sampling based on their institutional responsibilities in implementing Pancasila values. Participants included university leaders, faculty members, educational staff, and student representatives. Data were collected sequentially through document analysis, non participant observation, semi structured interviews, and focused group discussions to obtain complementary perspectives regarding educational practices, institutional culture, and digital transformation.

Primary data was obtained through observations of academic, socio-cultural, and digital transformation activities, as well as through observations of religious facilities, student activities, and learning practices based on the values of Pancasila at higher education institutions. Additionally, in depth interviews were conducted with faculty members, educational staff, and university

administrators regarding the implementation and perspectives on the application of Pancasila values. Documentation, including lesson plans, work programs, and policies, was analyzed as part of the empirical data.

Secondary data was obtained from Law No. 12 of 2012 on Higher Education (Nursasmita, 2021) and academic policies in a normative analysis. Data collection involved a literature review within a theoretical and conceptual framework, observation of the higher education ecosystem, and focused group interviews. Qualitative data analysis focused on the areas of education, sociocultural factors, and digital transformation. The data is presented narratively regarding the application of Pancasila values at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University. The analysis compares norms, policies, and concrete actions in the application of Pancasila values, as well as examines the challenges and opportunities for collaboration among higher education institutions to strengthen the application of Pancasila values.

Deductive conclusions are drawn from the theories and norms of Pancasila in higher education, while inductive findings from the higher education ecosystem are analyzed in terms of the application of Pancasila values. Data validity is ensured by comparing the results of interviews and observations of informants to ensure that the research findings are accurate and reliable (Rohman et al., 2025). It is hoped that this study will provide an in-depth overview of the application of Pancasila values in the fields of education, socio culture, and digital transformation at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University.

Documentary evidence, interview transcripts, observation notes, and focus group discussions were analyzed thematically and interpreted according to the three analytical dimensions of this study. Data credibility was strengthened through triangulation, comparison of differing participant perspectives, and member checking of selected interview findings. Participation was voluntary, informed consent was obtained from all participants, and confidentiality was maintained throughout the research process. This study is limited to three universities and primarily reflects institutional perspectives; therefore, the findings are intended for analytical rather than statistical generalization.

Result and Discussion

Result

The study was conducted at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University to determine how the values of Pancasila are actually implemented in higher education institutions. These institutions have distinct characteristics, so their approaches to applying and implementing the values of Pancasila also differ. These differences are evident in the policies and cultures of the institutions.

Comparative analysis indicates both similarities and differences in the institutional implementation of Pancasila values. All three universities integrate Pancasila through curriculum, student activities, and institutional programs. However, Sebelas Maret University emphasizes institutional research and policy development through the Center for Pancasila Studies, Muhammadiyah University of Surakarta integrates Islamic values within academic and community engagement, while Sragen University places greater emphasis on community-based cultural practices. These differences reflect distinct institutional strategies rather than hierarchical levels of implementation, demonstrating that the operationalization of Pancasila values is shaped by each university's organizational context.

The implementation of Pancasila values within the academic community is influenced by the specific policies and cultures of each university. Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University have different strategies but are fundamentally complementary in the internalization of the state ideology. Sebelas Maret University, through the Center for Pancasila Ideology Studies specifically the Center for the Practice of Pancasila (PSPP) serves as a hub for research and the development of pioneering academic materials and a bastion of Pancasila. Muhammadiyah University of Surakarta, through the Center for Cultural and Social Change Studies (PSBPS), integrates religious values into scientific research as an instrument for character education among students. Meanwhile, Sragen University emphasizes education based on a cultural and familial approach with the surrounding community. The differences in approach demonstrate that Pancasila education in higher education has transformed from merely knowing and understanding to implementing adaptive, concrete actions in line with the identity of each institution.

The presence of multi faith worship facilities should not be interpreted as sufficient evidence of interreligious inclusion by itself. Observational findings and institutional documents indicate that these facilities are supported by university policies promoting equal access to religious activities, academic dialogue, and student participation across different religious communities. Interview participants also emphasized that the availability of shared facilities is complemented by institutional norms encouraging mutual respect and peaceful interaction. Therefore, the significance of these facilities lies not only in their physical existence but also in the governance arrangements that facilitate inclusive religious practices within the university environment.

The social and cultural environments of Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University serve as microcosms of Indonesia's diversity, demonstrating harmony amidst differences. Sebelas Maret University embodies the values of divinity and unity by providing five places of worship for different religions in one location, making it a symbol of interfaith tolerance within the academic environment. Muhammadiyah University of Surakarta strengthens social values through the active role of the Center for Cultural and Social Change Studies (PSBPS), which consistently examines societal dynamics in an effort to strengthen national bonds. Meanwhile, at Sragen University, the values of Pancasila demonstrate the close connection between the academic community and the surrounding community through local cultural values of mutual cooperation and kinship in daily life. This shows that the university serves as a hub for fostering social values in an inclusive manner.

The challenges of globalization and digitalization require universities to position themselves as strongholds of national ideology. Amid the digital transformation, Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University are making efforts to uphold students' moral integrity in the face of rapid access to information. Digital transformation, as a shift in technological infrastructure and a new space for disseminating national narratives, serves to counter ideologies that conflict with the values of Pancasila. The use of digital platforms to disseminate scientific research findings related to social and national issues makes the noble values of Pancasila relevant and more accessible to the digital generation. Thus, technology serves as a tool to strengthen students' national identity in the face of global cultural pressures.

Across the three universities, digital transformation was observed through the use of institutional learning management systems, official university websites, digital dissemination of research outputs, online civic education activities, and social media platforms promoting Pancasila-

related programs. Interview findings also revealed institutional concerns regarding digital ethics, misinformation, and hate speech, which have encouraged universities to strengthen digital literacy initiatives grounded in the values of Pancasila. These findings demonstrate that digital transformation extends beyond technological infrastructure to include ethical governance and responsible digital citizenship.

Overall, the comparative findings demonstrate both common patterns and institutional variations in the implementation of Pancasila values. While all three universities incorporate Pancasila into education, socio-cultural activities, and digital transformation, they employ different institutional mechanisms reflecting their respective organizational identities. The analysis also identified contextual differences in governance, community engagement, and digital initiatives, indicating that the implementation of Pancasila values is adaptive rather than uniform across higher education institutions.

The Application of Pancasila Values in Indonesian Higher Education: Perspectives on Education, Sociocultural Aspects, and Digital Transformation

Pancasila is a legacy of the archipelago’s genius, shaped by the characteristics of the nation’s maritime environment a land dotted with islands reflecting the ocean’s ability to absorb and purify without polluting the environment. The vastness of the ocean accommodates diversity in form and size. It also reflects the nature of fertile soil, with its capacity to accept and nurture any culture or ideology that enters, provided it is compatible with local social norms and values that can sustain long term development. The ocean’s absorptive nature and the fertility of the soil ensure that Indonesia is never devoid of external influences and cultural imports. However, this condition need not be viewed as a disadvantage. If managed well to preserve the positive characteristics of the homeland, foreign influences in the course of historical evolution can bring benefits (Latif, 2024).

Table 1. Summarizes the similarities and differences identified across the three cases and provides the basis for the subsequent comparative discussion

Analytical Dimension	Sebelas Maret University	Muhammadiyah University of Surakarta	Sragen University
Education	PSPP, integration into curriculum, research activities	Integration of Islamic values with Pancasila education through PSBPS	Community based learning and contextual civic education
Socio cultural	Multi faith facilities, interfaith dialogue, student organizations	Religious moderation, community engagement, social research	Local culture, kinship, mutual cooperation, community service
Digital transformation	Digital dissemination of Pancasila research, digital ethics initiatives	Digital literacy, analysis of social change, online academic activities	Community empowerment through digital platforms
Main institutional emphasis	Research and policy development	Religious and social integration	Local wisdom and community engagement

Cross case comparative analysis. Rather than representing three isolated institutional practices, the findings demonstrate a consistent pattern across the cases. In the educational dimension, all universities position Pancasila as the normative foundation of academic activities;

however, the institutional mechanisms differ. Sebelas Maret University institutionalizes Pancasila through the Center for the Study of the Implementation of Pancasila (PSPP), Muhammadiyah University of Surakarta integrates Pancasila through Islamic values and social research conducted by the Center for Cultural Studies and Social Change (PSBPS), whereas Sragen University emphasizes contextual learning through community engagement and entrepreneurship. Across the three cases, educational implementation is therefore similar in its objectives but differs in institutional strategy.

From the socio cultural perspective, the three universities consistently encourage tolerance, community participation, and collaborative learning. Nevertheless, the empirical emphasis varies. Sebelas Maret University highlights multicultural interaction within a plural academic environment, Muhammadiyah University of Surakarta emphasizes the integration of religious and national values, while Sragen University strengthens community solidarity through local engagement. These similarities indicate that socio cultural implementation reflects institutional identity rather than a uniform operational model.

Pancasila serves as the foundational values for scientific development that is, all advancements in science and technology in Indonesia must align with the values of Pancasila. Incorporating the values of Pancasila as an internal factor in the development of science and technology. The values of Pancasila function as normative guidelines for the development of science and technology in Indonesia, ensuring that such development does not deviate from ways of thinking and acting rooted in the cultural ideology of the Indonesian nation through the indigenization of science (Winarno, 2023a). Pancasila then establishes its values as a paradigm for science that is, the contextualization of Pancasila's values within the scientific field. Pancasila provides the foundational values for the development of science and technology based on the moral principles of belief in God and just and civilized humanity, by establishing the development of science under Pancasila as a paradigm (Winarno, 2023b).

Provisions of Law No. 12 of 2012 on Higher Education regarding Pancasila as a required course in higher education institutions (Mahmada et al., 2026). Pancasila in the higher education ecosystem is a required course and must serve as the foundation for the thinking and conduct of the entire academic community in order to instill the values of Pancasila in the nation's future generations.

Sebelas Maret University's educational philosophy is known to have evolved through a learning process that reinforces academic study, supported by its various facilities and the presence of five places of worship within the university campus. This has provided a concrete example of the values of Pancasila, particularly the first principle Belief in One Supreme God and the third principle Unity of Indonesia fostering a harmonious coexistence within the academic community.

The presence of five places of worship should therefore be interpreted cautiously as an institutional indicator of religious accommodation rather than direct evidence of interfaith interaction. The empirical findings indicate that these facilities symbolize institutional recognition of religious diversity; however, observations conducted in this study do not permit conclusions regarding the frequency or intensity of interreligious engagement among students. Consequently, the significance of these facilities lies primarily in governance arrangements supporting religious inclusion.

Sebelas Maret University has a Center for the Study of the Pancasila Ideology, namely the Center for the Study of the Implementation of Pancasila (PSPP), which serves as a center for research and the development of thought regarding the Pancasila ideology. It functions as an academic hub for the university community in applying Pancasila values across various aspects of law, politics, society, and digital transformation. For the academic community, the values of Pancasila certainly do not stop at lectures but must be developed through scholarly discussion, research, and policy recommendations. The role of Sebelas Maret University as a higher education institution is to implement character education and the development of knowledge based on the ideology of the Indonesian nation.

The present findings should not be interpreted as evidence that these institutional centers directly improve students' moral behaviour. Rather, the empirical data demonstrate that PSPP and PSBPS function primarily as institutional mechanisms for research, discussion, academic dissemination, and policy dialogue concerning Pancasila values. Participants consistently perceived these institutional platforms as facilitating academic reflection on citizenship, social responsibility, and national values, although no direct behavioural measurement was conducted within this study.

The empirical findings indicate that digital transformation should be analytically distinguished into three dimensions. First, digital infrastructure refers to institutional facilities supporting learning and communication, including online academic systems, digital learning platforms, and institutional information services. Second, digital pedagogy concerns the integration of digital technologies into teaching practices, discussion forums, collaborative assignments, and community engagement activities. Third, digital ethics encompasses institutional efforts to cultivate responsible digital citizenship through digital literacy, academic integrity, respectful online communication, and prevention of misinformation. The evidence collected suggests that all three institutions possess elements of these dimensions, although with different emphases and institutional capacities.

These three dimensions also correspond differently to the five principles of Pancasila. Digital infrastructure mainly supports the realization of social justice through equitable educational access (Fifth Principle), digital pedagogy strengthens democratic participation and deliberative learning (Fourth Principle), while digital ethics reinforces humanity, unity, and moral responsibility in digital interaction (First, Second, and Third Principles). This differentiation prevents digital transformation from being interpreted merely as technological modernization.

Muhammadiyah University of Surakarta is advancing Pancasila education through religious values by conducting social research, in which the values of Belief in God and Humanity serve as the foundation for shaping students' character. The Center for Cultural Studies and Social Change (PSBPS) strengthens research on social change, nationalism, and societal dynamics. The Center for Cultural Studies and Social Change (PSBPS) also serves as an academic space for analyzing social challenges arising from violations of Pancasila values. For the entire academic community, Pancasila education is realized through critical discussions, social research, and community service grounded in these values. Religious values related to social responsibility and Pancasila values.

Sragen University applies the values of Pancasila through contextual and practical approaches to the social realities within the surrounding community. Strengthening community service and

entrepreneurship serves as a concrete manifestation of the fifth principle of Pancasila regarding Social Justice. The close-knit nature of the academic community facilitates the practical implementation of these values. The values of Pancasila are not merely ideological theories but rather the foundation for fostering a spirit of social solidarity and empowering the local economy within the community.

Pancasila serves as a compass for dignified education, and its values embody moral principles, nobility, the nation's precious culture, goodness, utility, meaning, substance, and messages of spirit; they encompass both explicit and implicit aspects, concepts, and theories, and are applied through functional meanings in daily life, providing guidance, direction, and control over behavior (Prasetyo et al., 2022a). The practice of Pancasila values leads to a citizenry that understands and fulfills its rights and obligations, becoming more capable, intelligent, and skilled. Such character, in accordance with the principles of Pancasila and the 1945 Constitution of the Republic of Indonesia, can uphold the Unitary State of the Republic of Indonesia (NKRI) (Prasetyo et al., 2022b).

The cultural perspectives of Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University reflect the socio-cultural diversity of Indonesia. Sebelas Maret University embodies diversity; Muhammadiyah University of Surakarta embodies the harmony of religious and national values; and Sragen University embodies the strength of family solidarity and community spirit.

To the entire academic community, the values of Pancasila serve to foster interaction among people of different religions and backgrounds, support student organizations, promote a culture of mutual cooperation in various activities, and encourage community service. The presence of the Pancasila Ideology Study Centers namely the Center for the Practice of Pancasila (PSPP) at Sebelas Maret University and the Center for Cultural and Social Change Studies (PSBPS) at Muhammadiyah University of Surakarta along with the strength of the social and cultural practice community at Sragen University, has made the space for social and cultural reflection more academically focused.

The perspective of digital transformation is driving changes to the academic systems at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University, presenting challenges related to technology and the ethical use of technology. The digital age is transforming education and creating a need for new ways to teach the values of Pancasila (Hartati et al., 2025). The entire academic community's commitment to applying the values of Pancasila in the digital age is carried out by upholding communication ethics, avoiding fake news and hate speech, developing digital literacy through critical discussion, and fostering inter university collaboration grounded in the values of Pancasila. Sebelas Maret University can utilize the Center for Pancasila Ideology Studies, namely the Center for the Practice of Pancasila (PSPP), in the development of national research on digital ethics; Muhammadiyah University of Surakarta, through the Center for Culture and Social Change Studies (PSBPS), can conduct analyses of social changes resulting from digitalization; and Sragen University can strengthen community economic empowerment.

Based on the comparative findings, several policy implications may be considered. If Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University collaborate, the Greater Solo region has the potential to serve as a national model for higher education institutions grounded in the living principles of Pancasila meaning that these values are not merely taught but also researched, practiced, and genuinely applied in the daily lives of the academic community and in the context of digital transformation.

Policy implications such collaboration should therefore be interpreted as a conditional policy implication rather than an empirical finding. Its implementation would require governance coordination among participating universities, sustainable funding mechanisms, institutional leadership, curriculum alignment, and measurable evaluation indicators. Consequently, the proposed regional collaboration represents a potential model whose transferability depends upon institutional capacity and local governance conditions rather than a universally applicable framework.

Future implementation should be evaluated using measurable indicators, including the number of interdisciplinary Pancasila research collaborations, participation in community engagement programs, digital ethics literacy outcomes, student perceptions regarding Pancasila values, institutional policy innovations, and sustainable inter-university partnerships. These indicators would enable future studies to evaluate the effectiveness of collaborative governance beyond descriptive institutional observations.

Pancasila is a reflection of the spirit and ideals of the law. As a shared ideal of Indonesian citizens, Pancasila must always inspire all fields and aspects of life. The actualization of Pancasila values in higher education, particularly the principle of Belief in One Supreme God, is grounded in faith and devotion to the One Supreme God, as well as the spiritual, moral, and ethical foundations of a Just and Civilized Humanity. There is no gap of discrimination; by acknowledging every difference, there is a commonality in having rights and obligations recognized by laws and regulations based on universal human values. The principle of Indonesian Unity embodies the spirit of nationalism and patriotism in safeguarding the integrity of the Unitary State of the Republic of Indonesia (NKRI), the principle of Democracy Led by the Wisdom of Consultation and Representation is grounded in democratic principles, student sovereignty, and a culture of deliberation in decision making, and the principle of Social Justice for All Indonesian People is based on the equitable distribution of rights, a balance of obligations, and the protection of the entire academic community in creating shared prosperity.

From an interpretative perspective, the comparative findings indicate that reflective learning is an important mechanism for internalizing Pancasila values across the three universities. Rather than being understood as an abstract philosophical exercise, reflection is manifested through classroom discussions, research activities, community service, and institutional forums that encourage students to examine ethical dilemmas, social diversity, and civic responsibilities. The empirical evidence suggests that the process of reflection strengthens students' understanding of Pancasila by connecting normative principles with everyday academic experiences. This interpretation is consistent with the view that Pancasila should be understood critically and implemented in practical contexts rather than remaining a formal ideological concept (Isdiyanto, 2020a).

Pancasila is the national consensus reached by the nation's founders to unite Indonesia's diverse population into a single national entity known as Indonesia. All parties formulated Pancasila with the understanding that Indonesia is a diverse nation comprising thousands of islands, hundreds of languages and ethnic groups, each with their own distinct histories, traditions, and cultures; therefore, it must have a national foundation that is accepted by all (Isdiyanto, 2020b). Pancasila as the future establishes it as the nation's reality a concept that is not easily articulated or put into writing, particularly regarding how it is interpreted and implemented. The Indonesian people should

be grateful that, in the past, the nation's founders established Pancasila as an alternative ideology. Thus, the nation need not seek an alternative ideology for the future, for Pancasila is the ideology of the future that has existed in both the past and the present. The relevance of Pancasila as an alternative future path for the nation in facing the current ideological crisis.

We must continue to uphold Pancasila, starting with ourselves, because the spirit of Pancasila is fading not only in our hearts and minds but also in our visible actions. Acts that contradict the values of Pancasila still occur (Prasetyo et al., 2026) a crisis involving plagiarism, violence, bullying, intolerance, hate speech, and misinformation. Plagiarism can be caused by technological advancements (Curtis et al., 2026), sexual violence among college students is a public health issue (Steele et al., 2022), bullying is a form of violence that disrupts the academic environment and affects emotional growth and development (Wahyudi et al., 2026), intolerance affects mental health and causes psychological distress (Kutuk et al., 2025), hate speech and misinformation are prevalent among young people, who are vulnerable to becoming victims because of their heavy use of social media, thereby posing a potential threat to national unity (Bakri et al., 2019). As the next generation, students are more flexible in their criticism of and response to all forms of discrimination, as higher education institutions foster educational progress and serve as a reflection of social phenomena (Woo & Cho, 2023). Higher education institutions are guided by the principles of responsibility, benefit, and diversity in fulfilling their role of enlightening the nation, as mandated by law, through the organization of seminars, discussions, community service, community collaboration, and the promotion of religious moderation through lectures, classroom instruction, and research aimed at fostering critical thinking and technical skills (Bakri et al., 2019).

Strengthening the fundamental principles of Pancasila is necessary to understand and deepen the practice of Pancasila, as social problems arise from violations that can undermine the very foundations of Pancasila (Muqsith et al., 2022). Indonesian society faces various issues such as plagiarism, violence, bullying, intolerance, hate speech, and misinformation based on ethnic, religious, and cultural backgrounds. These incidents have created divisions, highlighting the need for new policies among young people that promote harmony, tolerance, and mutual acceptance values that help foster a shared sense of unity (Saud et al., 2025). Pancasila must be a set of values that is relevant and meaningful in real life. It should no longer be abstract or merely a slogan, but rather hold significance for the entire academic community. Pancasila must be concretely integrated into the daily lives of the nation and the state.

Ultimately, the future of Pancasila cannot depend solely on the state. Pancasila will shape the future only if it becomes a reality capable of addressing life's challenges (Isdiyanto, 2020c) toward the academic community. Pancasila is a living and dynamic framework capable of addressing the challenges of the times without compromising moral values; it grows and evolves in daily life, and filters the flow of information and global ideologies, thereby serving as a paradigm for higher education governance. Pancasila communicates the challenges of the times without falling behind the times, without losing its existence as a legal ideal that is inspired by the times, cultural essence, and the identity of life. Its presence in every development of society as a guiding principle makes civilization increasingly advanced (Isdiyanto, 2020d).

Reexamining Pancasila in the context of the past is crucial, particularly regarding its function and role in addressing broad national issues such as national disintegration, political instability, the threats of globalization, and the infiltration of foreign interests all of which underscore the need for

the nation to possess a strong sense of identity as the embodiment of the national ideal. Deconstructing the understanding of Pancasila through a long historical study is an effort to weave together national values and the ancient, enduring civilization, serving as a reflection for both current and future generations. Enhancing Pancasila awareness among the academic community is a strategic approach to fostering a generation of strong character, noble virtue, and, of course, deep love for the homeland. Higher education institutions are centers of education and intellectual development that play a role in disseminating the values of Pancasila through educational resources, national activities, and technological innovation. Pancasila serves as a cornerstone in maintaining national unity, and the academic community, as the next generation, drives the values of Pancasila forward. A high level of awareness of Pancasila among the academic community especially students as agents of change strengthens the nation's identity within the dynamics of the global landscape. (Evriano et al., 2025).

The need for Pancasila to foster a Pancasila-based society especially among the younger generation, particularly college students means that, as they navigate the digital media landscape, they must learn how to engage actively, reflect critically, and interact socially in order to cultivate and promote ethical awareness, which should then be translated into participatory behavior. (Agus et al., 2025).

Overall the comparative analysis demonstrates substantial convergence across the three universities regarding educational commitment to Pancasila values, although institutional implementation differs according to organizational characteristics and available resources. No contradictory evidence emerged concerning the importance of Pancasila as a normative framework however, differences were observed in institutional emphasis, governance arrangements, and digital implementation strategies. These variations suggest that institutional context shapes implementation while maintaining common normative objectives.

The Role of Facilities and Study Centers in the Application of Pancasila Values Among the Academic Community of Higher Education Institutions

The presence of facilities and study centers within the higher education ecosystem plays a role in supporting the implementation of the values of Pancasila. Facilities serve not merely as physical spaces, and study centers are not merely administrative hubs; they are, in fact, instruments for preserving the values of Pancasila in shaping the thoughts, behaviors, and overall attitudes of the academic community. Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University have taken concrete actions to implement the values of Pancasila.

Sebelas Maret University embodies the values of Pancasila through its facilities, which foster diversity and academic excellence via the Pancasila Study Center, as well as the presence of five places of worship on campus a tangible manifestation of the first and third principles of Pancasila. The principle of Belief in One Supreme God is reflected in the presence of five places of worship a mosque, a church, a Hindu temple, a Buddhist temple, and a Chinese temple within the campus environment. These facilities allow the academic community to worship according to their respective beliefs, fostering tolerance and respect for diversity. The principle of "Unity of Indonesia" is managed through the Center for Pancasila Ideology Studies specifically the Center for the Practice of Pancasila (PSPPI) and the proximity of these places of worship, positioning the university as a pioneer and bastion of Pancasila. The complex of adjacent places of worship serves as a symbol of ethnic, religious, and cultural diversity, fostering unity, togetherness, and nationalism despite all differences. The

entire academic community learns the attitude of tolerance within the real-life ecosystem of the university, so that, naturally, religious differences shape social experiences and foster an awareness of unity and the unity of Indonesia..

In addition, the Center for the Study of Pancasila Ideology the Center for the Study of the Practice of Pancasila (PSPP) aims to promote these values through research, seminars, discussions, and publications, and views Pancasila as an open ideology in line with the phenomena of democracy, pluralism, and digital ethics. The positive impact of promoting Pancasila will not only be seen as a doctrine but as a dynamic and critically analyzed value system that strengthens the dimensions and reflective application of Pancasila values. The role of higher education institutions as pioneers and bastions of Pancasila is to maintain Pancasila as a required course and to conduct studies and community service through Pancasila study centers in order to uphold Pancasila's position as the foundation of the state and the nation's worldview.

Muhammadiyah University of Surakarta responds to the application of Pancasila values through religious and social studies conducted by the Center for Cultural and Social Change Studies (PSBPS) as an academic forum for analyzing social change, tolerance, justice, religion, and digital transformation. Strengthening the understanding of Pancasila values does not conflict with religious values and contributes to building a civilized society. Muhammadiyah University of Surakarta addresses the implementation of Pancasila values in the first principle, Belief in One Supreme God, through the concept of Darul' Ahdi Wa Syahadah, and in the second principle, Just and Civilized Humanity, by upholding universal human values. The academic community observes the application of Pancasila values by the Center for Cultural and Social Change Studies (PSBPS) through forums for discussion, research, community service activities, training in critical thinking regarding societal issues, and positioning Pancasila values as a means to resolve these problems. Critical thinking is a skill based activity that can be applied to both positive and negative situations, yielding either better or less favorable outcomes furthermore, positive critical thinking influences intellectual standards such as clarity, relevance, coherence, and, of course, appropriateness (Oktaviani et al., 2024). Thus, the application of Pancasila values becomes an integral part of academic learning, social awareness, and civic responsibility.

Although Sragen University is not known to have a specialized center for Pancasila studies, unlike Sebelas Maret University and Muhammadiyah University of Surakarta, the implementation of Pancasila values is carried out through a community based approach. Its modest facilities and close ties to the community serve as strengths for grounding the values of Pancasila. The values of mutual cooperation, solidarity, and social justice are easily put into practice through community service activities and entrepreneurship mentoring. Direct involvement and familial relationships within the university environment provide the source of strength for applying the five values of Sragen University as a means of social justice for the community to gain access to quality higher education. Since a Pancasila study center has not yet been formally established, the hope is that consistent engagement in social practices will lead to the future establishment of a center dedicated to the study of Pancasila values.

All facilities and study centers at Sebelas Maret University and Muhammadiyah University of Surakarta have supported the implementation of Pancasila values at the symbolic, academic, and social levels. Meanwhile, at Sragen University, the implementation of Pancasila values can grow and develop through community engagement and direct actions within the local community. To ensure

the sustainable implementation of Pancasila values, policies, curricula, and training in digital ethics, as well as performance indicators based on Pancasila, are required. Facilities and study centers serve as vital tools in supporting the implementation of Pancasila values to ground these principles within higher education institutions.

Discussion

The findings demonstrate that the implementation of Pancasila values in higher education is neither uniform nor confined to the formal teaching of Pancasila Education. Instead, Pancasila operates as an institutional value framework that is translated into educational practices, socio-cultural arrangements, community engagement, and emerging forms of digital citizenship. Across the three cases, a common normative commitment was evident, but the mechanisms through which this commitment was enacted differed substantially. Sebelas Maret University institutionalized Pancasila primarily through research, policy development, the Center for the Study of the Implementation of Pancasila (PSPP), and religious-diversity facilities; Muhammadiyah University of Surakarta articulated Pancasila through the integration of Islamic, social, and civic values supported by the Center for Cultural Studies and Social Change (PSBPS); whereas Sragen University relied more strongly on community-based learning, local solidarity, mutual cooperation, and community empowerment. These differences are analytically important because they suggest that institutional variation does not necessarily indicate different levels of commitment to Pancasila. Rather, the implementation of national values is mediated by institutional history, organizational identity, available infrastructure, community relationships, and governance capacity. The findings therefore answer the research objectives by showing that Pancasila becomes meaningful when normative principles are translated into contextually appropriate educational, socio-cultural, and digital practices rather than reproduced solely as curricular content.

From an international perspective, this pattern is consistent with recent scholarship emphasizing that civic and value education becomes more effective when supported by institutional environments rather than treated exclusively as classroom instruction. In the United States, Shaheen et al. (2021) found that sustainable interfaith engagement in public universities depended on institutional leadership, faculty participation, and bottom-up involvement, suggesting that physical or administrative accommodation alone is insufficient. This observation is particularly relevant to the present finding regarding multi-faith worship facilities at Sebelas Maret University. Their significance should not be inferred simply from their physical presence; instead, their educational importance lies in the institutional norms of accommodation, access, respectful interaction, and dialogue surrounding them. Similarly, Shaheen et al. (2023), using longitudinal evidence from 6,229 undergraduates, showed that institutional climate, supported encounters with religious difference, and meaningful interaction can contribute to greater appreciation of religious diversity. The present study therefore converges with international evidence in demonstrating that pluralism is produced through the interaction of facilities, policies, campus culture, and interpersonal experiences, rather than infrastructure alone. At the same time, the Indonesian context differs because religious diversity is interpreted through the explicit normative framework of Pancasila, particularly the interconnected principles of belief in God, humanity, and national unity. This provides Indonesian universities with a nationally institutionalized moral vocabulary for pluralism that is not directly equivalent to the constitutional and secular frameworks operating in U.S. public higher education.

The community-oriented findings likewise correspond with international developments in university civic engagement. Coelho and Menezes (2021) showed that service-learning and university social responsibility can connect academic learning with civic responsibility, reflective practice, community participation, and students' development as socially responsible citizens. Likewise, O'Brien et al. (2022), through comparative cases in European universities, demonstrated that community engagement is most effective when it is context-sensitive and embedded within institutional missions rather than applied through a single standardized model. These studies reinforce the interpretation of Sragen University's community-based practices as an institutionally legitimate pathway for actualizing Pancasila, even without a specialized Pancasila research center comparable to PSPP. The distinction is theoretically significant: institutionalization does not necessarily require identical organizational structures. A research-intensive university may institutionalize civic values through research centers and policy production, whereas a regional university may do so through embedded relationships with local communities. In this respect, the present study extends international discussions of civic engagement by demonstrating how community engagement can simultaneously function as a mechanism of national-value internalization, local cultural preservation, and social responsibility.

The digital-transformation findings are also consistent with, but add contextual specificity to, international research on civic education in digitally mediated environments. Zhang et al. (2022), studying young people in Singapore, found that digital media complicated civic learning by exposing students to diverse and sometimes conflicting conceptions of citizenship and by creating forms of pressure and confusion that formal educational institutions did not always adequately address. The findings from the three Indonesian universities similarly indicate that digital transformation cannot be reduced to technological modernization. Institutional websites, learning-management systems, online academic activities, research dissemination, and digital platforms become educationally consequential only when accompanied by attention to communication ethics, misinformation, hate speech, academic responsibility, and responsible digital citizenship. However, the Indonesian cases reveal a somewhat different response to digital plurality: instead of separating digital literacy from national civic values, institutions attempt to position Pancasila as an ethical interpretive framework for navigating digital environments. This difference may reflect Indonesia's stronger formal linkage between civic education and a constitutionally established national ideology. Nevertheless, the present findings should not be interpreted as evidence that institutional digital-ethics initiatives automatically change student behaviour, because direct behavioural outcomes were not measured.

Within Indonesia, the findings are strongly supported by recent empirical research while also revealing an important institutional dimension that previous studies have examined less explicitly. Agus et al. (2025) found that Indonesian students may demonstrate relatively strong awareness of digital safety and misinformation while remaining comparatively passive in online civic engagement, highlighting the continuing gap between awareness and civic action. This resonates with the present study's emphasis on moving Pancasila from normative knowledge toward participatory practice. Halimi et al. (2022) similarly reported that digital citizenship in civic education requires the integration of digital technology, lecturer competence, digital literacy, and learning materials capable of cultivating responsible citizenship. Meanwhile, Kholifah et al. (2025) demonstrated that the Pancasila Student Profile can be operationalized through project-based learning grounded in local cultural principles, reinforcing the present finding that value internalization becomes stronger when

learners connect abstract principles with contextual action. Patras et al. (2025) further showed that culturally responsive teaching, local wisdom, and interactive learning can strengthen multicultural competence. Collectively, these Indonesian studies support the current interpretation that Pancasila education is most meaningful when it is experiential, culturally situated, and participatory rather than exclusively doctrinal.

The socio-cultural and digital findings further illuminate the relationship between national identity and contemporary social interaction. Saud et al. (2025) found that social media exposure among Indonesian youth can facilitate multicultural interaction and cultural integration while simultaneously operating within complex processes of identity formation. This supports the present finding that digital environments should not be conceptualized solely as threats to national culture; they can also function as spaces through which Pancasila-based narratives of diversity, solidarity, and citizenship are reconstructed. However, this potential depends upon critical digital literacy. Digital environments can expose students simultaneously to multicultural knowledge, misinformation, polarization, discriminatory content, and identity pressures. Accordingly, universities need to move beyond disseminating Pancasila-related information online toward creating structured opportunities for critical discussion, verification of information, respectful disagreement, and reflective digital participation. This distinction between dissemination and participation is crucial because the former increases access to civic narratives, whereas the latter provides opportunities for students to practise civic judgment and ethical agency.

The findings have interconnected theoretical, pedagogical, and policy implications. **Theoretically**, they extend the study's Pancasila-character education framework by suggesting that character formation is not simply an individual process of value internalization but an institutionally mediated process in which curriculum, organizational structures, campus culture, community relations, and digital environments interact; thus, a more refined conceptualization of "Living Pancasila" should include normative values, institutional mechanisms, contextual enactment, and reflective participation. **Pedagogically**, universities should therefore complement compulsory Pancasila courses with problem-based civic inquiry, interfaith and intercultural dialogue, service-learning, community projects, fact-checking exercises, digital-content analysis, and reflective activities through which students evaluate real ethical dilemmas. These practices could enhance engagement and media literacy while providing safer environments for online identity negotiation. Emotional well-being was not directly examined in this study and should not be claimed as an outcome; nevertheless, the need for healthier digital environments is reinforced by evidence that doomscrolling and hopelessness are negatively associated with psychological adjustment among university students (Kütük et al., 2025). **From a policy perspective**, universities should institutionalize digital citizenship standards covering misinformation, hate speech, cyberbullying, privacy, academic integrity, responsible AI use, and respectful online communication, while linking preventive digital-literacy programs with student-support and counselling systems. Inter-university collaboration in Greater Solo could consequently develop shared indicators for Pancasila-based civic engagement, digital ethics, community participation, and inclusive campus climate; however, such collaboration should be regarded as a policy proposition requiring empirical evaluation rather than as an established outcome of the present study.

The principal novelty of this study lies in shifting the analysis of Pancasila in higher education from a predominantly curricular or normative question toward a comparative examination of **how**

institutional contexts operationalize the same national values through different mechanisms.

By comparing a public university, an Islamic private university, and a regional private university located within the same broader socio-cultural region and national regulatory environment, the study identifies three distinctive but complementary institutional configurations: research- and policy-oriented institutionalization, religious-social integration, and community-embedded implementation. Methodologically, combining normative legal analysis with comparative empirical evidence from documents, observations, interviews, and focus-group discussions enables the study to distinguish formal obligations from lived institutional practices. The proposed contribution is therefore not another assertion that Pancasila is important to higher education, but an empirically grounded explanation that the realization of Pancasila is adaptive, institutionally mediated, and multidimensional, including an increasingly important digital-ethical dimension.

Several limitations should qualify these conclusions. The study covers only three universities within the Greater Solo context and primarily captures institutional practices and participant interpretations; consequently, its findings support analytical rather than statistical generalization. Moreover, the study did not directly measure changes in students' moral behaviour, civic competence, psychological well-being, interfaith attitudes, or actual online behaviour. The existence of worship facilities, study centers, digital-literacy initiatives, or community programs therefore cannot by itself establish causal effects on students. Future research should extend the comparative design across provinces and institutional categories, incorporate larger and more diverse student samples, and combine qualitative evidence with validated measures of civic disposition, multicultural competence, digital citizenship, media literacy, psychological well-being, and online participation. Longitudinal and quasi-experimental designs would be particularly valuable for determining whether participation in Pancasila-based service-learning, interfaith dialogue, or digital-ethics programs produces measurable behavioural change. Future studies should also examine how gender, socioeconomic background, religious identity, disciplinary field, and patterns of social-media use shape students' interpretation and enactment of Pancasila in increasingly hybrid physical-digital university environments.

Conclusion

The implementation of Pancasila values in the fields of education, socio culture, and digital transformation at Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University has been effectively carried out, reflecting the distinct characteristics of each institution. Sebelas Maret University reinforces the application of Pancasila values from structural and academic aspects through the presence of places of worship as symbols of tolerance and the active role of the Pancasila Ideology Study Center, namely the Center for the Practice of Pancasila (PSPP), in developing scientific studies of ideology as a pioneering university and a bastion of Pancasila. Muhammadiyah University of Surakarta applies the values of Pancasila through religious and social approaches with the support of the Center for Cultural and Social Change Studies (PSBPS), emphasizing the analysis of social change, digital transformation, and justice. Meanwhile, Sragen University applies these values in the context of community service through strong ties with the social community.

The implementation of Pancasila values has generally had a tangible impact within higher education institutions, as they are incorporated into policy systems, performance evaluations, and digital transformation. Consequently, strengthening collaboration, implementing curricula, and

developing an academic culture grounded in digital ethics can be carried out consistently so that Pancasila values are truly realized and become guiding principles that shape the character of the entire academic community in a sustainable manner. If Sebelas Maret University, Muhammadiyah University of Surakarta, and Sragen University collaborate, the Greater Solo region has the potential to serve as a national model for higher education institutions grounded in a “living” Pancasila meaning that these values are not merely taught but are researched, practiced, and increasingly and tangibly applied within the ecosystem and digital transformation of the entire academic community.

Acknowledgments

I would like to thank the Ministry of Higher Education, Science, and Technology of the Republic of Indonesia for its basic research grant program for early career faculty members, as well as the Research and Community Service Institute of Sragen University (LPPM) under Grant No. 17/LPPM/UNISSRA/VI/2025, for providing me with the opportunity to contribute to instilling the values of Pancasila in higher education institutions.

References

- Agus, A. A., Rizal, A., Muhajir, & Jamalong, A. (2025). From awareness to action: Rethinking high school civic education for the digital generation in Indonesia. *Cogent Education*, 12(1), Article 2534156. <https://doi.org/10.1080/2331186X.2025.2534156>
- Alviolita, D. E., & Fitria, N. (2024). Pancasila dan etika profesi: Penerapan nilai-nilai moral dalam kehidupan. *PACIVIC: Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 4(2), 44–55. <https://doi.org/10.36456/p.v4i2.9205>
- Ambarwati, S., Sudiyana, B., & Muryati, S. (2022). Realisasi teks bagian metode penelitian pada artikel jurnal ilmiah Sinta. *JBSI (Jurnal Bahasa dan Sastra Indonesia)*, 2(1), 89–99. <https://doi.org/10.47709/jbsi.v2i1.1684>
- Aryani, E. D., Fadjarin, N., Azzahro, T. A., & Fitriono, R. A. (2022). Implementasi nilai-nilai Pancasila dalam pendidikan karakter. *Jurnal Gema Keadilan*, 9(3), 186–198. <https://doi.org/10.14710/gk.2022.16430>
- Azmi. (2025). Law grounded in Pancasila values determines the order to unify the elements of nation unity. *Jurnal Litigasi*, 26(2), 164–188. <https://doi.org/10.23969/litigasi.v26i2.22983>
- Bakri, S., Zulhazmi, A. Z., & Laksono, K. (2019). Menanggulangi hoaks dan ujaran kebencian bermuatan isu suku, agama, ras, dan antargolongan di tahun politik. *Al-Balagh: Jurnal Dakwah dan Komunikasi*, 4(2), 199–234. <https://doi.org/10.22515/balagh.v4i2.1833>
- Bimasakti, M. A. (2025). Kerangka hukum pengakuan agama dan kepercayaan dalam kerangka kebebasan beragama di Indonesia. *PANCASILA: Jurnal Keindonesiaan*, 5(1), 113–124. <https://doi.org/10.52738/pjk.v5i1.669>
- Coelho, M., & Menezes, I. (2021). University social responsibility, service learning, and students' personal, professional, and civic education. *Frontiers in Psychology*, 12, Article 617300. <https://doi.org/10.3389/fpsyg.2021.617300>
- Curtis, G. J., Arness, D. C., Baird, M., Price, C., Thomson, S., Tremayne, K., & White, A. W. (2026). Results from two decades of five-yearly plagiarism surveys: New insights into prevalence, understanding, attitudes, knowing vs naïve plagiarism, and generative artificial intelligence (genAI). *International Journal for Educational Integrity*, 22, Article 7. <https://doi.org/10.1007/s40979-026-00215-z>
- Dimarcha, H. H. T. (2025). Pancasila sebagai dasar negara paradigma berbangsa dan bernegara: Menjadikan Pancasila sebagai cerminan kehidupan berbangsa dan bernegara yang berkelanjutan. *Maliki Interdisciplinary Journal*, 3(11), 157–165. <https://urj.uin-malang.ac.id/index.php/mij/article/view/19722>
- Evriano, W. R., Kamil, F., & Armi, M. (2025). Pentingnya peningkatan kesadaran Pancasila pada mahasiswa di lingkungan kampus. *JUSTICES: Journal of Law*, 4(2), 77–86. <https://doi.org/10.58355/justices.v4i2.151>
- Halimi, M., Rahmat, R., Nugraha, R. A., & Pratiwi, E. D. (2022). Young digital citizen answers: Can online learning improve the quality of civic education learning? *Jurnal Civics: Media Kajian Kewarganegaraan*, 19(1), 99–109. <https://doi.org/10.21831/jc.v19i1.40140>

- Hartati, S., Ndona, Y., & Saragi, D. (2025). Integrasi pendidikan nilai dalam pembelajaran PKN untuk membentuk profil pelajar Pancasila di era digital: Sebuah studi literatur sistematis. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(3), 243–258. <https://doi.org/10.23969/jp.v10i03.34700>
- Hidayat, A. R., Aliansari, R., & Febrianti, R. P. (2025). Makna Pancasila sebagai ideologi negara. *Journal of Education*, 1(1), 69–74. <https://ripublis.com/index.php/hebat/article/view/71>
- Hidayat, N. (2025). Narasi kebangsaan di era media sosial: Relevansi Pancasila dalam ekosistem digital. *PACIVIC: Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 5(1), 105–118. <https://doi.org/10.36456/p.v5i1.10183>
- Huliatunisa, Y., Magdalena, I., & Khairunnisa. (2025). Manajemen berbasis sekolah: Konsep manajemen peningkatan mutu pendidikan. *MAP (Jurnal Manajemen dan Administrasi Publik)*, 8(1), 113–127. <https://doi.org/10.37504/map.v8i1.679>
- Ianc, C. G., Dincă, L. G., & Ghinea, A. (2025). Leveraging AI for the promotion of digital culture among young generations: A holistic approach to achieving SDG 11.4 on the safeguarding of cultural heritage in the digital age. In C. C. E. & C. E. M. (Eds.), *Proceedings of the International Conference on Virtual Learning* (Vol. 20, pp. 167–176). National Institute for R&D in Informatics. <https://doi.org/10.58503/icvl-v20y202514>
- Isdiyanto, I. Y. (2020). *Dekonstruksi pemahaman Pancasila: Menggali jati diri hukum Indonesia*. Gadjah Mada University Press.
- Jamaludin, Alanur, S. N., Rahman, A., Hasdin, Judijanto, L., & Saefudin, A. (2025). Augmented reality as a cultural bridge: Promoting Pancasila values through local wisdom and AR-based learning media. *International Journal of Society, Culture and Language*, 13(2), 277–290. <https://doi.org/10.22034/ijsc.2025.2064971.4113>
- Janualdi, V., Saputra, D. A., & Choiriyah. (2025). Pancasila dan krisis moral generasi muda: Peran pendidikan. *Pengertian: Jurnal Pendidikan Indonesia*, 3(3), 459–468. <https://doi.org/10.61930/pjpi.v3i3.1459>
- Kholifah, N., Nurtanto, M., Mutohhari, F., Triyanto, & Saputro, I. N. (2025). Realization of profil pelajar Pancasila based on project learning in vocational education at Tamansiswa, Indonesia. *Qualitative Research in Education*, 14(2), 135–154. <https://doi.org/10.17583/qre.12554>
- Komarudin, Wibowo, A., Alkhudri, A. T., & Narmaditya, B. S. (2026). From discourse to action: The young generation's strategy for bringing Pancasila to life in society. *Multidisciplinary Reviews*, 9(7), Article 2026328. <https://doi.org/10.31893/multirev.2026328>
- Kutuk, H., Okur, S., & Satıcı, S. A. (2025). Intolerance of uncertainty and psychological adjustment among college students: Doomscrolling and hopelessness as multiple mediators. *Československá Psychologie*, 69(4), 335–350. <https://doi.org/10.51561/cspsych.69.4.335>
- Latif, Y. (2024). *Negara paripurna: Historisitas, rasionalitas, dan aktualitas Pancasila*. Gramedia Pustaka Utama.
- Lesilolo, H. J. (2026). Inclusive education as a moral imperative: A theological reflection on educational equality through the lens of Pancasila philosophy. *Pharos Journal of Theology*, 107(1), Article 35. <https://doi.org/10.46222/pharosjot.107.35>
- Mahmada, S., Annisa, C., Afni, N., & Slam, Z. (2026). Pancasila sebagai landasan dan moral bagi kemajuan IPTEK di Indonesia. *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora*, 5(2), 2622–2629. <https://doi.org/10.56799/peshum.v5i2.14111>
- Mangar, I., Sudrajat, S. A., & Pangestika, P. W. (2025). Sosialisasi peran generasi muda dalam menumbuhkan nilai-nilai budaya di masyarakat Desa Padang Kecamatan Trucuk. *Darma Diksani: Jurnal Pengabdian Ilmu Pendidikan, Sosial, dan Humaniora*, 5(4), 216–223. <https://doi.org/10.29303/darmadiksani.v5i4.8942>
- Mayasari, E. (2026). Transformasi strategis pengembangan sumber daya manusia di era digital: Sintesis tantangan, peluang dan agenda masa depan. *Mamen: Jurnal Manajemen*, 5(1), 258–270. <https://doi.org/10.55123/mamen.v5i1.7511>
- Muqsith, M. A., Muzykant, V. L., Tayibnapis, R. G., & Pratomo, R. R. (2022). Revolutionizing Pancasila as the ideology of Indonesians. *RUDN Journal of Sociology*, 22(4), 860–875. <https://doi.org/10.22363/2313-2272-2022-22-4-860-871>
- Naskar, P., Digar, B., Sajit, S., Kundu, P., & Ghosh, S. (2025). Navigating cybersecurity awareness in the digital age: A study on nex-gen population. In *Digital leadership: Integrating technology for organizational success* (pp. 148–160). Taylor & Francis. <https://doi.org/10.4324/9781003602293-9>
- Ningsih, M. S., Herlambang, Y. T., & Muhtar, T. (2025). Pendidikan karakter dalam bingkai Pancasila: Studi

- kritis pendidikan dalam perspektif pedagogik. *Ideguru: Jurnal Karya Ilmiah Guru*, 10(2), 1493–1501. <https://doi.org/10.51169/ideguru.v10i2.1668>
- Nurgiansah, T. H. (2022). Pendidikan Pancasila sebagai upaya membentuk karakter religius. *Jurnal Basicedu*, 6(4), 7310–7316. <https://doi.org/10.31004/basicedu.v6i4.3481>
- Nursasmita, M. A. (2021). Penghidupan kembali badan hukum pendidikan tinggi pasca Putusan MK Nomor 11-14-21-126-136/PUU-VII/2009. *Jurnal Bina Mulia Hukum*, 5(2), 291–306. <https://doi.org/10.23920/jbmh.v5i2.33>
- O'Brien, E., Ćulum Ilić, B., Veidemane, A., Dusi, D., Farnell, T., & Šćukanec Schmidt, N. (2022). Towards a European framework for community engagement in higher education: A case study analysis of European universities. *International Journal of Sustainability in Higher Education*, 23(4), 815–830. <https://doi.org/10.1108/IJSHE-03-2021-0120>
- Oktaviani, L., Aulia, U. Y., Murdiono, M., & Suharno. (2024). Strengthening the critical thinking skill through the six-hat thinking model in Pancasila education. *Journal of Education and Learning*, 18(4), 1273–1279. <https://doi.org/10.11591/edulearn.v18i4.21202>
- Patras, Y. E., Japar, M., Rahmawati, Y., & Hidayat, R. (2025). Integration of culturally responsive teaching approach, local wisdom, and gamification in Pancasila education to develop students' multicultural competence. *Educational Process: International Journal*, 14, Article e2025045. <https://doi.org/10.22521/edupij.2025.14.45>
- Permana, M. H. (2021). Pengaruh etnosentrisme terhadap persatuan di Indonesia. *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 1(5), 163–172. <https://doi.org/10.56393/decive.v1i5.1704>
- Prasetyo, W. H., Patmisari, & Prasetyo, E. (2022). *Aktualisasi nilai-nilai Pancasila dalam praktik kebangsaan*. Muhammadiyah University Press.
- Prasetyo, A., Muchtarom, M., & Winarno. (2026). Connecting the second principle of Pancasila with anti-catcalling attitudes through social cognitive theory. *Multidisciplinary Science Journal*, 8(7), Article 2026474. <https://doi.org/10.31893/multiscience.2026474>
- Pratama, M. T., & Iskandar, M. (2023). Indoctrination in higher education: Guided democracy politics in campus environments, 1961–1965. In *Trajectories of memory: Excavating the past in Indonesia* (pp. 203–221). Palgrave Macmillan. https://doi.org/10.1007/978-981-99-1995-6_12
- Pratomo, I. C., & Herlambang, Y. T. (2021). Urgensi keluarga dalam pendidikan karakter. *JPPD: Jurnal Pedagogik Pendidikan Dasar*, 8(1), 7–15. <https://doi.org/10.17509/jppd.v8i1.31206>
- Ramadani, N. N., Ferdinand, R., Habib, A., Pandova, M. J., Atmamijaya, D. D., & Cahyono, S. (2026). Implementasi Pancasila sebagai perilaku mahasiswa dalam kehidupan kampus. *RISOMA: Jurnal Riset Sosial Humaniora dan Pendidikan*, 4(1), 79–88. <https://doi.org/10.62383/risoma.v4i1.1444>
- Rohman, M. K., Alghifari, M. L., Pujawati, E., & Nadiyah. (2025). Guru sebagai agen pembelajaran: Analisis peran dan tanggung jawab dalam mencapai tujuan pendidikan nasional. *Harmoni Pendidikan: Jurnal Ilmu Pendidikan*, 2(3), 98–110. <https://doi.org/10.62383/hardik.v2i3.1755>
- Saud, M., Ibrahim, A., & Ashfaq, A. (2025). Youth revelation of social media on multiculturalism and cultural integration in Indonesia. *Social Sciences & Humanities Open*, 11, Article 101626. <https://doi.org/10.1016/j.ssaho.2025.101626>
- Sembiring, V., & Ndonga, Y. (2025). Analisis relevansi Pancasila sebagai ideologi negara dalam menjawab tantangan pergeseran budaya akibat teknologi di masa di sekolah dasar. *Mudabbir: Journal Research and Education Studies*, 5(1), 916–926. <https://doi.org/10.56832/mudabbir.v5i1.1057>
- Shaheen, M., Mayhew, M. J., & Staples, B. A. (2021). StateChurch: Bringing religion to public higher education. *Religions*, 12(5), Article 336. <https://doi.org/10.3390/rel12050336>
- Shaheen, M., Dahl, L. S., Mayhew, M. J., & Rockenbach, A. N. (2023). Inspiring Muslim appreciation in the first-year of college: What makes a difference? *Research in Higher Education*, 64, 177–203. <https://doi.org/10.1007/s11162-022-09701-y>
- Steele, B., Martin, M., Yakubovich, A., Humphreys, D. K., & Nye, E. (2022). Risk and protective factors for men's sexual violence against women at higher education institutions: A systematic and meta-analytic review of the longitudinal evidence. *Trauma, Violence, & Abuse*, 23(3), 716–732. <https://doi.org/10.1177/1524838020970900>
- Suryadmaja, G., Satria, C., Ningsih, D. P., & Utari, R. (2025). Internalization of Presean values in social learning to strengthen Pancasila ideology. *PANCASILA: Jurnal Keindonesiaan*, 5(2), 253–270.

<https://doi.org/10.52738/pjk.v5i2.862>

- Suwandi, S., Wardani, N. E., Ulya, C., Zuliyanto, S., Setiyoningsih, T., & Rizqina, A. A. (2025). Character education values of Pancasila student profile in Central Java folktales. *Theory and Practice in Language Studies*, 15(2), 496–506. <https://doi.org/10.17507/tpsl.1502.20>
- Wahyudi, Sari, B. I., Sari, M. M. K., H, P. I. P. M., Warsono, Wijaya, R., Santosa, B., Kurniawan, I. D., Suprianto, E., & Ariningtyas, S. A. P. (2026). Civic education and bullying: Strengthening the civic disposition in preventing bullying in junior high schools. *Journal of Educational, Cultural and Psychological Studies*, 32, 77–98. <https://doi.org/10.7358/ecps-2025-032-wahy>
- Wibisono, M. I. Y., Hariyati, N., & Nursalim, M. (2026). Management strategies for strengthening the Indonesian Pancasila student profile to enhance character education in the 21st century. *Multidisciplinary Science Journal*, 8(10), Article 2026637. <https://doi.org/10.31893/multiscience.2026637>
- Wicaksono, I. (2018). Grounding Pancasila: The importance of upholding human rights as a shield of diversity tolerance. *Lex Scientia Law Review*, 2(2), 170–185. <https://doi.org/10.15294/lesrev.v2i2.27590>
- Winarno. (2023). *Paradigma baru pendidikan Pancasila* (Edisi revisi). Bumi Aksara.
- Wiraguna, S. (2025). Eksplorasi metode penelitian dengan pendekatan normatif dan empiris dalam penelitian hukum di Indonesia. *Lex Jurnal*, 22(1), 66–78. <https://doi.org/10.47007/lj.v22i1.8801>
- Woo, H., & Cho, Y. Y. (2023). Fighting hate and hate speech: Raising anti-hate awareness through critical analysis of popular cultural texts on an undergraduate course. *Societies*, 13(11), Article 240. <https://doi.org/10.3390/soc13110240>
- Yani, M. T., Hazin, M., Wiriawan, O., Setyowati, R. N., Hanafi, Y., & Bustami, M. R. (2024). The phenomenon of millennials exposed to radicalism and revitalization of religious moderation and Pancasila values in universities. *ArtsEduca*, 38, 203–216. <https://doi.org/10.58262/ArtsEduca.3815>
- Za, T., Walidin, W., Idris, S., & Huda, M. (2024). Pancasila as the core value for character building in Islamic higher education institutions. *Jurnal Ilmiah Peuradeun*, 12(2), 565–592. <https://doi.org/10.26811/peuradeun.v12i2.1212>
- Zhang, W., Chen, Z., Chia, Y.-T., & Neoh, J. Y. (2022). Rethinking civic education in the digital era: How media, school, and youth negotiate the meaning of citizenship. *International Communication Gazette*, 84(4), 287–305. <https://doi.org/10.1177/17480485221094101>