

# **The Role of Pancasila Education Course in Shaping Religious Diversity Tolerance Attitudes in FPBS UPI Environment**

Nathan Syidda Farha <sup>1\*</sup>, Muhammad Rizky Alfarizy <sup>2</sup>, Intan Mariam Syafitri <sup>3</sup>, Reva Fidela Huriyah <sup>4</sup>, Yasmin Azzahra Rava Nabila <sup>5</sup>, Supriyono <sup>6</sup>

<sup>1\*,2,3,4,5</sup> Arabic Language Education Department, Universitas Pendidikan Indonesia, Bandung City, West Java Province, Indonesia.

<sup>6</sup> Department of Pancasila and Citizenship Education, Universitas Pendidikan Indonesia, Bandung City, West Java Province, Indonesia.

*Corresponding Email:* [nathan.17@student.upi.edu](mailto:nathan.17@student.upi.edu) <sup>1\*</sup>

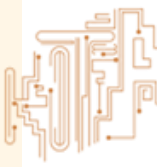
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## **Abstract**

This study examines the role of the Pancasila Education course in shaping students' tolerance toward religious diversity at the Faculty of Language and Arts Education (FPBS), Universitas Pendidikan Indonesia, using a descriptive qualitative approach. Seven students served as research subjects, with data collected through observation and structured interviews, then analyzed following the Miles and Huberman model – encompassing data collection, reduction, categorization, and conclusion drawing. All seven respondents agreed that the course carries a measurable positive effect on inter-student tolerance, particularly in how students treat peers from different religious backgrounds. By centering on moral conduct and civic values, the course gives students a working understanding of humanist and nationalist principles that they carry into daily campus life – reflected in attitudes of mutual respect and the absence of discriminatory behavior across religious groups. The course succeeds not by preaching unity in the abstract, but by pushing students to translate the values of solidarity, humanity, and social justice into concrete behavior, ultimately producing a campus culture where religious coexistence is not merely tolerated, but actively maintained.

**Keywords:** Education; Pancasila; Tolerance; Religious Diversity.



## 1. Introduction

Indonesia is home to one of the world's most religiously and culturally diverse societies. With more than 700 ethnic groups and six state-recognized religions – Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism – the country carries a breadth of identity that few nations can match. This diversity is a source of national richness, but it also demands careful management. Left unaddressed, differences in belief and cultural background can fracture social cohesion and ignite conflict. Inter-religious tolerance, therefore, is not a luxury – it is a structural necessity for national unity. This reality calls for a renewed commitment to Pancasila values, particularly through formal education at the university level, including at the Faculty of Language and Arts Education (FPBS) of Universitas Pendidikan Indonesia (UPI). As the philosophical foundation of the Indonesian state, Pancasila serves as the nation's moral and ethical compass in public life (Harefa, 2025). In higher education, the Pancasila Education course is designed to move students beyond passive familiarity with the five principles – toward genuine application in daily conduct, especially in how they relate to peers of different faiths and backgrounds. When this process fails, the consequences are not trivial. A society marked by intolerance breeds conflict, and sustained conflict erodes the territorial and civic integrity of the nation (Nurfauziah *et al.*, 2024).

The challenge has grown sharper in recent decades. The rapid spread of global culture through digital technology has placed Indonesian society – students included – in a difficult position: absorbing outside influences while trying to hold on to local values. Many have drifted from Pancasila principles, drawn into a more individualistic way of life that prioritizes virtual interaction over genuine social bonds (Yudistira, 2016). Anggriani (2018) observed that Pancasila values have been quietly fading from Indonesian public life for years – not through dramatic rejection, but through gradual neglect. For university students, this presents a real challenge. Pancasila Education thus carries a specific weight: it is one of the few structured spaces where students are asked to confront questions of justice, solidarity, and difference head-on. Tolerance, understood here as the active recognition and respect of difference across religious, political, cultural, and ideological lines, is central to what the course tries to build. When Pancasila values are visibly embedded in campus norms and regulations, they guide behavior both inside and outside the classroom (Asmaroini, 2016). The urgency of this work is backed by data – Hanani and Nelmaya (2020) documented at least ten Indonesian universities showing signs of radical ideological exposure, proposing religious moderation as a counter-measure. This research takes a different angle, one grounded in civic education, by asking what the Pancasila Education course specifically contributes to tolerance among students at FPBS UPI.

FPBS UPI was chosen as the research site for clear reasons. The faculty draws students from across Indonesia, representing a wide range of ethnic, cultural, and religious backgrounds. As a faculty centered on language, literature, and culture, it is a space where cross-cultural interaction happens constantly and with real intensity – making it a fitting reflection of Indonesian society at large. Beyond that, graduates of FPBS UPI are destined to become educators, academics, and cultural practitioners who will carry whatever values they internalize here into classrooms and communities across the country. This study proceeds from the conviction that Pancasila values, when taught with intention



and applied through structured discussion and academic activity, can shape students who are genuinely tolerant – not merely compliant. The goal is a generation of FPBS UPI graduates who maintain religious harmony not because they are required to, but because they understand why it matters.

## 2. Theoretical Framework

Pancasila stands as Indonesia's state foundation, national ideology, and ethical guide for civic life. The values it carries are not merely normative declarations – they are meant to be lived and practiced across all layers of society, particularly among young people facing the pressures of globalization, digitalization, and shifting moral standards. Several studies confirm that reinforcing Pancasila values must be done systematically, through formal education, social environments, and culturally rooted activities. This is especially relevant at FPBS UPI. The four works reviewed below collectively illustrate how Pancasila values are understood, taught, and practiced across different educational and social settings – each offering a distinct perspective that strengthens the case for Pancasila Education at the faculty level.

### 2.1 Students as Citizens in Applying Pancasila Values as State Ideology and Ethical System

Katili (2024) places the spotlight on university students as adult citizens who bear direct responsibility in applying Pancasila as both a state ideology and an ethical system. Students occupy a strategic position in society precisely because they are an intellectual class capable of driving social change. In an age of rapid information flow, Pancasila's function as an ethical system becomes especially relevant – it gives students a moral reference point when confronted with political polarization, hate speech, and misinformation circulating in digital spaces. Values such as justice, humanity, deliberation, and respect for diversity must be practiced not only in academic settings, but also in student organizations, social media behavior, and everyday interaction (Katili, 2024). Students, in this view, are not passive recipients of civic education – they are expected to become active carriers of Pancasila values, exercising wise digital literacy to avoid being swept into the destructive currents of online discourse.

### 2.2 The Erosion of Pancasila Values in National Life

Anggriani (2018) documents what she describes as a quiet crisis: the gradual fading of Pancasila values in modern Indonesian life. The symptoms are visible – declining solidarity, weakening public ethics, rising individualism, and shrinking social tolerance. The root cause, she argues, is a deep disconnect between knowing and doing. Most Indonesians can recite the five principles, yet treat Pancasila as a national symbol rather than a personal behavioral guide. Family and educational environments, which should be the primary sites of character formation, have lost much of their moral authority amid the pressures of modern life. Anggriani calls for a revitalization of Pancasila values through character education, stronger social norms, and genuine moral leadership from public figures (Anggriani, 2018). Her analysis is a clear reminder that classroom instruction alone cannot close this gap.



### 2.3 Implementation of Pancasila Character Education in Hombo Batu, South Nias

Harefa (2025) offers a strikingly different approach – one that bypasses the classroom entirely. His research on the Hombo Batu tradition in South Nias demonstrates that local cultural practices can serve as powerful vehicles for Pancasila character education. Hombo Batu, a traditional stone-jumping ritual, is not merely an aesthetic performance. It embodies courage, discipline, communal solidarity, and reverence for ancestral heritage – values that align directly with the spirit of Pancasila. Through participation in such traditions, students absorb civic values not through verbal instruction, but through lived experience, symbolic meaning, and community modeling (Harefa, 2025). This approach suggests that Pancasila education is most effective when it connects with what students already know and feel – their own cultural roots – rather than arriving as an external set of rules to be memorized.

### 2.4 Pancasila Education and Nationalism Among Young Generations in the Digital Age

Kartini and Dewi (2021) focus on how Pancasila Education can rebuild a sense of nationalism among younger generations increasingly shaped by foreign cultural content accessed through social media. Pancasila Education, they argue, must move well beyond rote memorization of the five principles – it needs to build national identity, encourage social engagement, and sharpen critical thinking (Kartini & Dewi, 2021). They advocate for discussion-based learning, social projects, and digital collaboration as methods that make Pancasila relevant to students' actual lives. Teachers and lecturers must function as moral role models, not just content deliverers. Young people need to be drawn into activities that genuinely cultivate love for their country – community service, cultural preservation, and creative work grounded in Pancasila values.

### 2.5 Synthesis

Taken together, these four works point in the same direction. Formal education – schools and universities – remains the primary site where Pancasila values are internalized through curriculum and daily habit, as both Asmaroini (2016) and Katili (2024) affirm. Yet formal education alone is insufficient. Anggriani (2018) is clear that the erosion of Pancasila values cannot be reversed by coursework alone when moral modeling in families and communities is weak. Harefa (2025) adds that cultural experience carries a depth of meaning that lectures rarely achieve – direct participation in tradition leaves an impression that abstract principles do not. Kartini and Dewi (2021) remind us that the digital environment demands Pancasila education be adaptive, contextually grounded, and equipped to counter divisive content online. What this literature consistently warns against is the consequence of absence: when Pancasila values are not practiced, discriminatory treatment of those with different beliefs becomes one of the most common outcomes. The Pancasila Education course at FPBS UPI responds to this directly – not as a symbolic requirement, but as a deliberate academic effort to build genuine religious moderation among students who will one day shape the values of the next generation.



### 3. Methodology

#### 3.1 Research Type and Approach

This study employs a descriptive qualitative method. Qualitative research, as defined by Sugiyono (2022:9), is a method for analyzing empirical situations in a way that is grounded and accessible – centered on understanding the meanings, perspectives, and subjective experiences of individuals or groups. The descriptive dimension means the research aims to portray findings as they naturally appear, based on the data gathered rather than on predetermined categories. Together, descriptive qualitative research seeks truth through careful depiction of real statements and conditions as reflected in the data. Data were drawn from both primary and secondary sources. Primary data came directly from observation and structured interviews with students, while secondary data were sourced from relevant academic literature. Research instruments consisted of observation sheets and interview guides. Data analysis followed the Miles and Huberman model, which proceeds through four stages: data collection, data reduction, data display, and conclusion drawing.

During the data reduction stage, the researchers sorted, coded, and grouped the data according to key themes – including students' understanding of Pancasila values, attitudes toward religious tolerance, and the application of those values in academic life. The reduced data were then presented in descriptive narrative form to identify patterns and connections across findings. Conclusions were drawn through careful interpretation, accompanied by repeated verification to ensure consistency and accuracy. Data validity was secured through triangulation of both method and source – cross-checking findings from observation, interviews, and literature review, while involving students from different semesters to capture a range of perspectives. Member checking was also conducted by returning summaries of interview findings to informants, confirming that the data accurately reflected their experiences and views.

#### 3.2 Research Location and Duration

This study was conducted at the Faculty of Language and Arts Education (FPBS), Universitas Pendidikan Indonesia. Data collection through student interviews took place over a two-week period.

#### 3.3 Research Subjects

The research subjects were active students enrolled at the Faculty of Language and Arts Education, Universitas Pendidikan Indonesia, spanning from the first to the seventh semester.

### 4. Results and Discussion

#### 4.1 Results

Interview findings from seven FPBS UPI students indicate unanimous agreement – 100% of respondents affirmed that the Pancasila Education course (MK PP) plays a crucial role in fostering tolerance on campus. This outcome is inseparable from how classroom material is transformed into lived daily experience through discussion methods and collaborative work. Zio (German



Language Education) stated that MK PP is highly relevant given that FPBS itself is an environment of considerable diversity – spanning differences in religion, ethnicity, and culture. He explained that the course functions to cultivate tolerance grounded in the principle of *Bhinneka Tunggal Ika*. He acknowledged that direct interaction with classmates of different faiths taught him the meaning of tolerance firsthand. Zio's account suggests that the Pancasila classroom operates as a "miniature Indonesia." The concrete practice occurs when lecturers form heterogeneous study groups – students are not permitted to choose peers solely from the same ethnic or religious background, but are instead required to collaborate across differences to complete shared projects, thereby cultivating a sense of unity born from experience rather than memorization.

Elsa (Indonesian Language and Literature) explained that the role of MK PP is already visible through the discussion of values embedded in each of the five principles. According to her, this discussion enables students to "immediately open up and practice what it means to respect differences." This role is evident in practical activities such as group work and class discussions, where students are expected to understand the positions, strengths, and limitations of peers from varied backgrounds. The concrete implementation of Elsa's point is reflected in Case-Based Learning. During class discussions on social issues, students must learn to listen to perspectives from peers from different regions. In group work, Pancasila values are practiced when students divide tasks fairly, accommodate the needs of those facing particular constraints, and maintain solidarity despite differing viewpoints.

Further support came from Alya (Sundanese Language and Literature Education), who detailed the behavioral manifestations of MK PP's role. According to her, these are reflected in everyday conduct: respecting others' opinions (not imposing one's own will), being non-discriminatory (not differentiating based on background), showing empathy (understanding others' perspectives), and communicating respectfully (avoiding offensive language, including on social media). What Alya described represents the culmination of the entire learning process. In practice, this manifests as a culture of deliberation (*musyawarah*) in every classroom decision. Students no longer rely on personal ego but instead prioritize respectful communication – a reflection of the linguistically and characterologically educated identity of FPBS students. Pancasila Education at FPBS UPI has thus succeeded in transcending the boundaries of the classroom and becoming tangible behavior that strengthens social cohesion among students.

Table 1. Interview Subjects and Findings

No	Initial	Gender	Study Program	Semester	Finding
1	Alya	Female	Indonesian Language and Literature Education	7	The Pancasila Education course is considered highly significant in improving tolerance among FPBS UPI students.
2	Elsa	Female	Indonesian Language and Literature	1	The Pancasila Education course is considered highly significant in improving tolerance



					among FPBS UPI students.
3	Nadya	Female	Korean Language Education	1	The Pancasila Education course is considered highly significant in improving tolerance among FPBS UPI students.
4	Nafiis	Female	Arabic Language Education	1	The Pancasila Education course is considered highly significant in improving tolerance among FPBS UPI students.
5	Roma	Female	Indonesian Language and Literature Education	1	The Pancasila Education course is considered highly significant in improving tolerance among FPBS UPI students.
6	Sifa	Female	Japanese Language Education	1	The Pancasila Education course is considered highly significant in improving tolerance among FPBS UPI students.
7	Zio	Male	German Language Education	1	The Pancasila Education course is considered highly significant in improving tolerance among FPBS UPI students.

## 4.2 Discussion

### 4.2.1 Pancasila Values

According to Abdulkarim *et al.* (2023), Pancasila contains noble values that serve as the foundation of the state and a guide for life. These values must be progressively realized in the behavior of both state and society. Three tiers of value are recognized: foundational values (*nilai dasar*), instrumental values (*nilai instrumental*), and practical values (*nilai praksis*).

- 1) Foundational Values (*Nilai Dasar*) are principles accepted as relatively absolute axioms. They originate from the cultural traditions of the Indonesian people themselves, rooted in culture and consistent with the 1945 Constitution, which reflects the essence of cultural values.
- 2) Instrumental Values (*Nilai Instrumental*) are the general implementation of foundational values, typically expressed through social or legal norms, which are then crystallized into institutions suited to the needs of a given time and place. Although subordinate to foundational values, instrumental values are no less important – they render general values concrete and relevant to the



contemporary context. They represent a positive interpretation of the broader foundational values.

- 3) Practical Values (*Nilai Praksis*) are the values actually enacted in reality. Their spirit is that they serve as the true test of whether foundational and instrumental values genuinely live within society or remain merely theoretical.

The distinctions among these three tiers can be seen in the following table:

No.	Value	Distinction
1	Foundational	The primary basis for national and civic life
2	Instrumental	The realization of foundational values through rules, norms, and policies
3	Practical	Day-to-day behavior derived from foundational and instrumental values

The relationship among these three tiers, as proposed by Dardji Darmodihardjo, can be illustrated as follows:

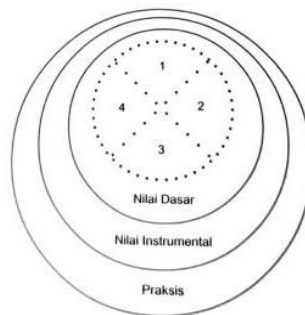


Figure 1. Illustration of the relationship among foundational, instrumental, and practical values (Abdulkarim *et al.*, 2023)

From this framework, it is clear that the three tiers are closely interrelated. These foundational values also correspond directly to the five principles of Pancasila:

- 1) The First Principle carries values of divinity (*ketuhanan*) – vertical and transcendental in nature. Indonesia is neither a secular state that separates religion from public life, nor a theocratic state that allows religion to dictate governance. Rather, the state is expected to protect and develop religious life for all faiths, while preventing any single religious group from dominating political life. As a nation of multiple religions and beliefs, the state is expected to safeguard all faiths without conflating religion with the politics of any particular group.
- 2) The Second Principle carries universal humanist values (*kemanusiaan*) derived from divine law, natural law, and the social nature of human beings – horizontal in orientation and vital as the ethical foundation of national political life. Externally, it affirms Indonesia's active and independent role in contributing to world order based on freedom, lasting peace, and social justice. Internally, it affirms that Indonesia recognizes the fundamental rights of all its citizens and residents, grounded in an ethical foundation of fairness and civility as prerequisites for universal brotherhood.



- 3) The Third Principle carries values of unity and solidarity (*persatuan*) as the ethical foundation of national life. Within the framework of *Bhinneka Tunggal Ika*, this principle affirms that Indonesia's diversity constitutes a unified whole. It encompasses two dimensions: a unifying vision (*wawasan persatuan-kesatuan*), which seeks common ground across all differences – crystallized in Pancasila, the 1945 Constitution, national language, and state symbols – and a pluralist vision (*wawasan pluralisme*), which requires Indonesia to accept and provide space for all forms of difference, whether religious, cultural, ethnic, linguistic, or political.
- 4) The Fourth Principle carries values of divinity, humanity, and national aspiration that must uphold popular sovereignty through deliberation guided by wisdom. In the principle of *musyawarah mufakat* (deliberative consensus), decisions are not dictated by the majority. Indonesians are expected to uphold democratic ethics – understanding differences of opinion, providing space for others to speak, and refraining from imposing personal views. Pancasila democracy is thus expected to honor the wisdom and discernment of its citizens.
- 5) The Fifth Principle carries values of divinity, humanity, national aspiration, and democratic deliberation in pursuit of social justice. The form of social justice envisioned by Pancasila is one of balance – between physical and spiritual needs, between individual and social roles, and between civil and political rights on one hand and economic, social, and cultural rights on the other. In realizing social justice, Indonesians must hold to a spirit of kinship in managing natural resources, compete cooperatively, maintain self-reliance, and position the state as the provider of legal and regulatory frameworks for the greatest prosperity of the people.

The transformation of foundational values proceeds through instrumental values – in this context, realized through the MK Pancasila Education curriculum, collaborative learning methods, class discussions, heterogeneous group work, and case-based learning approaches. Instrumental values function as the practical elaboration of foundational values, adapted to the needs and context of campus life. Through these mechanisms, Pancasila values are made concrete and relevant for students. Zio's account demonstrates that the foundational value of unity and diversity embedded in the Third Principle is translated into the instrumental value of heterogeneous learning groups. This process then transforms into practical value when students engage directly in cross-religious, cross-ethnic, and cross-cultural interaction. The experience of collaborating across difference makes tolerance no longer a normative concept, but a social reality lived firsthand by students.

Elsa's perspective reflects the transformation of the foundational values of humanity and social justice through the instrumental values of class discussion and case-based learning. In practice, students learn to respect differences of opinion, understand perspectives from peers of different backgrounds, and build mutual respect within academic dynamics. These values then manifest as practical values – openness, empathy, and fairness in group work. These are the values that serve as the true test of whether foundational and instrumental values genuinely live within society. As Nafiis stated, "*by internalizing and applying these values, students can become the seeds of a generation with the potential to advance the nation*" (Interview, November 7, 2025).

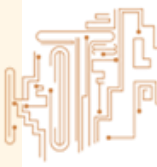


#### 4.2.2 Implementation of Pancasila Values in Strengthening Religious Tolerance

Based on interview and observation findings, the authors conclude that the Pancasila Education course plays a meaningful role in strengthening religious tolerance at FPBS UPI. Five key dimensions of this role are identified as follows. The values of humanity and nationhood form one of the primary foundations for building student character as the next generation of the nation. Humanist values teach that every individual deserves dignity regardless of ethnicity, religion, race, or social status. National values cultivate love for the homeland, a spirit of unity, and a sense of responsibility to contribute to national progress. Both values serve as moral guides for all members of the campus community. This is reflected in Pancasila's Second Principle, which contains an awareness of moral attitudes and human behavior grounded in the basic norms of humanity, nationhood, and culture – toward oneself, fellow human beings, and the surrounding environment (Asmaroini, 2016). At FPBS UPI, these values can be cultivated through various academic and social activities, including the Pancasila and Civics course, community service programs, and the *Kampus Mengajar* initiative – all of which provide real-world contexts for applying these values. Students who internalize and practice humanist and national values will grow into individuals of integrity, socially aware, and nationally spirited – contributing to a campus atmosphere that is peaceful, open, and oriented toward national progress.

Indonesia is recognized as a pluralistic nation, rich in ethnic groups, cultures, languages, and religions. On campus, this diversity is clearly visible in the varied backgrounds of students, yet they share a common purpose: pursuing knowledge for collective advancement. Awareness of the value of diversity must be cultivated so that differences are understood as sources of richness rather than division. The Third Principle affirms that national unity can give rise to a spirit of *gotong royong* among students – cooperation without discrimination based on religious background (Kartini & Anggraeni Dewi, 2021). This awareness can be built through activities that foster tolerance and mutual respect, such as cross-cultural discussions, diversity seminars, and inclusive student organizations. As Elsa noted, "*Because Pancasila itself has the core of each principle – one of which is diversity and mutual respect.*" Lecturers also play a vital role by embedding multicultural values in their teaching, helping students grow accustomed to viewing differences from multiple perspectives. When awareness of diversity is genuinely cultivated, the campus becomes a space of peace and mutual respect – and students who carry this awareness tend to think openly, empathetically, and collaboratively across differences.

A tolerant attitude means respecting views, beliefs, and practices that differ from one's own. In a diverse campus environment, this attitude is essential for maintaining harmony. Tolerance grows from the recognition that difference is natural and enriches social life. Without it, relationships among students are easily disrupted and prone to conflict. Open dialogue is the key to nurturing tolerance. Through healthy discussion, students can express their views and listen to others with mutual respect. Through such an approach, students are expected to be able to receive and internalize Pancasila values (Yudhyani *et al.*, 2021). Activities such as cross-faculty forums, academic debates, and interfaith communities serve as spaces for practicing openness. Through dialogue, students not only learn to speak up but also to genuinely understand others' perspectives. Tolerance and open dialogue make the campus a democratic and harmonious learning



environment – one where students are accustomed to resolving differences wisely, building healthy social relationships, and engaging maturely with the dynamics of society.

Radicalism and intolerance pose serious threats to peaceful campus life. Both tendencies often emerge from weak understanding of national values, limited critical thinking, and exposure to ideologies incompatible with Pancasila. The campus therefore bears significant responsibility in preventing the spread of such views through character education and the strengthening of national awareness. Preventive measures include reinforcing a curriculum oriented toward moderation, tolerance, and patriotism as embedded in Pancasila. Strong Pancasila values are directly linked to strong nationalism among students (Kartini & Anggraeni Dewi, 2021) – and it is through this strength that radicalism and intolerance can be countered. The campus must also provide open spaces for discussion so that students are not easily misled by false information. Guidance from lecturers and student organizations plays an important role in building critical thinking and a selective attitude toward socio-religious issues. Through these measures, the campus can become a strong bulwark against radical influence, producing graduates who are open-minded, intellectually sharp, and committed to the integrity of the nation.

As the foundation of the state, Pancasila must serve as a guide for all activities, including in higher education. Its values cannot remain theoretical – they must be enacted in real campus life. The values of divinity, humanity, unity, democracy, and social justice need to be applied in both academic and social activities. In academic life, Pancasila values are reflected in honesty, responsibility, and cooperation. Students are encouraged to think critically while upholding ethics and respecting differences of opinion. In social activities, the values of *gotong royong*, empathy, and solidarity can be expressed through humanitarian action, environmental initiatives, and community service. Concrete examples of practicing Pancasila values include participating in religious activities on campus, continuing to perform worship while on campus, being honest and self-reliant in examinations (not cheating), completing individual assignments independently, avoiding plagiarism, and praying before and after lectures (Katili, 2024). Despite the positive role of MK Pancasila Education in strengthening religious tolerance, the implementation of Pancasila values on campus still faces a number of challenges. One primary obstacle is the tendency among some students to engage with Pancasila in a formalistic and purely cognitive manner – treating it as a compulsory course oriented toward academic achievement rather than as a framework for deep and sustained value internalization. Furthermore, while the diversity of students' social, cultural, and religious backgrounds represents a positive potential, it can also generate friction if not accompanied by inclusive and ongoing spaces for dialogue. Not all students arrive with the same readiness to accept difference, meaning that tolerance taught in the classroom does not automatically manifest across all aspects of campus life.

Additional challenges arise from globalization and the rapid development of information technology. Exposure to provocative, intolerant, or extremist content through social media can undermine the implementation of Pancasila values when students lack adequate critical thinking skills and digital literacy. Under such conditions, the practical values of Pancasila risk distortion by external influences incompatible with the spirit of nationhood.



Strengthening the implementation of Pancasila values on campus therefore requires a holistic approach. Pancasila Education cannot rely on classroom instruction alone – it must be reinforced through the moral example of lecturers, an inclusive academic culture, institutional policies that support cross-difference dialogue, and the creation of practical spaces that allow students to genuinely live out Pancasila values. Through such an approach, the foundational and instrumental values of Pancasila can be continuously tested and actualized as practical values relevant to the challenges of student life and the dynamics of society at large.

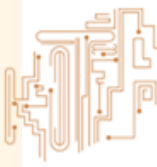
## 5. Conclusion and Recommendations

The Pancasila Education course holds a central and effective role in shaping attitudes of religious tolerance at the Faculty of Language and Arts Education (FPBS), Universitas Pendidikan Indonesia (UPI). Through structured material and discussion, Pancasila functions as a moral and ethical foundation that guides students in understanding and internalizing five dimensions of tolerance – including the cultivation of foundational humanist values, the building of awareness toward diversity, and the development of open dialogue. The strength of this course lies in its capacity to transform the values of unity, humanity, and social justice into concrete practices in daily life, enabling FPBS UPI students to resist the pull of radicalism and intolerance, and to grow into individuals of Pancasilaist character who uphold harmony among people of different faiths.

To build on these findings, several steps are recommended. FPBS UPI as an institution needs to ensure that the Pancasila Education course functions not merely as a theoretical exercise, but as a practical one – by integrating contemporary and locally grounded case studies of religious diversity into its curriculum. Lecturers teaching this course are encouraged to prioritize discussion-based and simulation-based learning methods that facilitate multi-perspective dialogue, so that students become accustomed to expressing their views and responding to differences with wisdom and maturity. Beyond this, learning strategies need to be directed toward more innovative and participatory approaches – including project-based learning, contextual case studies, interfaith dialogue simulations, and the use of interactive digital media to deepen students' understanding. Lecturers are expected to serve not only as content deliverers, but as facilitators of critical dialogue who encourage students to think reflectively and remain open to difference. Students, in turn, are expected to take an active role in implementing Pancasila values in campus life – through cross-identity interaction and meaningful engagement in inclusive academic and social activities. With genuine synergy between curriculum development, innovative teaching strategies, and active student participation, the Pancasila Education course can become an increasingly effective instrument for building a culture of tolerance, strengthening national unity, and sustaining religious harmony within the university environment.

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