

The Role of Students in Actualizing Pancasila Values to Prevent Intolerance and Discrimination in Higher Education

Aninda Nur Indah Ramadani¹, Elania Aisyah¹, K. Nadine Felicia Putri¹, Aisyah Rahmania Jelita¹, Dewi Sulistianingsih²

¹Aninda Nur Indah Ramadani. Faculty of Engineering, Universitas Negeri Semarang, Semarang

¹Elania Aisyah, Faculty of Engineering, Universitas Negeri Semarang, Semarang

¹K. Nadine Felicia Putri. Faculty of Engineering, Universitas Negeri Semarang, Semarang

¹Aisyah Rahmania Jelita. Faculty of Engineering, Universitas Negeri Semarang, Semarang

²Dewi Suliastianingsih, Faculty of Law, Universitas Negeri Semarang, Semarang

✉ Corresponding email: aisyah_rahmania01@students.unnes.ac.id

Abstract

Universities should be safe spaces for the growth of diversity, but the reality on the ground shows a tendency towards exclusive and discriminatory attitudes among students. This often manifests as divisions based on ethnicity, religion, or political views, eroding the spirit of unity. This paper argues that Pancasila should not remain merely theoretical memorization but should be revitalized through everyday practices on campus. It explains how students can be at the

forefront of mitigating potential conflicts. The discussion demonstrates that Pancasila values require critical awareness to reject radical narratives and build an inclusive culture. Students have a moral responsibility to translate Pancasila's principles into concrete actions, from classroom interactions to student organizations. Thus, the nation's noble values serve as a primary bulwark in maintaining academic and social integrity amidst the changing times. This aligns with the Education SDGs (Sustainable Development Goals).

Keywords *Pancasila, Intolerance, Discrimination, Higher Education Formulation of the problem, SDGs Education (Sustainable Development Goals 4)*

A. Introduction

Amidst the hustle and bustle of campus life, students are often positioned as agents of change. However, this label becomes ironic when campuses, which should be laboratories for democracy and diversity, instead become places where intolerance and discrimination begin to grow freely and flourish. We often see how differences of opinion that should be the subject of scientific discussion instead turn into fierce hostility, verbal bullying, or even physical violence. On some campuses, we are beginning to find traces that threaten harmony increasingly evident, whether in the form of ostracizing minority groups or discriminatory behavior towards individuals who differ from one of the existing diversities. This can include differences in race, ethnicity, culture, religion, disability, social status, ethnicity, and gender (Nafisyah et al., 2024).

Intolerance and discrimination are two social phenomena of increasing concern in society, particularly in the educational environment. Intolerant behavior that disregards differences, whether ethnicity, religion, race, or perspective, often leads to reprehensible behavior involving physical and psychological violence. This reprehensible behavior undoubtedly has a negative impact on the victims. Furthermore, such actions create an environment that is not conducive to the growth of mutual respect, empathy, and togetherness (Pistor, 2025).

This phenomenon is no longer merely anecdotal, but is supported by alarming empirical data. According to a 2023 survey by the Indonesian Survey Institute (LSI), 42% of students at state universities admitted to having experienced or witnessed forms of discrimination based on religion or ethnicity on campus. Meanwhile, the National

Commission on Human Rights (Komnas HAM) recorded a 25% increase in cases of intolerance in higher education since 2020, including viral incidents such as the expulsion of students with certain ethnic backgrounds at University X or the controversy over a seminar being canceled because it was deemed "deviant" from majority norms at University Y. These cases illustrate how fragile the foundations of tolerance on campus are, where differences that should be enriching have instead become sources of conflict (Abdurrahman et al., 2025).

This issue is not merely a moral one, but a real threat to the sustainability of higher education itself. When students fail to respect diversity, the goal of national education, as mandated by Law Number 20 of 2003 concerning the National Education System, namely to form a complete, faithful, pious, noble, and socially just Indonesian citizen, is seriously compromised. Pancasila, as the foundation of the state and an open ideology, has provided a complete moral compass to face this challenge. The first principle, Belief in the One and Only God, emphasizes respect for the diversity of beliefs; the second principle, Just and Civilized Humanity, prohibits all forms of discrimination; the third principle, Unity of Indonesia, demands loyalty to diversity; the fourth principle, Democracy Guided by the Wisdom of Wisdom, encourages deliberation over differences; and the fifth principle, Social Justice for All Indonesians, guarantees inclusive access to education without discrimination. As President Sukarno emphasized in his speech on June 1, 1945, "Pancasila is not just a formula, but the living soul of the nation." (Hasanudin, 2025).

Research by Wahyuni and Yudiarti (2019) found that university students in Indonesia tend to be tolerant of religious differences. However, they also found that there are still several cases of intolerance towards minority religious groups that need to be addressed through empowerment and education efforts. Research by Abdullah (2020) shows that factors such as education, experience, and environmental influences can influence levels of religious tolerance in universities. This study also found that programs emphasizing religious tolerance and diversity can increase students' tolerant attitudes. Research by Zakaria and Ahmad (2021) shows that student participation in religious and social activities can increase religious tolerance in universities. This study also found that religious education that focuses on values of tolerance can strengthen students' tolerant attitudes (Nawwaf, 2023).

However, in practice, the values of Pancasila are often neglected, trapped in ritualistic memorization of PPKn without addressing everyday thought patterns and behaviors in the academic

environment. This gap between theory and practice is crucial. Students, as the younger generation at the intersection of the idealistic academic world and complex social realities, are strategically positioned to bridge this gap. If they can deeply internalize Pancasila, not just as doctrine but as concrete actions, they will not only become tolerant individuals but also effective filters against the currents of intolerance and discrimination that infiltrate campuses through social media, identity politics, or external influences (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024).

This article aims to highlight the urgency of students' active role in reviving Pancasila values to prevent intolerance and discrimination in higher education. The discussion focuses not only on the definition of values, but also on concrete strategies such as the establishment of interfaith student dialogue forums, Pancasila-based anti-bullying campaigns, the integration of tolerance curriculum into compulsory courses, collaboration with Student Executive Boards (BEM) and Student Activity Units (UKM) to monitor discrimination cases, and strengthening the role of lecturers as role models. Understanding this context is expected to build collective awareness that maintaining diversity on campus is a shared responsibility, not merely an administrative obligation.

Method

This research employed a descriptive quantitative approach with a survey method. Primary data were collected through online questionnaires distributed to students at various universities, particularly those at Semarang State University. The questionnaire instrument was designed using a Likert scale to measure perceptions and the level of application of Pancasila values in responding to issues of intolerance and discrimination on campus. In addition to data collected from the questionnaires, this study also sought opinions from various journals and real-world examples.

Result & Discussion

Indonesia itself is known as a country with a high level of diversity, including ethnicity, religion, race and culture, religion, disability, social status, ethnicity, and gender. Diversity is a national treasure that must be preserved to remain a strength in building national unity. Despite being a national treasure, this diversity also brings its own challenges, particularly in higher education environments, where students' diverse backgrounds can trigger intolerance and discrimination that can

threaten harmony among fellow students. The diversity that exists in Indonesia, if not accompanied by mutual respect and appreciation, has the potential to lead to social conflict, discrimination, and even national disintegration (Gole & I Made Sudhiarsa, 2024).

Pancasila is the foundation of the state and the Indonesian nation's philosophy of life, embodying noble values for social life. Each principle in Pancasila has a meaning related to tolerance and respect for differences. Pancasila, as the foundation of the Indonesian state, possesses values highly relevant to maintaining harmony in social life. These values include divinity, humanity, unity, democracy, and social justice. Therefore, implementing Pancasila values can be a solution to prevent intolerance and discrimination among diverse groups. The following is a specific analysis of the actualization of each principle in the dynamics of student life:

a. First principle:

Respecting friends who excuse themselves from certain organizational activities because they overlap with regular worship schedules without making negative comments. Students should not make noise or maintain peace on campus while friends are praying in a nearby room. Respecting differences by not making fun of others' traditions or beliefs. As students, we can promote religious tolerance to create a peaceful environment and reduce the potential for conflict. Examples include respecting religious differences and demonstrating tolerance or empathy between religious communities to strengthen solidarity and mutual support. In an academic context, religiosity can encourage students to uphold academic ethics, such as avoiding plagiarism, cheating on exams, and respecting the scientific work of others. Thus, the implementation of religious values is not limited to religious activities but is also reflected in students' moral and ethical attitudes in their academic lives.

b. Second principle:

Politely reprimand any classmate who bullies or ostracizes others on campus. Respect ethnic and cultural differences by not discriminating on campus. Reject all forms of bullying and harassment against new students or anyone else on campus. Social interactions on campus can serve as an effective social learning medium for promoting humanitarian principles. Through these interactions, students realize that diversity is a social reality that must be faced with openness and understanding. Activities such as community service, volunteerism, and direct community assistance provide opportunities for students to interact with those in need. Through these activities, they can develop

empathy and sensitivity to various social issues in society.(Ainul Mardiyah et al., 2025)

c. The third principle:

Using Indonesian for communication so that students from other regions don't feel socially isolated. Visiting friends who are sick or experiencing disasters, regardless of their background, and filtering news to prevent the spread of divisive hoaxes within student discussion groups. The implementation of the value of unity on campus can be realized through various activities involving students from diverse backgrounds. Activities such as cross-cultural discussions, arts and cultural activities, and various student activities can serve as a means to strengthen relationships among students. Through these regular organizational activities, students are trained to collaborate with people from diverse backgrounds. These experiences enhance communication skills, teamwork, and respect for differences.

d. Fourth Precept:

Avoid interrupting others while they are expressing their opinions in organizational meetings. Express your opinions on lecturers' or campus policies through official channels such as evaluation questionnaires and so on, rather than criticizing them. Involve lower-level student representatives in formulating internal organizational rules to ensure that the aspirations of all levels are accommodated. Student involvement in student organizations provides opportunities for them to develop leadership skills and democratic attitudes. Through this process, students learn the importance of respecting differences of opinion and seeking collaborative solutions through deliberation.

e. Fifth Principle:

Share notes or lecture materials with friends who are having device or internet access issues. Take turns using laboratory or classroom facilities according to scheduled times to avoid disrupting the next class. Provide specialized training for aspiring leaders from campus organizations to develop their capacity. Students demonstrate solidarity with friends experiencing difficulties, both academically and socially. This includes collaborative study activities, academic assistance, and social support for students in need.

Data from the National Counterterrorism Agency (BNPT) in 2018 showed that 39% of students at seven state universities were exposed to intolerance, demonstrating the crucial role of Pancasila and Citizenship Education (PPKn) in fostering mutual respect and strengthening nationalism. Instilling these values of tolerance not only aims to prevent horizontal conflict on campus but also serves as a

foundation for developing a generation with an inclusive and peace-loving character amidst the challenges of globalization and value disorientation (Sahrona, 2024).

Based on the results of distributing questionnaires to students at Semarang State University and students at other universities using the Likert scale, the following data was obtained:

Question	Strongly agree	Agree	Neutral	Don't agree	Strongly disagree
In your opinion, open discussion of differences of opinion can help prevent intolerance in the university environment.	47%	35.3%	17.6%	0%	0%
In your opinion, should students take a firm stance if they see a friend experiencing discrimination because of a different background?	58.8%	35.3%	5.9%	0%	0%
Do you feel that respecting cultural differences between students is a real form of actualizing Pancasila?	70.6%	29.4%	0%	0%	0%
In your opinion, if students learned more about Pancasila, would intolerant	17.6%	47.1%	11.8%	17.6%	5.9%

attitudes on campus decrease?					
Do you feel that working together in study groups with friends from various backgrounds is a way to actualize Pancasila?	17.6%	70.6%	11.8%	0%	0%
Do you agree that campus is the right place to teach how to deal with differences in a good way?	17.6%	64.7%	5.9%	11.8%	0%
In your opinion, can mutual respect between students from various ethnicities be fostered by applying Pancasila values in everyday life?	47.1%	52.9%	0%	0%	0%
Do you agree that if every student could practice the values of Pancasila, cases of intolerance and discrimination on campus	29%	58.8%	11.8%	0%	0%

would be greatly reduced?					
Do students have the courage to reprimand colleagues who commit discriminatory acts?	17.6%	35.3%	35.3%	11.8%	0%
Have you ever reprimanded or reported acts of intolerance on campus?	17.6%	11.8%	35.3%	35.3%	0%
Have you ever felt discriminated against because of your background?	11.8%	23.5%	17.6%	47.1%	0%
Have you ever witnessed acts of intolerance on campus?	11.8%	29.4%	29.4%	29.4%	0%
Students do not need to interfere in the issue of intolerance because that is the campus's sole business.	5.9%	0%	17.6%	29.4%	47.1%
As long as it does not harm oneself, acts of discrimination against certain groups are not a big problem.	5.9%	5.9%	5.9%	17.6%	64.7%
Efforts to build tolerance on	11.8%	5.9%	23.5%	23.5%	35.3%

campus will not have a significant impact on student life.					
--	--	--	--	--	--

In general, students have a positive view of the implementation of Pancasila values on campus. This is reflected by all respondents (100%), consisting of 70.6% who strongly agreed and 29.4% who agreed, that respecting cultural diversity is a concrete manifestation of the practice of Pancasila. In addition, as many as 88.2% of respondents believe that the application of Pancasila values by students can contribute to suppressing intolerance. As many as 82.3% of respondents also believe that the campus environment is a strategic place to instill attitudes in dealing with differences wisely. From this conclusion, respondents predominantly agreed that an attitude of mutual respect between students from various backgrounds can be built through the application of Pancasila values in everyday life, especially on campus.

Respondents also provided answers that demonstrated the importance of preventing intolerance. Approximately 82.3% of respondents agreed that open discussions can help prevent intolerance, 94.1% stated that students should be assertive when they witness discrimination, and 88.2% of respondents agreed that cross-cultural cooperation is a positive implementation of Pancasila values.

Despite a high level of understanding and acceptance of Pancasila values, research shows that intolerant practices still occur on campus. This is evident in the 35.3% of respondents who reported experiencing discrimination, and the 41.2% who reported witnessing acts of intolerance.

On the other hand, students' willingness to take action against such cases remains relatively low. Only 29.4% of respondents have ever reprimanded or reported acts of intolerance, while 47.1% admitted never having done so. These findings indicate a gap between understanding Pancasila values and their actual implementation, particularly in responding to discriminatory behavior on campus. The majority of students expressed rejection of apathy in addressing intolerance issues on campus. This was demonstrated by 76.5% of respondents who disagreed with the notion that students should not be

involved in intolerance issues. Furthermore, 82.3% of respondents also rejected the assertion that discrimination is not a serious problem. Furthermore, 58.8% of respondents disagreed that efforts to build tolerance on campus have not had a significant impact. This finding indicates that students generally have a critical mindset and do not support discriminatory practices.

Based on the research findings, it can be concluded that the majority of students have a good understanding and agree on the importance of implementing Pancasila values in campus life. However, practices of intolerance and discrimination are still found in higher education institutions. Furthermore, there is a gap between students' understanding of Pancasila values and their courage to take action when confronted with discriminatory behavior.

Therefore, more concrete steps are needed, such as providing continuous education and implementing firm campus policies, so that the values of Pancasila do not just stop at the level of understanding, but can also be implemented in real life.

One of the factors that can cause discrimination in directive speech acts is the view or assessment of groups towards individuals in social inequality, prejudice, lack of understanding and environmental influences that support discriminatory behavior. Directive speech is a speech act used to convey the speaker's goal or message in the form of hope, which will then motivate the speech partner to act (Saputri and Laili, 2020: 251). An example of discrimination in directive speech acts that is demeaning is "Let's study hard so you don't get stupid." The word "stupid" is interpreted as someone who is not smart in studying. The word "stupid" is a statement that has the meaning of not being smart and lazy to study. Therefore, through the word stupid spoken by the speaker to the speech partner is included in a form of verbal violence because, in it, it contains a rude meaning and is inappropriate to say (Oktaviona et al., 2024).

Without strengthening the values of social tolerance in Pancasila Education, the potential for exclusivism can increase on campus. The tangible impact of Pancasila education based on values of social tolerance can be seen in the increased mutual respect among classmates, even those from different regions. The phenomenon of intolerance on campus is exacerbated by minimal interaction across religions and cultures. When student groups are segmented and rarely discuss different perspectives, campus social dynamics become closed and exclusive. The absence of spaces for dialogue creates a cognitive bias in which students only interact with groups that share their views. This

pattern accelerates the formation of binary attitudes, where one's own group is considered right and the other group is considered wrong. Such an environment becomes fertile ground for extreme narratives that divide the academic community (Telefonica, 2019).

On some campuses, religious and cultural activities tend to be focused on the majority group, while students from minority backgrounds feel they have less space to express their identities. The lack of cross-cultural and interfaith discussion forums also hinders the creation of inclusive dialogue, which should be a crucial part of implementing Pancasila educational values. This situation has the potential to reduce the effectiveness of internalizing tolerance in daily campus life.

This is in line with research conducted by Alfandi (2013), whose research results revealed that one of the triggers of conflict between other groups is the inability of one group to properly understand another group, which has a different ideological background, thus influencing ways of thinking, behaving, and acting that differ from their own. As a result, relationships damaged by religious conflict are caused by prejudice against other groups. This means that if prejudice arises in one group against another group, intolerant behavior towards other groups will also increase, thus triggering inter-group conflict, in this study religious tolerance (Muhid, 2012).

Activities such as interfaith tolerance seminars or conflict resolution training can help students hone their social skills and appreciate diversity. Campuses also need to implement inclusive policies that accommodate the needs of students from diverse backgrounds. For example, providing interfaith prayer rooms and strengthening cross-cultural student forums to enhance understanding and collaboration. Multicultural education serves as an effective tool in fostering tolerance and preventing exclusivity on campus. (Darmawan et al., 2025).

Upholding Pancasila values is one way to reduce intolerance and discrimination, especially on campus. Students who embrace differences of opinion, reject violence, and prioritize dialogue will foster a healthy political life. Students with a strong ideological awareness can act as agents of constructive change. Universities play a significant role in ensuring that the younger generation grows into knowledgeable, character-based, and civilized individuals (Navira et al., 2026).

Intolerance is an attitude of disrespect or refusal to accept practices, beliefs, or views that differ from one's own. This attitude can also manifest as rejection of individuals or groups perceived as different,

such as those based on ethnicity, social group, political views, or sexual orientation. In practice, intolerance can manifest in various forms, ranging from avoidance and the spread of hate speech to acts of physical violence that can endanger a person's safety. (Abdurrahman et al., 2025)

Meanwhile, discrimination is the unfair treatment of one person compared to others in the same circumstances, solely because that individual belongs to or is perceived to belong to a particular group. Discrimination can occur due to various factors, such as age, disability, ethnicity, nationality, political views, race, religion, gender, sexual orientation, language, and culture. Discrimination often arises from prejudices that develop in society. Its impact can make someone feel marginalized, limit opportunities for development, and hinder access to various aspects of life such as employment, education, health services, and housing (Subagyo, 2020).

The principle of equality and non-discrimination is enshrined in the Universal Declaration of Human Rights (UDHR): "All human beings are born free and equal in dignity and rights" (Article 1). This concept of equality in dignity and rights is embedded in contemporary democracies, so that states are obliged to protect various minority and vulnerable groups from unequal treatment.

Discrimination can be direct or indirect. Direct discrimination is characterized by the intention to discriminate against an individual or group, for example, when an employment office rejects job applicants from the Roma community or a housing company refuses to provide apartment loans to immigrants. Indirect discrimination occurs when seemingly neutral provisions, criteria, or practices actually place members of a particular group at a disadvantage compared to others (Gole & I Made Sudhiarsa, 2024).

Discrimination cannot be justified under any circumstances. The university environment, which should be a space that guarantees equality for all students, still presents the potential for discriminatory practices. As young people and agents of change, students need to raise awareness of the harmful effects of discrimination. Such behavior can limit a person's freedom of movement and cause harm to victims through inappropriate treatment, such as exclusion, limited opportunities, or differential treatment compared to other students (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024).

Discrimination can essentially be prevented if the entire academic community is aware of respecting differences and upholding human values. Preventive measures can be implemented by fostering mutual respect, strengthening a culture of tolerance, and creating an inclusive

and diverse campus environment. Furthermore, students need to play an active role in educating fellow students about the importance of fairness and non-discrimination based on ethnicity, religion, race, gender, or social background. (Nafisya et al., 2024)

One form of discrimination that occurs is collectivist cultural discrimination against students. Collectivist culture is a culture where group interests and goals are placed above individual interests and desires. In this culture, relationships between group members and the interconnectedness of individuals are important factors in the formation of a person's identity. Collectivist culture, which emphasizes the importance of group interests and social harmony, can lead to discrimination due to pressure to conform to certain group norms or values. In this culture, individuals who do not conform to group values or expectations can be considered a threat to group harmony, which can ultimately lead to unfair treatment or exclusion. Discrimination can be classified into several types, namely;

- a. **Racism:** Racism is a form of prejudice and discriminatory action based on a person's racial or ethnic differences. Although racism is now considered immoral and contrary to human values, the practice persists in various social environments. In fact, every generation tends to retain the potential for racist attitudes, although the ways in which they are expressed can vary, whether overt or covert. Therefore, awareness of the importance of respecting diversity needs to be continuously instilled.
- b. **Tokenism** is a form of discrimination, particularly in the economic or professional world, where hiring decisions are often influenced by race or identity, rather than solely based on ability. This practice occurs not only in the Black community in the United States but also in various other minority groups, such as women, children, and the elderly. In many cases, tokenism is merely symbolic, thus failing to provide real equality for these groups.
- c. **Reverse Discrimination:** Reverse discrimination occurs when individuals from certain groups receive more favorable treatment than those from other groups. Initially, this treatment may provide benefits, such as promotions, salary increases, or certain benefits as compensation for previous injustices. However, in the long run, especially in certain work contexts or situations, this can lead to new injustices and trigger social conflict. Therefore, the application of balanced justice is still necessary to avoid harming others.

Thus, through shared awareness and the application of humanitarian values in campus life, acts of intolerance and discrimination can be reduced, thereby creating a fair, harmonious university environment that upholds equality for all students. Efforts to reduce intolerant and discriminatory behavior not only have a positive impact on the campus environment but also contribute to a safer and more peaceful atmosphere. In such an environment, every individual can feel respected, not threatened, and have the freedom to exercise their rights appropriately (Aqiilah et al., 2024).

In addition to concrete behavior in everyday life, in the context of the "digital space," students face significant challenges because interactions are no longer limited by physical space, but rather occur freely through social media, online forums, and chat groups from any application. The development of social media has also had a significant impact on how students interact and express their opinions. Social media often becomes a space for public discussion that is not always accompanied by an attitude of tolerance and good communication ethics. However, on the other hand, social media also opens up opportunities for abuse of freedom of expression and opinion, which can lead to cyberbullying, hate speech, the spread of false information, and violations of privacy. This situation demonstrates the importance of strengthening the values of Pancasila as a foundation for building social ethics among students. This situation shows that the presence of technology must be balanced with ethical awareness and responsibility. Therefore, a strong and contextual foundation for digital ethics is needed, a moral guideline that can guide people's behavior to uphold the values of honesty, responsibility, and respect for the rights of others in the digital world. Therefore, actualizing the values of Pancasila as a foundation for ethics in communication is necessary. In facing the challenges of the digital era, such as the free flow of information but not necessarily accurate, and often unfiltered social interactions, Pancasila is expected to serve as a moral compass guiding people's behavior. Its values provide a framework for building dignified relationships between people, while simultaneously adapting to the times without losing one's identity (Susanti et al., 2025).

First, the principle of Belief in One Almighty God teaches students to uphold moral and ethical values, including in cyberspace. Students must recognize that every action in the digital space has moral consequences, so they should avoid using harsh language, insulting, or demeaning others. In today's digital era, the challenges in implementing these values are increasingly complex. Social media often becomes a

space that gives rise to religious-based conflicts due to a lack of understanding of the value of tolerance. Therefore, Pancasila education in higher education needs to emphasize the importance of digital ethics and mutual respect in interactions in the digital public space.

Second, the principle of Just and Civilized Humanity. In digital communication, students must be able to empathize, refrain from cyberbullying, and respect differences in opinion, background, and identity of others. The principle of just and civilized humanity emphasizes the importance of respecting human dignity. This principle reminds us that everyone has equal rights and responsibilities as a human being, regardless of their social background, customs, or religion.(Bu et al., nd).

Third, the principle of "Unity of Indonesia" is an important value that emphasizes the importance of maintaining national integrity amidst diversity. The third principle directs students to maintain national integrity by not spreading hoaxes or provocative information. Students need to be critical in receiving and sharing information by verifying it first to avoid worsening the situation.(Pistor, 2025)

Fourth, the principle of "Democracy Guided by the Wisdom of Deliberation/Representation" can be actualized through healthy digital discussions. Students are expected to engage in dialogue wisely and openly, without imposing opinions, thus creating a space for constructive discussion. In campus life, democratic values can be seen through various student organization activities. The process of electing organizational administrators, deliberation activities, and academic discussion forums are all forms of democratic practice that occur in higher education environments.

Fifth, the principle of Social Justice for All Indonesians requires students to be fair in their interactions in the digital world, such as by not discriminating, spreading slander, and providing equal space for everyone to express their opinions. Several informants actively share educational content related to gender equality, disability inclusion, and the struggles of indigenous peoples. Platforms like TikTok and Instagram have become a means to voice aspirations for social justice through creative formats, such as short videos, infographics, and mini-podcasts. However, the challenge is how to ensure that these aspirations are not merely trends but actually have an impact on social life.

Thus, the application of Pancasila values in digital communication ethics is key to preventing cyberbullying and the spread of hoaxes. Students as an intellectual generation have a crucial role in creating a healthy, tolerant, and integrity-based digital space.

Furthermore, students must be fully aware and responsible in their behavior on social media by refraining from attacking individuals online or engaging in actions that could harm others online, thereby strengthening national unity in the digital era.

The rapid development of digital technology has led to significant changes in various sectors of life, particularly in the way people interact and access information. However, while the digital era has brought numerous benefits to society, it also presents various challenges to the implementation of Pancasila values as the nation's ethical foundation. One major challenge is the widespread spread of disinformation or hoaxes through social media and other digital platforms.

The main challenge in creating a healthy digital space lies in the low level of ethical awareness among social media users. Addressing this requires a comprehensive approach involving various parties, including the government, civil society, digital platforms, and individuals. This can be achieved through the implementation of progressive, fair, and accountable regulations, as well as improving digital literacy to enable the public to think critically when filtering information (Ananda et al., 2025).

Furthermore, hoaxes and disinformation are also major problems in the digital age. False information can easily and quickly spread through various platforms such as TikTok, WhatsApp, Facebook, and other digital media, potentially misleading public opinion. In Indonesia, the spread of hoaxes, particularly those related to politics in the lead-up to elections, is a serious issue because it can disrupt public understanding of important issues and impact the democratic process.

In addition to the social and political impacts, uncontrolled freedom of expression on social media also has serious psychological consequences. Individuals who become victims of hate speech and online harassment often experience significant mental distress such as stress, anxiety, and even depression. Research (Mila Andriani, 2021: 27) states that the factors influencing cyberbullying include individual factors, family factors, peer factors, and social media and the internet. Social media and internet use are among the contributing factors to cyberbullying. This is based on the broad reach of social media, individual social media use related to broadcasts and social media exposure that have an emotional impact on a person. The phenomenon of cyberbullying behavior is easily found on social media. Therefore, individuals can be influenced by this behavior due to the embedded

media effects from exposure to social media content, resulting in cyberbullying behavior.

In research (Molly Gloria and Anabel Quen, 2022:2) Social media influences individual behavior by providing a platform for anonymity, making individuals feel less responsible for their actions because it is just behavior that is behind social media, and disinhibition or someone's actions do something without thinking about the consequences that will be felt so that individuals dare to do it.

In the study (Al Aziz, 2020:93), it was stated that students are one of the groups of active social media users as well as the age group with the largest number of social media users. Thus, the researcher was interested in conducting research on Untirta students. This is in line with the results of observations that the researcher found through the news page "Banten Pos and Bidikutama" that there was cyberbullying behavior carried out by one of the Untirta students, namely a student of the Faculty of Teacher Training and Education of Untirta with the initials BA who spread his comments with rude and frontal messages on the social media Instagram @insta.nyinyiir which contained a video of police activities. Where the FKIP Untirta student commented with the following words: "If the father is sick, who will be the government's dog?". Thus, this behavior is included as a form of cyberbullying behavior with the type of flaming, namely sending messages with rude, negative and frontal words to other people.

B. Conclusion

As a nation rich in ethnic, religious, racial, and cultural diversity, Indonesia has a significant responsibility to maintain national unity based on these foundations. The challenges of intolerance and discrimination, particularly on campuses, require strengthening the values of Pancasila, the nation's philosophy of life, embodying the principles of divinity, humanity, unity, democracy, and social justice.

Data shows that the threat of intolerance among students is real, making Pancasila and Citizenship Education (PPKn) a crucial instrument in shaping the character of an inclusive and respectful generation. If campuses don't provide spaces for conversation and exchange of ideas, students can become trapped in narrow-mindedness. As a result, they only associate with their own group and assume that all others are wrong, ultimately fueling divisions on campus. (Khakim et al., 2020)

Therefore, synergy is needed between inclusive campus policies, the provision of interfaith prayer spaces, and the activation of cross-

cultural discussion forums. By internalizing the values of Pancasila, students will not only be able to reject all forms of discrimination but also grow into civilized agents of change who uphold equality, dignity, and human rights.(Hasanudin, 2025)

The research results show that students generally have a high level of understanding of Pancasila values and recognize the importance of implementing these values in campus life. This is reflected in the high percentage of respondents who agreed that tolerance, cooperation across backgrounds, and respect for diversity are concrete forms of Pancasila practice. Furthermore, the majority of students rejected apathy toward intolerance and considered discrimination a serious problem that must be addressed collectively.

However, this study also revealed a gap between the cognitive aspect (understanding) and the affective and conative aspects (real actions). Although students understand the importance of Pancasila values, not all have the courage to act when faced with discriminatory practices. The low rate of reporting and reprimanding of acts of intolerance indicates that the internalization of values has not yet reached the optimal implementation stage. This situation is exacerbated by the lack of space for cross-cultural dialogue and the persistence of exclusivity within student groups.

C. References

- Abdurrahman, AA, Rahayu, AS, Febrianti, S., & Fadhillah, DN (2025). The Role of Civic Education in the Implementation of Social Tolerance for Students in Higher Education. *Indonesian National Journal*, 3(1), 32–39.
- Ainul Mardiyah, M. Haikal Mulki Rangkuti, & Muhammad Raihan Apriza. (2025). The Impact of Social Discrimination in the Formation of Study Groups among Islamic Guidance and Counseling Students A Semester VI, State Islamic University of North Sumatra. *Mesada: Journal of Innovative Research*, 2(1), 598–604. <https://doi.org/10.61253/k99grn39>
- Ananda, S., Riski Angelia, D., Na'imah, F., Andin, L., Fadillah, N., & Setyaputri, NY (2025). Multicultural Counseling as a Strategy to Reduce Discriminatory Behavior Among College Students. 613–620.
- Aqilah, D., Hayat, N., & Widiensyah, S. (2024). Analysis of Social Media Use on Deviant Behavior (Case Study of Cyberbullying

- Behavior in Untirta Students). *Tambusai Education Journal*, 8(2), 33035–33040.
- Bu, A., Siallagan, MR, Tamba, LE, Simanjuntak, BY, & Nababan, AJ (nd). *INCLUSIONISM*. 1–13.
- Darmawan, IGNSE, Prasetya, DAR, Suroso, HE, Rani, F., & Febriyani, M. (2025). Strengthening Pancasila Values as a National Ideology to Prevent Radicalism and Intolerance Among Students. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 4(4), 4485–4492. <https://doi.org/10.31004/riggs.v4i4.4313>
- Gole, H., & I Made Sudhiarsa, R. (2024). The Importance of Dialogue Theology in Facing Religious Intolerance and Discrimination in Indonesia (Perspective of Interreligious Dialogue Theology by Armada Riyanto). *Mutiara: Multidisciplinary Scientific Journal*, 2(8), 706–720. <https://doi.org/10.57185/mutiara.v2i8.236>
- Hasanudin, IPCEDS (2025). Student Efforts in Addressing Intolerance on Social Media.pdf. (November 2025), 227–235.
- Khakim, MS, Nugraha, AF, Sukanti, & Sarwedi, AR (2020). Contribution of local students in handling intolerance by collage synergy in DIY. *Journal of Citizenship Education*, 10(1), 62–73.
- Muhid, A. (2012). *Journal of Tolerance Theory*. 124–136.
- Nafisyah, A., Malik, R., Ferdila, J., Haqni, CZ, Nur, I., Putri, AP, Ilmu, F., & Lampung, UB (2024). Implementation of Pancasila Values in the Life of the Maha Esa Campus. Without guidance from spiritual values, humans will feel empty and. *Journal of Communication, Social and Humanities Sciences*, 2(2), 278–291. <https://doi.org/10.47861/tuturan.v2i2.983>
- Navira, A., Ramadhani, WA, Tania, N., Tinambunan, J., Sari, P., & Silaban, MJ (2026). Implementation of Pancasila Values in Campus Life to Build the Character of College Students. 2(1), 951–959.
- Nawwaf, MF (2023). Citra Ayu Rahmawati, et al.: Tolerance.... 15(1), 29–38.
- Oktaviona, I., Radhiah, & Maulidawati. (2024). Discrimination of Directive Speech Acts in the Campus Environment of Malikussaleh University. *JIMU: Multidisciplinary Scientific Journal*, 2(04), 871–884. <https://doi.org/10.70294/jimu.v2i04.451>
- Pistor, K. (2025). Legal Empowerment. The Law of Capitalism and How to Transform It, 2, 41–65. <https://doi.org/10.2307/jj.34829421.6>

- Rifka Alkhilyatul Ma'rifat, I Made Suraharta, IJ (2024). No Title 濟無
No Title No Title No Title(Vol. 2).
- Sahrona, S. (2024). Exploring Pancasila Values in Combating Bullying
 in the University Environment. *Indonesian Character Journal*,
 1(2), 1–8. <https://doi.org/10.21512/icj.v1i2.10694>
- Subagyo, A. (2020). Implementation of Pancasila in Countering
 Intolerance, Radicalism, and Terrorism. *Journal of Civics
 Studies*, 6(1), 10–24.
<http://journal.umpo.ac.id/index.php/JPK/article/view/734>
- Susanti, E., Panam, A., Soebrantas, JIHR, Baru, S., & Pekanbaru, K.
 (2025). " Realizing Pancasila Values Through the Role of
 Students: A Review of Rights and Obligations for Education "
 1. Pancasila as the Foundation of Ethics and Education political
 ideology but also as an ethical system that shapes the character
 of the nation. *Values. Multidisciplinary Journal of Academic
 Sciences*, 2(3), 591–600.
- Telefonica. (2019). 濟無*No Title No Title No Title*. 1, 105–112.

Acknowledgment

None.

Funding Information

None.

Conflicting Interest Statement

None.

Publishing Ethical and Originality Statement

All authors declared that this work is original and has never been published in any form and in any media, nor is it under consideration for publication in any journal, and all sources cited in this work refer to the basic standards of scientific citation.

Generative AI Statement

None.