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The Actualization of Pancasila from the Legal Perspective within the Academic Environment of University

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Abstract

The individuals within the university community, encompassed in the academic society, constitute a vital component of the nation that functions as supporters of Pancasila values. Indonesia as a nation that acknowledges God, emphasizes humanity, unity, democracy, and social justice, regards Pancasila as a valuable foundation. This research aims to elucidate how Pancasila should be actualized within the educational environment, particularly from a legal perspective, focusing on IKIP PGRI Bojonegoro. The research question is: "How is the actualization of Pancasila in the legal perspective within the university environment?" This study adopts a qualitative research approach, utilizing data collection methods such as interviews and documentation. The findings indicate that the societal order, especially within the university environment, needs to reflect Pancasila's values in daily life. As students equipped with knowledge and technology, coupled with a profound intellectual sense, they can leverage their capabilities and the support provided by the academic institution to collectively achieve shared goals.

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Introduction

In the academic environment, especially among students, there is still a considerable lack of awareness regarding Pancasila, the symbols on the Garuda's chest, and the values that serve as the guiding principles for Indonesia, shaping the distinctive ideology that sets it apart from other nations. When students enter university, they often envision themselves solely concentrating on their chosen fields of study. However, the values of Pancasila should serve as a reference point in societal, national, and state life. Regrettably, in reality, many students lack an understanding of Pancasila values and their connection to the so-called Tri Dharma

Perguruan Tinggi (Three Pillars of University). This lack of comprehension is attributed to a deficiency in students' understanding of how to actualize Pancasila values. (Kristoni, 2017)

Despite the inclusion of Pancasila education in the curriculum at every educational level, the impact of the curriculum varies across different aspects of education, particularly in learning resources. In addition to educators and educational staff, the successful implementation of the curriculum also benefits from the availability of books as learning resources. Every learning activity requires learning resources, and these resources are utilized to acquire extensive knowledge and information, ultimately enhancing the success of learning (Nugraheni, 2015). Therefore, the knowledge acquired by students through the curriculum seems to be left behind as they enroll in university. As a result, students often neglect the significance of Pancasila education, which is crucial in understanding the character of students. Pancasila education is meaningful as it provides insights into the character of students, and students should comprehend its importance throughout their academic journey, even into university.

These factors contribute to the tendency of students to disregard the knowledge of Pancasila which they have acquired from elementary school to high school. The knowledge they have gained during that time seems to be left behind when they enter university. As a result, students often neglect the importance of Pancasila education, which is significant in understanding the character of students. If students understand Pancasila, it provides valuable insights into their character. The norms inherent in Pancasila, when not introduced to students from the beginning, may result in the loss of awareness regarding the prevailing norms in Indonesia. Similarly, the values embedded in Pancasila itself, which are highly beneficial for the life of a student, may also be overlooked. Therefore, introducing students to Pancasila's norms and values from the outset is crucial to maintaining an understanding of the norms that apply in Indonesia and leveraging the values embedded in Pancasila for the benefit of student life.

One of the fundamental functions of education is to inculcate Indonesians who possess both proficient capabilities and deep faith, demonstrating piety towards Allah SWT. Intelligence is insufficient unless it is accompanied by faith and piety. An intelligent individual with an empty soul devoid of religious spirit, characterized by faith and piety, will only give rise to an imbalanced person. Therefore, fostering both intelligence and faith, along with piety, is the educational task in the upcoming era. (Nasir et al., 2004).

From a political standpoint, the actualization of Pancasila is essential in societal, national, and state life, particularly within the university environment. This is due to Pancasila serving as the national ideology, viewed as the visionary foundation for Indonesia, and considered a valuable source of future democracy rooted in the nation's history. The unity of Indonesia is a dynamic aspect of life aimed at protecting the entire nation and all Indonesian descendants, advancing public welfare, enlightening the nation's life, and realizing everlasting world peace. (Alvira et al., 2021)

The progress of a nation is determined by the nation itself, a nation that is safe and peaceful will have the potential to progress like other developed nations (Nafisah et al., 2023). Pancasila education in university is a necessity, considering that students, as agents of change

and future intellectuals, will play a pivotal role in the nation's development and assume the leadership relay in various state institutions, governmental bodies, regional agencies, political infrastructure institutions, business entities, and so forth (Riyanto, 2009). This research aims to elucidate the actualization of Pancasila from a legal perspective within the academic environment, specifically at IKIP PGRI Bojonegoro. The objectives of this research are, 1) To assess the extent of understanding of Pancasila within the university environment, 2) To examine the actualization of Pancasila from a legal perspective within the university environment.

Method

The author employed a qualitative research method with a descriptive approach conducted at the campus of IKIP PGRI Bojonegoro. Data collection techniques involved observation, interviews, and documentary studies. Primary data were collected using questionnaires implemented through Google Form provided links <https://docs.google.com/forms/d/e/1FAIpQLSdOIDgY2cGyb8mGTZWj30I5YcoJcTPLSiHfnHEox09Il8Scog/viewform?usp=sharing>. With this method, the research aims to gain a deep understanding of the actualization of Pancasila within the university environment, specifically focusing on the implementation of Pancasila values. The data collected from respondents through questionnaires will be served as the foundation for analyzing and presenting the research findings descriptively.

In addition to using questionnaires, the researcher conducted interviews with respondents to gain a deeper understanding of student's perspectives on the implementation of Pancasila values in general within the university environment, particularly from a legal perspective. In this research, secondary data were also utilized as an additional source of information. The secondary data in this study involved books, journals, and legal regulations, serving as a basis for comparison or reinforcement, providing further explanations regarding the primary data obtained through questionnaires and interviews. By incorporating secondary data, this research aims to achieve a more in-depth and comprehensive analysis of the implementation of Pancasila values in the university environment from a legal standpoint.

This research employs a data analysis technique that is primarily focused on the field process along with data collection. However, it is crucial to note that data analysis in qualitative research is not an activity that solely occurs after the investigative process; rather, it is an ongoing activity throughout the research process (Sudarto, 1997). The data analysis in this research can be divided into three main stages: data reduction, data presentation, and conclusion drawing or verification.

Data Reduction: This stage involves simplifying data complexity, condensing information, and categorizing key findings. In this stage, the researcher attempts to comprehend the essence of the collected data.

Data Presentation: Reduced data is then presented in a more structured manner, whether through narratives, tables, or graphs. The goal of this stage is to provide a clear and easily understandable overview of the generated findings.

Conclusion Drawing or Verification: The final stage involves drawing conclusions or verifying the findings. Conclusions are drawn from the data analysis and strengthened by both primary and secondary data.

By following these steps of data analysis, this research is expected to provide a deeper understanding of the actualization of Pancasila in the university environment from a legal perspective.

Results and Discussion

Results

In the globalization era, the role of Pancasila is crucial in maintaining the existence of Indonesia's national identity. Understanding and implementing Pancasila is particularly important for students, who are agents of change in promoting balanced development. Students should serve as the driving force behind the implementation of Pancasila. To achieve the goals of a societal order, especially within the university environment, students need to reflect on these Pancasila values in their daily lives. As students equipped with knowledge and technology, possessing a profound intellectual sense, they should leverage their abilities and the support provided by the university facilities to achieve common goals. Below are the results of the questionnaire on the actualization of Pancasila values among students:

Tabel 1. the results of the questionnaire on the actualization of Pancasila values

No.	Statements	Percentage
1	As a person of faith, I practice my religious rituals following the beliefs I embrace.	87.7%
2	In my daily life, I appreciate friends of different religions.	81.5%
3	If there is a community service activity in my residence, I participate in it.	55.4%
4	I never violate traffic rules.	40.6%
5	I care about the policies in Indonesia.	64.1%
6	I never take matters into my own hands in resolving issues.	60.9%
7	When others express their opinions, I respect them.	81.3%
8	I actively engage in humanitarian activities.	51.6%
9	I pray at the beginning and end of each activity.	67.2%
10	I speak and act truthfully, based on facts and without lying.	64.1%
11	In my daily life, I acknowledge and treat people according to their dignity as creatures of the Almighty God.	78.1%
12	I do not impose my will on others.	70.3%
13	In social life, I courageously stand up for truth and justice.	68.8%
14	In socializing, I do not discriminate in choosing friends.	71.9%
15	In every exam, I do not cheat.	32.85
16	I participate in campus environmental cleaning activities.	43.8%
17	If I do something wrong to someone, I apologize and do not repeat the mistake.	73.4%
18	In meeting my needs, I prefer using domestic products over foreign ones.	54.7%
19	I do not behave arbitrarily towards others.	70.3%
20	If a friend of mine is sick, I pray for their speedy recovery.	73.4%

21	In making decisions that concern collective interests, I do so through consultation.	73.4%
22	I take pride in being an Indonesian.	81.3%
23	I respect every decision made through consultation.	84.4%
24	I fulfill my rights and obligations in a balanced manner.	68.8%
25	I express opinions or aspirations to the government without engaging in anarchistic actions.	60.9%

Discussion

The actualization of Pancasila can be distinguished into two types, namely objective and subjective actualization. Objective actualization of Pancasila involves its implementation in various aspects of state life, including state institutions such as the legislative, executive, and judiciary branches. Additionally, it encompasses other areas of actualization such as politics, economics, law—especially in the context of legislation—defense and security, education, and other state-related fields. Subjective actualization of Pancasila refers to the personal realization of Pancasila in each individual, particularly in moral aspects related to national and societal life. This subjective actualization applies to ordinary citizens, state officials, and those in positions of authority, especially political elites, who, in their political activities, need to be self-aware and uphold the moral values of Divinity and Humanity as embodied in Pancasila.

If we understand the statement above, this research is focused on the subjective actualization of Pancasila. Subjective actualization is considered more crucial than objective actualization, as subjective actualization is a prerequisite for the success of objective actualization. The implementation of subjective Pancasila is closely related to individuals' awareness, obedience, and readiness to practice Pancasila. The effective execution of subjective Pancasila relies on achieving a spiritual balance that manifests a form of life where the obligatory legal consciousness has integrated into an obligatory moral consciousness. Thus, an action that fails to fulfill the obligation to uphold Pancasila not only results in moral consequences but is also emphasized in an individual's attitude and behavior. Therefore, the subjective actualization of Pancasila is associated with moral norms.

Based on the provided information, it can be understood that the actualization of Pancasila as a source of legal norms in Indonesia is a part of the implementation to make the values of Pancasila a source of national, social, and state values. The development of the legal system is closely related to legal culture as it is strongly connected to the legal awareness of society. The higher the legal awareness of the society, the better the legal culture will be, and it can transform the societal mindset regarding the law. The social thought atmosphere and social influence play a crucial role in determining how the law is applied. (ED Saputri, 2022).

From a juridical-constitutional perspective, Pancasila serves as the foundation of the state. However, in a multidimensional context, it is referred to by various terms that align with its essence and existence as the crystallization of the values and perspectives of the Indonesian nation. Therefore, Pancasila is often interpreted as the Soul of the Indonesian nation, the Personality of the Indonesian nation, the Worldview of the Indonesian nation, the Foundation of the Republic of Indonesia, the Legal Source for the Republic of Indonesia, the Noble Agreement

of the Indonesian nation at the time of founding the State, the Ideology of the Indonesian nation, and the Philosophy of life that unites the Indonesians. (Ruhcitra, 2023).

As the source of all legal orders, Pancasila holds the highest position in the legal system of the Republic of Indonesia. All laws and positive laws must be derived from and directed towards the implementation of Pancasila. Various regulations have been enacted to ensure and safeguard the position and function of Pancasila as the source of all legal orders in Indonesia. This is done to realize the function and position of Pancasila as the legal source for the Republic of Indonesia.

Various components of the nation should use and develop the implementation of the Pancasila philosophical system in various fields. However, in reality, according to Benny Susetyo, Pancasila, which is often exalted as the nation's philosophy, a guide for action, national identity, a legal source, and national aspirations, is more often seen as a mere symbol (Benny, 2014). Kaelan explains that as a unity, the Sila-sila in Pancasila is organizational, hierarchical, and pyramidal, mutually complementing and qualifying each other. (C.S.T. Kansil, 2000).

Conclusion

Students are part of the youth who possess excellence in education, science, technology, and the arts, making them stand at the forefront in pioneering the development of their nation. As pioneers of development, they should serve as role models for the entire citizenry, especially in actualizing Pancasila. The actualization of Pancasila as a source of legal norms in Indonesia is an integral part of Pancasila's values as a source of national, social, and state values.

Authorship Contribution Statement

The following is the author's contribution. **Ernia:** Generating ideas and conceptualization, developing the research design, translating, and managing the entire research process. **Sely:** Field research including data collection, Writing the literature reviews, organizing the discussion and conclusion, and supervising the research.

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