

## IMPLEMENTATION OF PANCASILA IDEOLOGY LEARNING TO PREVENT STUDENT RADICALISM IN ELEMENTARY SCHOOL TEACHER EDUCATION PROGRAMS

**Hafidh Maksum<sup>1</sup>, Fauzan Muttaqien<sup>2</sup>, Surip Stanislaus<sup>3</sup>,  
Muhamad Hendry Surya<sup>4</sup>, Endang Fatmawati<sup>5</sup>, Karimuddin Abdullah Lawang<sup>6</sup>**

<sup>1</sup>Universitas Serambi Mekkah Aceh; Indonesia

<sup>2</sup>Institut Teknologi dan Bisnis Widya Gama Lumajang; Indonesia

<sup>3</sup>Unika Santo Thomas Medan; Indonesia

<sup>4</sup>Akademi Maritim Belawan; Indonesia

<sup>5</sup>Universitas Diponegoro Semarang; Indonesia

<sup>6</sup>Universitas Islam Al-Aziziyah Indonesia (UNISAI); Indonesia

Correspondence email: maksum\_hafidh@yahoo.com

Submitted: 30/10/2025

Revised: 14/11/2025

Accepted: 20/12/2025

Published: 21/01/2026

### Abstract

This study analyzes strategies for implementing Pancasila values in the learning process aimed at shaping moderate, tolerant, and patriotic character among students of the Primary School Teacher Education (PGSD) Program at Universitas Serambi Mekkah. Employing a qualitative field research design, data were collected through classroom observations, in-depth interviews with lecturers and students, and documentation of instructional materials, including Semester Learning Plans (RPS), teaching resources, and academic activity records. Data analysis was conducted using descriptive qualitative techniques encompassing data reduction, data presentation, and conclusion drawing, and was reinforced by a review of relevant literature on radicalism, ideological education, and the internalization of Pancasila values in higher education. The findings reveal that the internalization of Pancasila values through contextual learning strategies, such as dialogical discussions, reflective learning, case-based instruction, the strengthening of ideological literacy, and lecturers' exemplary conduct, contributes significantly to enhancing students' awareness of diversity, religious moderation, and national unity. Students not only acquire cognitive understanding of Pancasila but also demonstrate the practical internalization of its values in their daily social interactions. This process strengthens students' ideological resilience and reduces their susceptibility to radical narratives within the campus environment. The study concludes that learning Pancasila ideology plays a strategic role in preventing radicalism and serves as a fundamental pillar for reinforcing students' national identity. These findings emphasize the importance of strengthening ideological education in a systematic and sustainable manner to foster a moderate, inclusive, and nationally oriented academic environment.

### Keywords

Implementation of Learning, Pancasila Ideology, Radicalism Prevention, and Primary School Education.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

Indonesia, as a multicultural nation, faces serious challenges in the form of the growing influence of radicalism, which indicates the suboptimal internalization of national values across various segments of society (Nugroho, 2019); (Zahrotunnimah, 2018). This phenomenon underscores the importance of ideological education as a strategic intervention, as radicalism is not solely related to religious aspects but also encompasses social, political, and ideological dimensions that require a comprehensive pedagogical approach (Hafid, 2020); (Tasman & Aisyah, 2022); (Thoyyib, 2018); (Djara, 2020); (Huda, 2019); (Nor Ipansyah et al., 2024). In this context, the academic problem addressed in this study is the lack of a clear empirical depiction of how Pancasila ideology learning is actually implemented in classroom settings, particularly within the Primary School Teacher Education (PGSD) Program at Universitas Serambi Mekkah, as well as its effectiveness and limitations as a strategy for preventing radicalism. This issue is increasingly critical given that, in the post-reform era, Pancasila is often perceived merely as a formal symbol, resulting in instructional practices that are frequently decontextualized or lacking in meaningful engagement (Agus, 2016); (Nubowo, 2015); (Pellokila, 2021).

Operationally, this study examines four key aspects of learning implementation. First, the pedagogical strategies employed by lecturers, whether they continue to rely on normative lecture-based methods or have adopted participatory models such as national dialogue, case studies, or service learning. Second, the role of lecturers as value facilitators who not only teach but also demonstrate ideological exemplarity in classroom interactions. Third, the assessment instruments used, whether they encompass affective and performative domains to measure value internalization or remain focused primarily on cognitive aspects. Fourth, the student ecosystem that contributes to the habituation of Pancasila values through student organizations, social activities, and intercultural dialogue. Previous studies indicate that rote-based Pancasila instruction tends to fail in fostering critical and moderate attitudes (Abbassyakhrin et al., 2024); (Cevi Mochamad Taufik & Dudi Suparyogi, 2024), whereas reflective and experience-based approaches exert a more significant influence on value internalization (Devina et al., 2023); (Utami et al., 2023).

The subsequent empirical question concerns the extent to which such learning implementation strengthens students' national awareness and tolerance. The indicators include changes in attitudes toward diversity, the ability to critically examine extremist narratives, and increased engagement in national civic activities. Conceptually, it is assumed that contextual and

dialogical Pancasila instruction can reinforce national consciousness and reduce students' vulnerability to radical exposure, a hypothesis examined through classroom observations, interviews, and analysis of learning documents.

To elucidate these dynamics, the study also identifies supporting factors such as the integration of Pancasila values into curriculum policies, lecturers' capacity in value-based pedagogy, inclusive student activities, and the completeness of learning documentation. Conversely, inhibiting factors include the stigma of Pancasila as merely a formality, limited learning media, digital information flows that disseminate extremist narratives, social homogeneity that reduces exposure to diversity, and weak integration of values within the Semester Learning Plan (RPS). Understanding these factors constitutes the core analytical framework for explaining the extent to which Pancasila learning is effective as a strategy for preventing radicalism within the PGSD environment at Universitas Serambi Mekkah.

A number of studies conducted over the past five years provide an important conceptual foundation. Abbassyakhrin et al. (2024) conclude that campus radicalism is rooted in non-contextual Pancasila instruction (Abbassyakhrin et al., 2024). Taufik and Suparyogi (2024) emphasize that some students perceive Pancasila as a memorization-based subject rather than a moral framework (Cevi Mochamad Taufik & Dudi Suparyogi, 2024). Devina et al. (2023) demonstrate that reflective approaches are capable of fostering value internalization (Devina et al., 2023). Utami et al. (2023) stress the importance of integrating national curriculum content with interfaith activities to strengthen moderation (Utami et al., 2023). Fuad and Nurjanah (2022) highlight the role of synergy between institutional policy and instructional design in reinforcing students' ideological resilience (Fuad & Nurjanah, 2022). However, these studies have not provided a detailed depiction of Pancasila learning implementation at the level of a specific study program, have not examined the role of lecturers in depth, and have not explored local contexts such as Aceh, which possesses strong socio-religious characteristics. This constitutes the novelty of the present study and distinguishes it substantially from previous research.

Based on this gap, the present study offers novelty in the form of an empirical analysis that directly examines Pancasila learning practices in the PGSD Program at Universitas Serambi Mekkah through classroom observations, interviews, and document analysis, such as the Semester Learning Plan (RPS). This approach enables a comprehensive mapping of how Pancasila values are integrated with the tradition of moderate Islam that characterizes Aceh. Moreover, this study formulates a

Pancasila learning model relevant to strengthening students' ideological resilience through the identification of supporting and inhibiting factors at the study program level.

The policy framework further underscores the urgency of this research. Law Number 12 of 2012 on Higher Education mandates Pancasila Education as a compulsory national course, while Government Regulation No. 4 of 2022 requires the integration of Pancasila values into learning outcomes and academic culture (Mahabatillah et al., 2024). Theoretically, Pancasila is understood as an inclusive and anti-radical ideology, as articulated in Soekarno's foundational speech (1959) and MPR Decree No. I/MPR/2003, which designates Pancasila as an open ideology (Agus, 2016). Within this theoretical framework, Pancasila functions as an ideological filter that rejects the infiltration of extremism and preserves national integration.

This study aims to examine the implementation of Pancasila ideology learning as a strategy for preventing radicalism among students of the PGSD Program at Universitas Serambi Mekkah. The focus is directed toward lecturers' pedagogical practices, mechanisms of value internalization in classroom instruction, students' perceptions of the relevance of Pancasila, as well as supporting and inhibiting factors in the formation of moderate, tolerant, and ideologically resilient attitudes.

## METHOD

This study employs a qualitative approach using field research methods, as it seeks to explore in depth the implementation of Pancasila ideology learning as a strategy for preventing radicalism among students of the Primary School Teacher Education (PGSD) Program at Universitas Serambi Mekkah. Field research was selected to enable the researcher to obtain empirical data through direct observation of the learning process and social interactions occurring within the campus environment.

The study was conducted at Universitas Serambi Mekkah, with the primary subjects consisting of PGSD students, lecturers responsible for the Pancasila course, and study program administrators involved in the implementation of national ideology learning. The research was carried out from March 12, 2025, to August 24, 2025. Data collection techniques included observation, in-depth interviews, and documentation. Observation was used to directly examine learning activities, student participation, and the integration of Pancasila values in the teaching and learning process. Interviews were conducted with lecturers and students to obtain a comprehensive understanding of their perceptions, experiences, and strategies for implementing Pancasila values

in academic life. Documentation was utilized to collect written data such as the Semester Learning Plan (RPS), teaching materials, and records of academic activities that supported the research.

Data analysis was conducted using descriptive qualitative techniques through three main stages: data reduction, data display, and conclusion drawing. Each dataset obtained was subsequently interpreted to identify patterns and meanings related to the implementation of Pancasila ideological values as an effort to prevent radicalism within the PGSD student environment. This analytical process is consistent with qualitative research approaches that emphasize understanding meaning and social context from the perspectives of the research subjects (Endah Marendah Ratnaningtyas et al., 2023).

To strengthen the field findings, the researcher also conducted a review of supporting literature from various sources, including books, national and international journals, research reports, and educational policy documents. The literature reviewed was selected based on its relevance to the themes of radicalism, ideology, and Pancasila values. The search was conducted using keywords such as "radicalism and Pancasila values," "ideological education," and "religious moderation in higher education," covering publications from 2015 to 2024 from databases such as Google Scholar, PubMed, and ScienceDirect.

This study provides a comprehensive depiction of how strategies for implementing Pancasila ideology learning are carried out among PGSD students at Universitas Serambi Mekkah, as well as the extent of their effectiveness in fostering moderate attitudes and preventing the emergence of radical ideologies among students.

## **FINDINGS AND DISCUSSION**

### **Findings**

Based on the results of field research conducted within the Primary School Teacher Education (PGSD) Program at Universitas Serambi Mekkah, it was found that efforts to prevent radicalism through Pancasila ideology learning are not limited to the delivery of classroom material but also encompass students' awareness, attitudes, and comprehensive learning experiences. The internalization of Pancasila values occurs through academic interactions, reflective activities, and the exemplary conduct of lecturers as ideological agents on campus. On the other hand, several factors remain that potentially contribute to the emergence of exclusive and intolerant views among students, such as the influence of social media, a weak understanding of national values, and

heterogeneous social environments without sufficient ideological reinforcement. Therefore, the findings of this study focus on four main aspects that illustrate the dynamics between challenges and strategies for preventing radicalism in the campus environment, namely: factors driving the emergence of radical tendencies among students, students' perceptions of Pancasila ideology learning, the implementation of Pancasila values in the learning process and campus activities, and the strategic role of Pancasila ideology learning as an ideological bulwark in shaping moderate and tolerant character among students.

**Table 1.** Implementation of Radicalism Prevention Strategies among PGSD Students at Universitas Serambi Mekkah

Main Findings	Focus of Discussion	Observed Outcomes
Factors Driving the Emergence of Radicalism among Students	Identifying the causes of radical tendencies from social, ideological, and educational environmental aspects.	Low understanding of Pancasila ideology, the influence of social media, weak national character education, and campus environmental exclusivity are the main driving factors.
PGSD Students' Perceptions of Pancasila Ideology Learning	Analyzing students' views on the relevance and meaning of Pancasila ideology learning in the context of academic life.	Students tend to perceive Pancasila as normative content; however, contextual learning increases ideological awareness and nationalism.
Implementation of Pancasila Values in Learning and Campus Activities	Examining concrete practices of applying Pancasila values in classroom instruction and student activities.	Discussion-based learning, value reflection, and lecturers' exemplary conduct strengthen the internalization of tolerance, justice, and unity.
The Role of Pancasila Ideology Learning as a Radicalism Prevention Strategy	Explaining the contribution and effectiveness of ideological learning in shaping moderate character and countering radical ideologies.	Pancasila learning serves as a strategic instrument for strengthening students' ideological immunity and reinforcing commitment to the Unitary State of the Republic of Indonesia (NKRI).

**Source:** Results of Interviews with Lecturers and Students.

### Factors Driving the Emergence of Radicalism among University Students

Based on indirect interviews with several lecturers teaching the Pancasila Ideology course and students of the Primary School Teacher Education (PGSD) Program at Universitas Serambi Mekkah, several key factors were identified as contributing to the emergence of radical tendencies among students. Lecturers revealed that this phenomenon does not arise suddenly but is instead an accumulation of intertwined external and internal influences that shape students' perspectives on ideology, religion, and nationalism. From an external standpoint, digital information flows and social media have become major channels for disseminating radical ideas that are often packaged in appealing and persuasive forms. Students who lack a strong ideological foundation tend to be more

susceptible to religious narratives that reject pluralism and promote a single-truth doctrine. In one interview, a lecturer noted that weak ideological digital literacy causes some students to uncritically absorb provocative information without critically examining its context and sources.

In addition to these external factors, internal campus conditions also contribute to the potential development of radicalism. Observations and interviews indicate that some students still perceive the Pancasila Ideology course as a formality with little direct relevance to their social lives. This perception results in low levels of active student participation in learning activities intended to strengthen national awareness. One student stated that Pancasila learning often focuses primarily on memorization and theory, thereby failing to create spaces for critical dialogue that connect Pancasila values with the realities of social diversity. As a result, Pancasila ideology has not been fully internalized as a worldview that embodies the values of tolerance, humanity, and social justice.

Interviews with senior lecturers also revealed the view that a crisis of role modeling within the academic environment serves as another trigger for apathetic attitudes toward national values. When students do not perceive lecturers as living representations of Pancasila values, they tend to seek moral and ideological references outside the campus, including through online communities that often display exclusive tendencies. In this context, radicalism does not always stem from destructive intentions but frequently represents a search for self-meaning amid social and moral uncertainty. Students from vulnerable socio-economic backgrounds or ideologically homogeneous environments are more easily exposed to simplistic narratives that offer certainty of identity and moral struggle in the form of radical ideology.

Meanwhile, the influence of the campus social environment was also found to be significant. Interviews with several students revealed a tendency for certain study groups or student organizations to adopt exclusive interaction patterns, in which ideological discussions are limited to internal members. This situation leads to social segregation among students with differing viewpoints, thereby weakening the spirit of togetherness and openness. One student disclosed that some peers prefer to engage in discussions outside official campus forums because they feel their views are not accepted within open academic spaces. This phenomenon indicates the existence of ideological communication gaps that have not yet been fully addressed by learning policies or inclusive student activities.

Another equally important factor is the weak integration of Pancasila values into everyday academic life. Lecturers explained that ideological learning should not be confined to the cognitive domain but must be internalized through student activities, community service, and exemplary behavior. However, such implementation remains limited. Many students understand Pancasila values theoretically but have not yet adopted them as ethical guidelines in their interactions with others. This condition creates a vacuum that can easily be filled by alternative ideologies offering moral certainty and collective identity. Several students also acknowledged that social media constitutes the most influential space in shaping their perspectives on religious and national issues. They are frequently exposed to content that emphasizes differences and conflict in the name of religion, which gradually erodes mutual trust and social solidarity.

In a broader context, lecturers also highlighted the weak ideological control within the campus digital space. Although the university has implemented learning policies based on religious moderation, there is as yet no monitoring system capable of detecting early signs of the dissemination of intolerant ideologies among students. Lecturers emphasized that preventing radicalism cannot rely solely on curricular approaches but also requires systemic support from the entire academic community to foster an open and dialogical campus culture. Students, as agents of change, should be provided with spaces to critically discuss ideological values without fear of judgment. However, in reality, some students still perceive discussions on radicalism-related issues as sensitive topics that are best avoided.

From these overall findings, it can be concluded that the factors driving the emergence of radicalism among students result from a complex interaction between external influences (social media and the global environment), internal campus conditions (non-contextual learning approaches and weak role modeling), and student social dynamics (identity seeking and existential needs). PGSD students at Universitas Serambi Mekkah fundamentally possess strong national commitment; however, this potential must be guided through the strengthening of contextual and dialogical ideological literacy to prevent them from being trapped in narrow narratives that reject diversity. Therefore, Pancasila Ideology learning needs to be revitalized not merely as a compulsory course but as an integrated ideological development system embedded across all academic and social activities of students. Such efforts represent a strategic step toward building resilient and adaptive ideological awareness in response to the increasingly complex global flow of values.

## **PGSD Students' Perceptions of Pancasila Ideology Learning at Universitas Serambi Mekkah**

The perceptions of PGSD students at Universitas Serambi Mekkah toward Pancasila Ideology learning exhibit diverse dynamics, influenced by their learning experiences, social environments, and levels of ideological awareness. Based on indirect interviews with lecturers responsible for the Pancasila Ideology course and several students, most students view this course as an important component in shaping national character, while others perceive it as less applicable and overly theoretical. Lecturers observed that although students understand the basic concepts of Pancasila at the cognitive level, they still experience difficulty in applying these values practically in campus and social life, indicating a gap between conceptual understanding and value internalization.

Some students perceive the Pancasila Ideology course as conceptually demanding but insufficiently connected to contextual issues relevant to the field of primary education. They argue that content delivery that emphasizes memorization does not fully encourage critical reflection on the social phenomena they encounter. Consequently, Pancasila values are often regarded as abstract and have not been adequately mapped onto contexts such as multicultural education, digital literacy, or character building in primary schools. This situation highlights the need for pedagogical innovation to ensure that Pancasila learning becomes more relevant for prospective teachers.

From the lecturers' perspective, there is a strong awareness that ideological learning cannot rely solely on lecture-based methods. Several lecturers attempt to link course materials to contemporary issues such as radicalism, intolerance, and moral challenges in the digital era. Student responses to this approach vary: some welcome it because the material becomes more contextual, while others consider such issues sensitive and requiring a safe space for discussion. Lecturers emphasize the importance of creating a dialogical classroom atmosphere that allows students to express ideological views openly without fear of judgment.

Students also report that Pancasila Ideology learning becomes more engaging when lecturers employ case study approaches. For example, discussions on the principle of "Just and Civilized Humanity" in the context of interreligious tolerance in Aceh stimulate lively classroom debates, as students feel closely connected to the issue. This experience-based approach helps students understand that Pancasila encompasses not only abstract norms but also moral guidelines relevant to the realities of diversity.

Some students criticize that the effectiveness of learning is highly dependent on the quality of lecturers. Lecturers who are communicative, open to differing opinions, and consistently demonstrate exemplary attitudes are perceived as more successful in instilling ideological values. Conversely, monotonous and administratively oriented instruction leads students to view the course merely as an academic obligation. This finding underscores the importance of role modeling as a key dimension in the internalization of Pancasila values.

Lecturers further note that students' perceptions are closely related to their socio-cultural backgrounds. Students raised in homogeneous environments often have a limited understanding of national diversity. To address this, lecturers have attempted to develop cross-cultural approaches, such as inviting speakers from diverse communities or assigning social observation tasks. These strategies are considered effective in broadening students' perspectives and fostering multicultural awareness essential to comprehending Pancasila values.

Interestingly, some students also perceive Pancasila learning as an important instrument for countering radicalism and intolerance. They recognize that ideological threats do not only originate externally but may also develop in the form of exclusivism within the campus environment. Through learning, students gain awareness that patriotism and tolerance constitute moral responsibilities that must be manifested in everyday attitudes, including interactions on social media. This perception indicates partial success in the learning process in cultivating more mature ideological awareness.

Nevertheless, the majority of students expect Pancasila Ideology learning to be more oriented toward practical social activities. They suggest that learning be connected to community service activities grounded in Pancasila values, enabling students to directly experience value implementation. This suggestion aligns with lecturers' views, emphasizing the need to position Pancasila as a "living ideology" rather than merely memorized content.

Based on the interview results, it can be concluded that PGSD students' perceptions of Pancasila Ideology learning at Universitas Serambi Mekkah are generally positive but not yet fully comprehensive. Students understand the importance of Pancasila for national unity and the character formation of future teachers, yet they still perceive it primarily at a theoretical level. Strengthening these perceptions requires the renewal of instructional methods, the integration of materials with contemporary issues, and lecturers' role modeling as embodiments of Pancasila values. These three aspects are expected to build students' ideological awareness while

simultaneously strengthening their resilience against the influence of radical ideologies.

### **Implementation of Pancasila Values in Learning and Campus Activities**

The implementation of Pancasila values in the Primary School Teacher Education (PGSD) Program at Universitas Serambi Mekkah takes place through two main pathways: the integration of Pancasila values into the learning process and their embodiment within academic culture and student activities. Findings from indirect interviews indicate that these two pathways are closely intertwined, ensuring that Pancasila functions not merely as cognitive content but also as values manifested in behavior and social interactions on campus. One lecturer emphasized that Pancasila must be present as a value system guiding campus life dynamics in accordance with the principles of humanity, justice, and unity.

In instructional practice, PGSD lecturers integrate Pancasila values across various courses, particularly those related to pedagogy and character education. In the Professional Ethics of Teachers course, for example, students are encouraged to understand the relevance of Pancasila principles to their roles as educators. The principle of "Just and Civilized Humanity" serves as a foundation for fostering empathy, fairness, and respect for student diversity. Meanwhile, the principle of "Democracy Guided by the Inner Wisdom of Deliberation" is enacted through collaborative learning methods that develop deliberative skills and collective decision-making. This approach is considered effective because it not only instills normative understanding of Pancasila but also cultivates democratic dispositions that students will later carry into their teaching practices.

Interviewed students also indicated that lecturers' role modeling is a highly influential factor in strengthening Pancasila values. Lecturers' attitudes that respect differing opinions, provide equitable spaces for dialogue, and demonstrate openness to diversity are perceived as more powerful forms of character education than lecture-based methods. Students believe that the most enduring ideological lessons are conveyed through educators' concrete behavior rather than theoretical explanations. This finding suggests that the success of Pancasila internalization is largely determined by affective dimensions and moral exemplarity within the academic community.

Beyond formal instruction, student activities serve as strategic arenas for reinforcing national values. Student organizations, leadership training programs, and the "Campus of Moderation" initiative function as platforms for instilling values of mutual cooperation, nationalism, and social solidarity. Students who participate in community service activities, such as teaching in remote areas or assisting in post-disaster recovery, reported that these experiences significantly enhanced their

understanding of the principle of "Social Justice for All Indonesians" in concrete terms. Such activities strengthen students' appreciation of diversity and social sensitivity.

The implementation of Pancasila also manifests culturally through everyday interactions on campus. An atmosphere of kinship, inclusivity, and mutual respect among students and lecturers creates space for the growth of humanitarian and unifying values. Students feel valued regardless of their backgrounds, allowing the campus to function as a conducive social environment for internalizing national values. From their perspective, direct interaction with individuals from diverse cultural backgrounds constitutes one of the most natural and effective forms of ideological education.

Nevertheless, the digital era presents new challenges. The flow of information through social media renders some students vulnerable to discourses of intolerance, hate speech, and non-Pancasila ideologies. Lecturers view this challenge as one that must be addressed through strengthening ideological digital literacy. The strategy involves creating discussion spaces that critically examine contemporary issues from a Pancasila perspective, enabling students to develop critical thinking skills rather than passively consuming information. In this way, ideological education is oriented not only toward value transmission but also toward building students' epistemic competencies to confront information distortion.

At the institutional policy level, the implementation of Pancasila values is reinforced through the university's vision, emphasizing moderate Islam and nationalism. The curriculum is designed to integrate character education, religious moderation, and national insight across all courses. Through this governance model, Pancasila is not treated merely as a slogan but is institutionalized as an ethical framework guiding the behavior of the entire academic community.

Within the context of teacher education, the internalization of Pancasila becomes increasingly significant, as PGSD students will eventually serve as character builders for future generations. Students' awareness of their identity as ideological agents grows stronger after engaging in learning processes and campus activities oriented toward national values.

The implementation of Pancasila values at Universitas Serambi Mekkah occurs systematically through learning processes, lecturers' role modeling, campus culture, and student social activities. Challenges persist, particularly those related to the influence of digital media; however, collective awareness within the academic community regarding the importance of Pancasila continues to strengthen. Three main pillars, contextual learning, the moderate character of

educators, and nationally oriented student activities, serve as the foundation for grounding Pancasila as a shared ethos and moral guide in campus life.

### **The Role of Pancasila Values in Countering Radicalism in the Campus Environment**

The findings of this field study indicate that Pancasila values play a strategic role in safeguarding students from exposure to radical ideologies, whether manifested in forms of intolerance, religious exclusivism, or antagonistic attitudes toward the state system. Lecturers responsible for Pancasila and Civic Education courses agree that a deep understanding of Pancasila values constitutes not merely conceptual knowledge but also a moral foundation and ideological orientation for shaping students who are open-minded, religious, and nationalist. One lecturer emphasized that value internalization cannot be achieved if learning focuses solely on memorization; instead, it must involve processes of habituation, critical reflection, and collective awareness. Accordingly, contextualized Pancasila education serves as a primary bulwark against the infiltration of radicalism on campus.

Lecturers further observed that the threat of radicalism emerges from the limited integration of Pancasila values into both academic and non-academic activities. Many students still perceive Pancasila as an administrative course rather than a lived ideology. Such perceptions create an ideological vacuum that can easily be exploited by extremist narratives offering a single truth while rejecting plurality. Therefore, strengthening the roles of lecturers, curricula, and instructional methods is essential to fostering students' ideological awareness and national consciousness.

Among PGSD students at Universitas Serambi Mekkah, the majority of respondents acknowledged that Pancasila is compatible with Islamic principles, particularly those related to humanity, justice, and unity. Several students stated that Pancasila promotes a peaceful and inclusive understanding of religion, thus posing no contradiction to their religious identities. This perspective reflects an ongoing process of synthesis between Islamic identity and national identity, which serves as an important foundation for building students' ideological resilience.

Learning activities that are connected to real-life contexts were found to be more effective in instilling attitudes of tolerance and religious moderation. In classroom discussions, students were encouraged to interpret each principle of Pancasila based on their social experiences within the campus environment, including cultural and religious diversity. This reflective approach enabled students to understand that Pancasila values are not passive concepts but practical guidelines for everyday life. Some students even reported becoming more open to dialogue with peers holding

different views and more critical of invitations from certain groups that could potentially disrupt social harmony.

The implementation of Pancasila values is also evident in student organizational activities, such as those organized by the PGSD Student Association (HMPS PGSD), which actively conducts social programs, community service, and leadership training that foster solidarity and mutual cooperation. Collaborative activities across student organizations serve as an effective means of strengthening national identity, building empathy, and expanding networks of tolerance within the campus environment.

Lecturers also emphasized the importance of an inclusive campus environment as a prerequisite for developing resilience against radicalism. For them, the ideal campus is a space for open dialogue rather than one characterized by hegemony or indoctrination. Consequently, activities such as national seminars, interfaith dialogues, and training on religious moderation are considered necessary to be institutionalized, ensuring that students have a conducive learning environment to develop critical thinking and the capacity to reject extremist ideas.

This study further reveals that Pancasila values function as a balancing force between students' religiosity and nationalism. At an early stage, some students perceived Pancasila as a secular concept; however, this perception shifted after participating in dialogical learning processes. The principle of Belief in the One and Only God provides a foundation demonstrating that Pancasila acknowledges and respects religious diversity. This change in perception highlights the importance of pedagogical approaches that emphasize the interconnectedness of national values and religious values.

Lecturers' role modeling also emerged as a critical factor. When lecturers demonstrate fairness, respect for differences, and openness to criticism, students are able to observe the concrete application of Pancasila values. Such exemplarity functions as a behavioral model that encourages students to internalize values of justice, humanity, and unity.

This study confirms that Pancasila is effective in countering radicalism when it is brought to life through dialogical learning, inclusive social experiences, and exemplary conduct in academic interactions. Knowledge alone is insufficient; students require lived experiences that connect Pancasila values to social realities. Campuses that cultivate dialogue, tolerance, and collaboration are proven to serve as primary fortresses for students in confronting the challenges of radicalism in the modern era.

## **Discussion**

Radicalism and terrorism are essentially forms of deviant social behavior that prioritize violence as a means of change, accompanied by claims of absolute truth believed to constitute an ideological mission (Junaidi & Nugroho, 2023); (Lumbu et al., 2023). Terminologically, radicalism refers to an ideology or movement that seeks rapid and extreme social and political change, even through violent means. In a broader sense, radicalism may also be understood as a spirit of change that is not framed by humanitarian and national values. Terrorism, meanwhile, represents the most extreme manifestation of radicalism, in which social change is pursued through systematic violence that instills fear within society (Angga, 2021).

In the context of PGSD students at Universitas Serambi Mekkah, the findings indicate that radical ideological tendencies are not the result of purely religious understanding, but rather emerge from the interaction of various social, political, cultural, and emotional factors. Lecturers and students interviewed suggested that radical ideas often arise due to disorientation toward national values and a weak understanding of the essence of Pancasila as the unifying ideology of the nation. This finding aligns with previous studies indicating that radicalism is driven by a complex set of contributing factors (Mubin & Setyaningsih, 2020); (Rijal et al., 2022); (Suwandoko et al., 2020).

First, socio-political factors are frequently identified as primary triggers for the emergence of radical ideologies (Fikriyah et al., 2025); (Arrobi, 2021). Lecturers noted that students who experience dissatisfaction with certain social systems or public policies tend to be more receptive to alternative, anti-system narratives. In their view, violence committed in the name of religion often represents an expression of disappointment with unjust socio-political realities. Therefore, radicalism should not be interpreted solely as a religious phenomenon, but also as a response to underlying social and political inequalities.

Second, religious emotional factors also play a significant role (Ferdiansyah, 2020). Some students acknowledged that feelings of solidarity with oppressed Muslim communities around the world often serve as an entry point for developing sympathetic attitudes toward radical struggle narratives. Lecturers emphasized that this factor is more emotional than theological, as religious teachings fundamentally promote compassion and peace rather than violence. However, when religious zeal is not accompanied by an understanding of Pancasila values and religious moderation, such emotions can be manipulated by extremist ideologies.

Third, cultural factors function as an antithesis to the perceived influence of Western secularism (Susanti, 2016). Certain radical groups view Western secularism as a threat to the purity of Islamic culture. However, lecturers interviewed considered this perspective overly narrow, as it rejects modernity in its entirety. In fact, Pancasila values are inherently inclusive, allowing for a synthesis between civilizational progress and the spiritual values of the Indonesian nation.

Fourth, anti-Western ideological factors reinforce negative perceptions of Western influence, which is often regarded as threatening the implementation of Islamic law (Susanti, 2016). Among students, such views may emerge through uncritical religious literature or provocative social media content. Consequently, lecturers stressed the importance of instilling an understanding of Pancasila as an ideological filter, enabling students to objectively assess external influences.

Fifth, government policy factors also indirectly contribute to the emergence of radical attitudes (Yani et al., 2020). Students perceive social injustice, corruption, and weak law enforcement as factors that erode trust in the state system. In such conditions, radical ideologies easily offer illusory alternatives in the form of an "ideal religious state." As emphasized by lecturers, however, Pancasila already provides a value framework that strongly aligns with the principles of social justice, humanity, and universal divinity.

As the state ideology, Pancasila serves as the source of all sources of laws in Indonesia. Therefore, all regulations and policies must not contradict the values of Pancasila and the 1945 Constitution (Laghung, 2023); (Semadi, 2019). Nevertheless, empirical realities indicate that the implementation of Pancasila values has not yet been fully optimized (Aprilyautami et al., 2024); (Jamaludin et al., 2022). Lecturers of Pancasila Education argued that the main challenge lies not in Pancasila itself, but in the weak internalization and lack of exemplary practice. Many individuals understand Pancasila cognitively but fail to apply it ethically and practically. Students who grasp the Pancasila conceptually without internalizing its values risk becoming apathetic toward national issues and even vulnerable to extremist narratives.

Radicalism can flourish when a nation neglects Pancasila as its ideological foundation. When national values are no longer internalized, the resulting ideological vacuum is filled by intolerant doctrines that contradict humanitarian values (Ayuningtyas & Amani, 2023); (Rahayuningsih, 2022). From the perspective of national stability, radicalism not only undermines social and ideological order but also threatens national unity (Ajeng Lara Sati et al., 2021); (Utami et al., 2023). In the campus context, its impact is reflected in shrinking spaces for dialogue, declining tolerance, and

increasing identity-based segregation among students.

To address these challenges, lecturers and PGSD students at Universitas Serambi Mekkah emphasized that the most fundamental step is strengthening ideological resilience through comprehensive internalization of Pancasila, covering cognitive, affective, and psychomotor dimensions. This effort includes improving the quality of ideological education, reinforcing exemplary conduct among the academic community, and habituating national values through student activities. In addition, lecturers highlighted the importance of critically examining radical ideological arguments to expose their weaknesses while simultaneously reducing interreligious prejudice (Fuad & Nurjanah, 2022); (Rohmiyati et al., 2023); (Sinaga, 2021).

Another identified preventive measure is the creation of an academic environment that is just, open, and respectful of human dignity. Social justice, respect for human rights, and anti-discriminatory attitudes represent concrete manifestations of Pancasila values in countering radicalism. When such values are embedded in everyday campus life, the likelihood of extremist ideologies gaining influence is significantly reduced.

However, the greatest challenge lies in the gradual erosion of a deep understanding of Pancasila among younger generations (Anshar & Setiyono, 2020); (Subekti & Toni, 2021); (Susanto, 2021). As agents of change, students bear a moral responsibility to restore Pancasila as the living ideology of the nation. The revitalization of Pancasila values can be achieved through education, socialization, and the grounding of noble values from an early stage. According to the Ministry of Home Affairs Regulation No. 29 of 2011, this revitalization aims to understand and reanimate Pancasila values in social and civic life (Faiq et al., 2022); (Haq et al., 2023).

Each principle of Pancasila holds strategic significance in preventing radicalism. The first principle promotes inclusive divinity; the second rejects all forms of inhumane violence; the third guides national unity; the fourth emphasizes deliberation and democracy; and the fifth underscores social justice for all Indonesian people. These values must be internalized by younger generations, particularly prospective teachers, so that they can serve as ideological fortresses within society.

Strengthening civic education, fostering national character development, and providing exemplary conduct by educators and community leaders are key strategies (Kurniawati & Matang, 2023). Students should be encouraged to participate in positive activities that enhance national insight, deepen tolerance, and cultivate critical attitudes toward extremist narratives. In this way, Pancasila values transcend normative memorization and become a genuine ideological force that

safeguards both campuses and the nation from the threats of radicalism and terrorism.

## CONCLUSION

This study demonstrates that learning Pancasila ideology plays a strategic role in shielding students from the influence of radicalism and terrorism. Interviews with lecturers and PGSD students at Universitas Serambi Mekkah reveal that radicalism among students does not solely stem from narrow religious interpretations, but also from weak internalization of national values. Through participatory, reflective, and contextual learning approaches, Pancasila values can be more meaningfully embedded in students' academic and social lives. Learning models that integrate Pancasila principles with moderate Islamic values have proven effective in fostering ideological awareness, tolerant attitudes, and a spirit of unity within the campus environment. These findings confirm that strengthening Pancasila ideology is not only conceptually relevant but also practically crucial in cultivating a generation resilient to the infiltration of extremist ideologies. This study further emphasizes that preventing radicalism in higher education must begin with the revitalization of contextual and adaptive Pancasila ideological education that responds to students' socio-religious dynamics. Lecturers play a pivotal role as agents of ideological moderation by instilling values of humanity, justice, and nationalism through exemplary conduct and critical dialogue in the classroom. The findings of this study are expected to serve as a reference for developing ideological learning models in higher education, particularly in regions with strong social and religious characteristics such as Aceh. Ultimately, strengthening Pancasila values through education is not merely an academic endeavor but a strategic effort to preserve national unity and to build a peaceful, inclusive, and civilized Indonesian society.

## REFERENCES

Abbassyakhrin, M., Wahyudi, M. I., & Umam, K. (2024). Gamifikasi Berbasis Platform Digital dalam Meningkatkan Metakognisi dan Kemampuan Berpikir Kritis Siswa. *RaDEN: Jurnal Pendidikan Dasar dan Menengah*, 5(2), 101–114.

Agus, A. (2016). Relevansi Pancasila sebagai Ideologi Terbuka di Era Reformasi. *Jurnal Office*, 2(2).

Ajeng Lara Sati, M., Marhamah, M., Nurhot, N., & Dewi, U. (2021). Representasi Nilai Pancasila dalam Kehidupan Berbudaya. *Jurnal Syntax Fusion*, 1(2). <https://doi.org/10.54543/fusion.v1i2.14>

Angga, L. O. (2021). Kriminologi dan Perspektif Sosial dalam Membangun Kembali Semangat Generasi Muda untuk Mengatasi Ancaman Radikal, Terorisme, Narkoba dan Efek Negatif di Media Sosial. *Bacarita Law Journal*, 1(2). <https://doi.org/10.30598/bacarita.v1i2.3615>

Anshar, R. U., & Setiyono, J. (2020). Tugas dan Fungsi Polisi Sebagai Penegak Hukum dalam Perspektif Pancasila. *Jurnal Pembangunan Hukum Indonesia*, 2(3).

https://doi.org/10.14710/jphi.v2i3.359-372

Aprilyautami, A., Safitri, V., Nasution, A. F., & Vazira, K. (2024). Demokrasi Pancasila. *IJEDR: Indonesian Journal of Education and Development Research*, 2(1).  
https://doi.org/10.57235/ijedr.v2i1.1824

Arrobi, M. (2021). Otoritas Agama di Era Media Baru: Pemetaan Isu dan Tren Kajian. In *Perspektif Ilmu Ilmu Sosial di Era Digital: Disrupsi, Emansipasi dan Rekognisi* (Issue September).  
https://www.researchgate.net/publication/355773197\_Otoritas\_Agama\_di\_Era\_Media\_Baru\_Pemetaan\_isu\_dan\_tren\_kajian

Ayuningtyas, J., & Amani, T. (2023). Filosofi Pancasila dalam Pidato Bung Karno: Lahirnya Pancasila. *Jurnal Pancasila dan Bela Negara*, 3(1).

Cevi Mochamad Taufik, & Dudi Suparyogi. (2024). Mengembalikan Citra Sebagai Bangsa Besar Melalui Penguatan Karakter Kebangsaan. *Jurnal Kebangsaan RI*, 1(2), 1–10.  
https://doi.org/10.31848/jkri.v1i2.3407

Devina, F., Nurdin, E. S., Ruyadi, Y., Kosasih, E., & Nugraha, R. A. (2023). Penguatan Karakter Pancasila Anak Usia Dini melalui Kearifan Budaya Lokal: Sebuah Studi Literatur. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(5), 6259–6272. https://doi.org/10.31004/obsesi.v7i5.4984

Djara, K. T. (2020). Gerakan Feminisme Radikal OPMT dalam Isu Kekerasan Seksual di Timor Timur tahun 1974–1999. *Journal Civics \& Social Studies*, 4(2). https://doi.org/10.31980/civicos.v4i2.894

Endah Marendah Ratnaningtyas, Ramli, Syafruddin Edi Saputra, Suliwati Desi, Bekty Taufiq Ari Nugroho, Karimuddin, Muhammad Habibullah Aminy, Nanda Saputra, Khadir, & Jahja, A. S. (2023). *Metodologi Penelitian Kualitatif*. Yayasan Penerbit Muhammad Zaini.

Faiq, H., Kurniawan, G., Devangga Idham, R., Prasetya, R. A., & Fitriono, R. A. (2022). Implementasi Pancasila dalam Kehidupan Bermasyarakat. *Intelektiva*, 4.

Ferdiansyah, D. S. (2020). Pemanfaatan Teknologi Informasi dalam Kegiatan Dakwah terhadap Transformasi Sosial di Desa Montong Gamang Kecamatan Kopang Kabupaten Lombok Tengah-Ntb. *Komunike*, 12(1), 114–121. https://doi.org/10.20414/jurkom.v12i1.2236

Fikriyah, H. N., Nabilah, P., & Sari, H. P. (2025). Peran Pendidikan Islam dalam Menanamkan Nilai-Nilai Multikulturalisme di Sekolah. *QOSIM : Jurnal Pendidikan, Sosial & Humaniora*, 3(2), 541–550. https://doi.org/10.61104/jq.v3i2.939

Fuad, A. F. N., & Nurjanah, N. (2022). Pelatihan Pengarusutamaan Moderasi Beragama bagi Generasi Milenial DKI Jakarta. *Al-Khidmat*, 5(1). https://doi.org/10.15575/jak.v5i1.17345

Hafid, W. (2020). Genealogi Radikalisme di Indonesia (melacak akar sejarah gerakan radikal). *Al-Tafaqquh: Journal of Islamic Law*, 1(1). https://doi.org/10.33096/altafaqquh.v1i1.37

Haq, R. R., Ali, N., Bashith, A., Arifah, F. Z., Amalia, I. D., & Yaqin, N. (2023). Manajemen Pembelajaran dalam Pengembangan Proyek Penguatan Pelajar Pancasila Rahmatan Lil Al-Amin (P5RA) di MAN 1 Nganjuk. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(9).  
https://doi.org/10.54371/jiip.v6i9.2815

Huda, S. (2019). FPI: Potret Gerakan Islam Radikal di Indonesia. *Jurnal Studi Agama*, 5.

Jamaludin, J., Alanur, S., Amus, S., & Hasdin, H. (2022). Penerapan Nilai Profil Pelajar Pancasila melalui kegiatan Kampus Mengajar di sekolah dasar. *Jurnal Cakrawala Pendas*, 8(3).  
https://doi.org/10.31949/jcp.v8i3.2553

Junaidi, K., & Nugroho, A. I. (2023). Upaya Pre-Emptif Satuan Intelijen Keamanan Kepolisian Resor Kota Palangka Raya dalam menangani Radikalisme. *Jurnal Sociopolitico*, 5(1).

Kurniawati, E., & Matang, M. (2023). Pembentukan Karakter Kebangsaan Berbasis Nilai-Nilai Kenusantaraan. *Bhineka Tunggal Ika: Kajian Teori dan Praktik Pendidikan PKn*, 10(2), 169–182.  
https://doi.org/10.36706/jbti.v10i2.22509

Laghung, R. (2023). Pendidikan Karakter Sebagai upaya Mewujudkan Profil Pelajar Pancasila.

*Cendekia: Jurnal Ilmu Pengetahuan*, 3(1). <https://doi.org/10.51878/cendekia.v3i1.1950>

Lumbu, A., Salim, C., Islamianingrum, I., & Erlina, T. (2023). Pemberdayaan Majelis Ta'lim al-Hidayah Lampung Tengah dalam Pencegahan Paham Radikalisme dan konflik antar umat beragama. *Dedikasi: Jurnal Pengabdian Masyarakat*, 4(2). <https://doi.org/10.32332/d.v4i2.5412>

Mahabatillah, K., Erhamwilda, & Agustin, M. (2024). Analisis Pengembangan Kurikulum Merdeka dan Implementasinya. *Golden Age: Jurnal Pendidikan Anak Usia Dini*, 8(1), 195–201. <https://doi.org/10.29313/ga>

Mubin, N., & Setyaningsih, S. (2020). Pengaruh Konten Radikal terhadap sikap Radikalisme (Analisis Berdasarkan Theory of Planned Behavior dari Ajzen dan Fishbein). *Personifikasi: Jurnal Ilmu Psikologi*, 11(2). <https://doi.org/10.21107/personifikasi.v11i2.9104>

Nor Ipansyah, Jalaluddin, Bahrani, Akhmad Sukris Sarmadi, Nadiyah, Rusdiyah, & Karimuddin Abdullah Lawang. (2024). Implementasi Nilai Dakwah Melalui Toleransi Beragama di Pondok Pesantren. *Hanifiya: Jurnal Studi Agama-Agama*, 19(1), 71–91. <https://doi.org/10.21111/attadib.v19i1.11968>

Nubowo, A. (2015). Islam dan Pancasila di Era Reformasi: Sebuah Reorientasi Aksi. *Jurnal Keamanan Nasional*, 1(1). <https://doi.org/10.31599/jkn.v1i1.13>

Nugroho, A. (2019). *Cirebon Masuk Zona Merah Teroris*.

Pellokila, J. (2021). Tinjauan Historis Perjalanan Pancasila (sejak penetapannya sebagai dasar negara hingga reformasi). *Widya Accarya*, 12(1), 40–48. <https://doi.org/10.46650/wa.12.1.1035.40-48>

Rahayuningsih, F. (2022). Internalisasi filosofi pendidikan Ki Hajar Dewantara dalam mewujudkan profil pelajar Pancasila. *SOCIAL: Jurnal Inovasi Pendidikan IPS*, 1(3). <https://doi.org/10.51878/social.v1i3.925>

Rijal, M. K., Nasir, M., & Rahman, F. (2022). Potret Moderasi Beragama di Kalangan Mahasiswa. *Pusaka*, 10(1). <https://doi.org/10.31969/pusaka.v10i1.672>

Rohmiyati, A., Deni, I., Sawandi, E., & Abdillah Subarkah, M. (2023). Pendidikan Agama Islam dalam Rangka Penanggulangan Radikalisisasi. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 8(1). <https://doi.org/10.51729/81151>

Semadi, Y. P. (2019). Filsafat Pancasila dalam Pendidikan di Indonesia menuju Bangsa Berkarakter. *Jurnal Filsafat Indonesia*, 2(2). <https://doi.org/10.23887/jfi.v2i2.21286>

Sinaga, Y. T. (2021). Komponen Cadangan sebagai Wujud Bela Negara dan Strategi dalam Menangkal Ancaman Radikalisme-Terorisme di Indonesia. *Jurnal Pancasila Dan Bela Negara*, 1(2). <https://doi.org/10.31315/jpbn.v1i2.5513>

Subekti, K., & Toni, A. (2021). Fungsi komunikasi dalam Organisasi Melalui Grup Obrolan WhatsApp Civitas Academica Fakultas Psikologi Universitas Pancasila. *Ekspresi Dan Persepsi: Jurnal Ilmu Komunikasi*, 4(1). <https://doi.org/10.33822/jep.v4i1.2251>

Susanti, S. E. (2016). Spiritual Education: Solusi terhadap Dekadensi Karakter dan Krisis Spiritualitas di Era Global. *Inzah Online Journal*, 1(1), 1–42. <https://core.ac.uk/works/78319153>

Susanto, M. (2021). Kedudukan dan Fungsi Pembukaan Undang-Undang Dasar 1945: Pembelajaran dari tren global. *Jurnal Legislasi Indonesia*, 18(2). <https://doi.org/10.54629/jli.v18i2.739>

Suwandoko, S., Yasnanto, Y., & Widiyanto, D. (2020). Penguatan Sikap Bela Negara Siswa dalam Menangkal Radikalisme. *Jurnal Kalacakra: Ilmu Sosial dan Pendidikan*, 1(1). <https://doi.org/10.31002/kalacakra.v1i1.2688>

Tasman, T., & Aisyah, A. (2022). Gerakan Islam: Problem ideologi radikal, global jihad dan terorisme keagamaan. *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan*, 26(2). <https://doi.org/10.15408/dakwah.v26i2.29322>

Thoyyib, M. (2018). Radikalisme Islam Indonesia. *Ta' Lim: Jurnal Studi Pendidikan Islam*, 1(1). <https://doi.org/10.52166/talim.v1i1.636>

Utami, D., Susanti, R., & Meilinda. (2023). Implementasi Bhinneka Tunggal Ika dan nilai-nilai Pancasila sebagai Identitas Manusia Indonesia di Sekolah. *Jurnal Pengabdian West Science*, 2(01). <https://doi.org/10.58812/jpws.v2i01.130>

Yani, M. T., Suyanto, T., Ridlwan, A. A., & Febrianto, N. F. (2020). Islam dan Multikulturalisme: Urgensi, Transformasi, dan Implementasi dalam Pendidikan Formal. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 8(1), 59–74. <https://doi.org/10.15642/jpai.2020.8.1.59-74>

Zahrotunnimah, Z. (2018). Pola Operasionalisasi Politik Identitas di Indonesia. *'adalah*, 2(11). <https://doi.org/10.15408/adalah.v2i11.9438>