



Pancasila in the Perception and Practices of Religious-Based University Students in Bandung

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Received: April 2024; *Accepted:* May 2024; *Published:* June 2024

Abstract: Pancasila is the ideological guideline of the Indonesian state. As a philosophical foundation, Pancasila is a guideline for civic behavior. Religious pluralism is a challenge that must be answered by Pancasila which is practiced in the lives of Indonesian society. As part of society who must participate in the development of state ideology, students are an important part of the practice of Pancasila. By taking samples from Theology students, this study compares how Pancasila is perceived both from a cognitive and practical perspective by Catholic students at Parahyangan Catholic University (UNPAR) and Islamic students at Sunan Gunung Djati State Islamic University (UIN). Both universities are in Bandung, which is a big city inhabited by followers of various religions. The study was carried out using a qualitative and descriptive approach to the students by observation, interviews and documentation studies from the two groups of theology students. The findings of the study demonstrate how religious convictions and national ideology are intertwined in Indonesia's Pancasila framework, which was created differently among Islamic and Catholic pupils. Islamic students frequently investigate the intricate connection between Pancasila's secular nature and Islamic beliefs. Within the Pancasila framework, there are different ways to interpret the principles of social justice and democracy. Students feel it is important to understand and uphold the Pancasila ideology to become politically mature citizens and contribute to building a democratic political system. Efforts to curb the politicization of religion and encourage interfaith dialogue are very important to uphold the Pancasila ideology in Indonesia.

Keywords: moral value; religious community; religious principles; state ideology; student life.

1. Introduction

The development of a state ideology can be influenced by various factors, including social, political, economic and cultural factors. Some interpretations emerge as a response to historical events or changes in societal attitudes, while other interpretations may develop as a result of scientific discoveries or technological advances (Ungureanu, 2019). In some cases, a single individual may be responsible for the development of an ideology, while in other cases, it may be the result of a collaborative effort among a group of thinkers. Over time, as a school of thought gains followers and practitioners, it can develop and refine its theories and principles, adapting to new developments and challenges in the field (Pan, 2022).

For the state, the thinking and practice of state ideology by its people is very important because it indicates community involvement. This involvement is even recommended to be passed on to the younger generation, such as students. However, involving students in developing state ideology is a complex matter with various potential advantages and disadvantages. On the one hand, involving students in the development of state ideology can give them a sense of ownership

and investment in the political process. This can also help ensure that the ideology reflects the values and concerns of young people, who are often underrepresented in government decision-making. In addition, involving students in the ideological formation process can help develop their critical thinking and civic engagement skills, which can benefit their future participation in the political process (Zembylas, 2020). On the other hand, there are also potential drawbacks to involving students in the development of state ideology. For example, students may not have the necessary skills or experience to contribute effectively to the development of a coherent and effective ideology. Additionally, involving students in the process can be seen as an attempt to indoctrinate them into a particular political ideology rather than encouraging them to think critically and independently (Croce, 2019).

However, such engagement must be conducted in a transparent and democratic manner, with the aim of encouraging critical thinking and civic engagement among young people. This is what has recently lacked development in the socialization and public participation of the Pancasila state ideology. Therefore, it is very important to collect data on the extent to which Pancasila is appreciated and practiced at the student level so that it can then be used as a recommendation at the government policy level (Mosher, 2014).

Meanwhile, in a pluralistic country like Indonesia, interreligious dialogue plays an important role in shaping state ideology and political participation by fostering understanding, cooperation and peaceful coexistence between different religious communities. This form of dialogue is an ongoing conversation that respects the contradictions and mutual exclusion between various religious beliefs without aiming to create uniformity. This can help reduce the role of religion in global politics and recruit the masses to the wrong causes (Hasenclever & Rittberger, 2000).

Interreligious dialogue is increasingly considered an important factor in politics, contributing to successful collaboration and effective peacebuilding. This can also enrich political arguments with theological insights, resulting in more meaningful and secure religious diversity. By encouraging better understanding between religious communities, interreligious dialogue can address the causes of war and contribute to the development of a more inclusive state ideology (Brajovic, 2007).

Student involvement in building state ideology through mutual cooperation between youth can be done in various ways, including inter-religious dialogue, volunteerism and mutual cooperation. Interreligious dialogue can help foster understanding, cooperation and peaceful coexistence between different religious communities, thereby contributing to the development of a more inclusive state ideology (Garfinkel, 2008). Volunteering can provide opportunities for students to engage in community service and gain leadership experience, contributing to the development of a sense of civic responsibility and social awareness. Mutual aid can help students overcome social problems and build solidarity, allowing them to experiment with self-determining parenting structures that begin to offer solutions to social problems (Tillapaugh, 2019).

Students can also engage in political participation by encouraging curriculum changes in their respective fields of study, thereby contributing to the development of a more inclusive and diverse state ideology (Byron, 2020). In summary, student involvement in building state ideology through mutual cooperation between youth can be carried out in various ways, including inter-religious dialogue, volunteerism, mutual cooperation, and encouraging curriculum changes in their respective fields of study. Therefore, students can act as an important tool in developing state ideology and increasing political participation based on mutual respect and cooperation between different religious groups. The interesting student group to be discussed in this research is students at religious-based universities in Bandung. Bandung was chosen because of the lack of news coverage, but it is actually calm enough to be a place to study national philosophies such as Pancasila. In Bandung, there are at least two religious-based universities, namely the State Islamic University (UIN) Sunan Gunung Djati; and Parahyangan Catholic University (Unpar).

These two universities are quite representative of religious-based universities because at UIN, there is a religious faculty for prospective experts in the religious field, i.e. Usuluddin, and at Unpar, there is a Faculty of Philosophy, which includes a study program for prospective pastors. Another reason is that students at these two universities are quite active in national discourse and activism, including Pancasila and involvement in national problems. There are movement figures, especially from the transition from the New Order to the Reformation era, who emerged from these two campuses. Thus, everything in the appreciation and practice of Pancasila at the student level can be immediately covered by collecting data from students at the two universities.

2. Research methods

The method for this comparison involves the following steps: respondent selection, data collection, data analysis, qualitative approach, and ethical considerations (Rahman & Mufti, 2021; Silverman, 2015). Interview questions have been developed to include questions about national ideology, its principles, and its significance (Starman, 2013). These interviews have also collected demographic information, including religious affiliation (Ananta et al., 2015). Then, respondents were selected from different religious backgrounds, and ensured the sample was representative of the student population. This involves collaboration with religious educational institutions, namely Parahyangan Catholic University and Sunan Gunung Djati State Islamic University, Bandung.

When conducting interviews with participants, the process is carried out in a culturally sensitive manner. Researchers have considered language, religious terminology, and potential sensitivities related to national ideology and religious beliefs. When analyzing interview responses, researchers focused on differences and similarities in understanding national ideology among students with different religious backgrounds. Apart from interviews, qualitative methods such as focused group discussions (FGD) and observations are also used to gain a deeper understanding of how religious beliefs influence students' perspectives on national ideologies (Akhavan et al., 2012).

Throughout the research process, ethical considerations must be prioritized, particularly regarding the respectful treatment of participants and the sensitive nature of the topic being explored (Baeva, 2016). By following these steps, researchers can gain valuable insight into how diverse religious backgrounds can shape students' understanding of national ideologies, thereby contributing to a more comprehensive understanding of the role of religion in shaping societal values and beliefs.

3. Results and Discussion

3.1. Pancasila in a Contemporary Discourse

Term *Pancasila* It has been known since the Sriwijaya and Majapahit eras where the values contained in Pancasila have been applied in social and state life even though the principles have not been formulated concretely. The word Pancasila is written in the book *Nagara Kertagama* by Empu Prapanca and the book *Sutasoma* by Empu Tantular. In the book *Sutasoma* written by Empu Tantular, the term Pancasila has the meaning of five joints, the implementation of five morals. The five main elements that makeup Pancasila are belief in the Almighty God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation, and social justice for all Indonesian people (Handayani & Dewi, 2021). According to Prof. Mr. Muhammad Yamin, the word Pancasila itself comes from Sanskrit, which consists of two syllables and contains two kinds of meanings, namely Panca means "five," and Syila means "joint rock, base or foundation." Meanwhile, according to the Devanagari letters, "syiila" means rules of behavior that are important/good/indecent. From the word "Syiila" in Indonesian, it becomes "susila" meaning good behavior (Pohan, 2002).

Historically, the emergence of Pancasila cannot be separated from the situation of the Indonesian people's struggle towards independence. The desire to escape from the shackles of foreign colonialism and the shackles of ideological thinking at that time, namely liberalism and communism, of the nation's leaders (*founding father*) one of them was Soekarno, who had the view of seriously exploring the values of his own country which would serve as a guide and basis for an independent Indonesia. According to Soekarno, the guidelines and foundations of the Indonesian state must not be borrowed from foreign elements that are not fully in accordance with national identity but must be extracted from the womb of Indonesian culture itself. Without the values that grew and developed in his homeland, stressed Soekarno, it would be difficult for the Indonesian people to achieve their ideals of independence. This serious effort has proven to have received appreciation, at least from the British philosopher Bertrand Russell, as Latif stated that Pancasila is a creative synthesis between the Declaration of American Independence (which represents capitalist ideology) and the Communist Manifesto (which represents communist ideology) (Ubaidillah, 2015).

Yudi Latif's interest in Pancasila studies can be traced back to when he was entrusted with teaching at Paramadina University (2004-2007). Awareness of the central position of Pancasila in national and state life emerged at the same time as Yudi Latif's efforts to instill Nurcholish Madjid's spirit of inclusivism (Madjid, 1992; Rahman & Mimbar, 2018) by developing cross-border interactions, so that there is a connection between Nurcholish Madjid's thoughts and Yudi's perspective. Latif in assessing Pancasila. Along the way, this hypothesis will be developed further. It was this effort that then encouraged Yudi Latif to explore the horizons of the archipelago from horizon to horizon, meeting compatriots of different religions, ethnicities, cultures, regions and social classes. From this horizon, Yudi Latif discovered the fact that the Indonesian people were being hit by a psychological crisis, such as anxiety and dissatisfaction, but on the other hand, the presence of their love for their homeland was still strong (Latif, 2013). The psychological crisis mentioned above is nothing other than the result of errors in power management, which gave rise to cracks in the Indonesian national architecture at several points. There are at least three books that have presented information related to the history of the polemic interpretation of Pancasila, namely the book written by Adian Husaini entitled, "*Pancasila is not intended to oppress the constitutional rights of Muslims*" (Husaini, 2009), As'ad Said Ali entitled, "*Pancasila State: The Path to National Benefit*" (Ali & Bisri, 2009), and Leo Suryadinata's, "*Golkar and the Military: A Study of Political Culture*" (Suryadinata, 1992). This description of the history of the interpretation of Pancasila, at a certain level, will lead to a node that connects to an understanding of the background of Yudi Latif's interest in interpreting Pancasila. wrote that in the Reformation era, the call to restore and revitalize Pancasila has found momentum, following the agenda of amending the country's constitution which is being intensively carried out as a form of effort in the transition to democracy. However, discussions about Pancasila are not without obstacles. Talking about Pancasila means talking about the dark history of how Pancasila was once used as an instrument of power for a regime and was also clashed with various ideologies. The result is not solid social coherence but various painful social and political clashes, even almost dividing the nation (Ali & Bisri, 2009).

On the one hand, discussing Pancasila has the relevance of refreshing the content of Pancasila as an ethical foundation in state life, but on the other hand, discussing Pancasila has the consequence of reopening the collective memory of how Pancasila was used as a hegemonic project of the past regime. According to Onghokham and Andi Achdian, as quoted by As'ad Said Ali, the discourse of Pancasila as a comprehensive "state ideology" only developed in the early 1960s. At the beginning of its birth, Pancasila was nothing more than a social contract (Ali & Bisri, 2009).

Pancasila as an open ideology has three dimensions, namely: (1) Idealistic Dimension, namely the basic values contained in Pancasila which are systematic, rational and comprehensive, namely the essence of the values contained in the principles of Pancasila,

namely Belief in God, Humanity, Unity, Democracy and Justice. The essence of Pancasila values originates from the Pancasila philosophy (the philosophical values contained in Pancasila). Because every ideology originates from philosophical values or a philosophical system (Soeryanto, 1991). The levels and idealism contained in Pancasila are able to provide hope and optimism and can arouse the motivation of its supporters to try to realize what they aspire to (Koento, 1989). (2) Normative Dimension, namely, the values contained in Pancasila, need to be described in a system of norms, as contained in state norms. In this sense, Pancasila is contained in the Preamble to the 1945 Constitution, which is the highest legal order norm in the Indonesian state and is a *Staatsfundamental* norm (fundamental state rules). In this sense, in order for the Pancasila ideology to be able to be translated into operational steps, it needs to have clear norms (Soeryanto, 1991). (3) Realistic Dimension, namely that an ideology must be able to reflect the reality that lives and develops in society. Therefore, apart from having dimensions of ideal and normative values, Pancasila must be able to be translated into people's lives in a real (concrete) way, both in daily life and in state administration. In this way, Pancasila as an open ideology is not 'utopian' in nature, containing only dreamy ideas, but rather an ideology that is 'realistic', meaning that it can be explained in all aspects of real life.

Based on the dimensions of Pancasila as an open ideology, the nature of Pancasila ideology is not 'utopian' in nature, that is, it is just a mere system of ideas that is far from real everyday life. Likewise, the ideology of Pancasila is not a mere closed 'doctrine' that is frozen norms, but apart from having the idealism of Pancasila, it is also real and reformative, which is capable of making changes. Finally, Pancasila is also not a 'pragmatic' ideology which only emphasizes practical aspects without any idealistic aspects. So the ideology of Pancasila is open in essence; the basic values (the essence of the Pancasila principles) are universal and permanent, while its elaboration and realization are always made explicit in a dynamic, reformative manner that is always able to make changes in accordance with the dynamics of society's aspirations.

3.2. Comparison of Catholic and Islamic Students' Understanding of Pancasila

Comparing Catholic and Islamic students' understanding of Pancasila can provide valuable insight into how differences in religious and cultural backgrounds influence the interpretation and application of Indonesia's national ideology. Pancasila is a set of five principles that form the basis of the Indonesian state, including belief in the Almighty God, a just and civilized society, Indonesian unity, democracy and social justice. By comparing the understanding of Pancasila among Catholic and Islamic students, researchers can identify similarities and differences in the interpretation of these principles, as well as how to apply them in everyday life.

In addition, comparing Catholic and Islamic students' understanding of Pancasila can help encourage interfaith dialogue and understanding, as it provides an opportunity for individuals from different religious backgrounds to come together and discuss their perspectives on the same national ideology (Rakoff, 1977). This can help foster greater social cohesion and integration, as individuals from various backgrounds can unite under a unified ideological umbrella (Truna et al., 2022). By understanding how different religious and cultural backgrounds influence the interpretation and application of Pancasila, educators can develop more effective strategies for teaching this national ideology to students from various backgrounds.

Comparing Catholic and Islamic students' understanding of Pancasila can provide valuable insight into how differences in religious and cultural backgrounds influence the interpretation and application of Indonesia's national ideology. It can also encourage interfaith dialogue and understanding, foster greater social cohesion and integration, and identify areas for improvement in the education system. The understanding of Islamic and Catholic students in Indonesia regarding Pancasila, the ideology of the Indonesian state, can be compared from various points of view. According to a study, Catholic students in Indonesia have a more positive attitude towards democracy and democratic values than their Muslim counterparts.

However, this does not necessarily mean that Catholic students have a better understanding of Pancasila than Muslim students. In fact, both Muslim and Catholic students in Indonesia have a good understanding of Pancasila and its importance in the country's political and social life. One reason is that the values of Pancasila and Islam have a strong synergy in building a harmonious and tolerant Indonesian society. The formulators of Pancasila, including Islamic figures such as Muhammad Yamin and Sukarno, have consciously or unconsciously absorbed Islamic teachings into Pancasila values.

Therefore, it is natural to say that Pancasila and Islam have harmony and compatibility, and the state motto, Pancasila and the Constitution are universal values in the socio-cultural dynamics of Indonesian society. However, there are also differences in the interpretation of Pancasila and its relationship to religion between Islamic and Catholic students in Indonesia. For example, some Muslim politicians argue that the belief in the Almighty God in Pancasila is not a concept that is in line with Islamic teachings. On the other hand, Catholic students in Indonesia view Pancasila as a way to maintain the values and identity of the country, including the principle of belief in one Almighty God, which is in line with Catholic teachings. Both Muslim and Catholic students in Indonesia have a good understanding of Pancasila and its importance in the country's political and social life. Even though there are differences in the interpretation of Pancasila and its relationship to religion between Muslim and Catholic students, there is a strong synergy between Pancasila and Islamic values in building a harmonious and tolerant Indonesian society.

Understanding of Pancasila, Indonesia's basic philosophical framework, varies among Islamic and Catholic students in Indonesia, reflecting the diverse religious landscape in the country. Pancasila, which means "Five Principles", is the ideological guideline of the Indonesian state which emphasizes the principles of Belief in One Almighty God, Just and Civilized Humanity, National Unity, Democracy and Social Justice. Among Islamic students, there is often a complicated relationship between religious teachings and the principles of citizenship adhered to by Pancasila. For many people, the concept of Belief in the Almighty God in Pancasila is in line with the main principle of Islamic belief in the oneness of Allah. However, differences emerge in the interpretation of other principles, with some Islamic students navigating the compatibility of the ideals of democracy and social justice with Islamic teachings. On the other hand, Catholic students approach understanding Pancasila through the lens of their religious doctrine, with an emphasis on the similarities between Christian ethics and the philosophical principles of Pancasila. The emphasis on just and civilized humanity in Pancasila is in line with Catholic teachings on social justice and human dignity. Both Islamic and Catholic students, despite their theological differences, often share a commitment to the values embedded in Pancasila and contribute to the diversity that defines Indonesia's rich culture and religion. The variations in interpretation and emphasis reflect the complexity and adaptability of Pancasila as a unifying force in Indonesia's diverse society. The disparities in Pancasila knowledge between Catholic and Islamic students are seen in Table 1 below:

Table 1. Comparison of Catholic and Islamic Students' Understanding of Pancasila

No	Material	Catholic Students	Islamic Students
1	Pancasila, as a supporter of democracy	Catholic students have a more positive attitude towards democracy	Some students see Pancasila as a guideline that must be adhered to by the government.
2	Pancasila as a value	Viewing Pancasila as a way to maintain the values and identity of the country	Students interpret Pancasila as the moral, ethical and visionary foundation of the Indonesian state.

3	Pancasila as an ideology	The students have a diverse understanding of Pancasila as the ideology of the Indonesian state.	Pancasila is seen as a guideline for unity, justice and welfare of the Indonesian people.
4	Pancasila as a Guide to Daily Living	Students deepen their understanding of state ideology and its relevance in everyday life.	Pancasila plays an important role in maintaining stability, unity and togetherness in Indonesian society.

Source: Interview Results, 2023.

Meanwhile, Catholic students and Islamic students show similarities in several aspects regarding their views on Pancasila and participation in the process of understanding state ideology. *First*, both recognize the importance of Pancasila as a means of maintaining the country's values and identity. They view Pancasila not only as a set of principles but also as an important foundation for maintaining the unity, justice and welfare of the Indonesian people. *Second*, both Catholic and Muslim students show diverse understandings of Pancasila as the ideology of the Indonesian state. They are also equally active in the process of deepening their understanding of state ideology and its relevance in everyday life. In this context, both of them also identified Pancasila as a guideline that must be adhered to by the government and as a moral, ethical and visionary foundation for the Indonesian state. Thus, even though they come from different religious backgrounds, Catholic and Muslim students find similarities in their views and involvement in Pancasila as an important state ideology for the Indonesian nation.

3.3. Comparison of the Practice of Catholic and Islamic Students regarding Pancasila

Comparing the application of Pancasila among Catholic and Islamic students can provide valuable insight for several reasons. The first is to understand the influence of religion. By comparing the application of Pancasila among Catholic and Islamic students, we can understand how their respective religious backgrounds influence the interpretation and application of national ideology (Mas'ud, 2021).

Promoting Religious Harmony: This comparison can contribute to efforts to strengthen religious harmony because it provides an opportunity to identify similarities and differences in the application of Pancasila based on a religious perspective (Setia & Rahman, 2022).

This comparison can provide insight for educators on how to effectively integrate Pancasila values into the daily lives of students from various religious backgrounds, encouraging a more inclusive and culturally sensitive approach to education (Afifah & Fadilah, 2023). Understanding how Catholic students and Islam implement Pancasila can explain its role in encouraging national unity while respecting religious diversity, which is very relevant in a country like Indonesia with a diverse religious landscape (Madinier, 2022).

Insights from this comparison can provide input for policy and governance related to the implementation of Pancasila, especially in educational institutions, by taking into account the diverse religious viewpoints of students (Sulasman & Dewi, 2014).

Comparing the application of Pancasila among Catholic and Islamic students is useful for understanding the influence of religious background, promoting religious harmony, informing educational practices, and shaping policy and governance related to national ideology.

The application of the Indonesian state ideology, Pancasila, among Islamic and Catholic students in Indonesia is influenced by the country's historical, social and religious dynamics. The Indonesian state was founded based on the principles of Pancasila, which include Belief in One Almighty God, just and civilized humanity, *Bhinneka Tunggal Ika*, Democracy and Social Justice. Islamic and Catholic students in Indonesia are given religious education in line with the principles of Pancasila. There is a strong synergy between Pancasila and Islamic values in building a

harmonious and tolerant society in Indonesia. The formulators of Pancasila, including Islamic figures such as Muhammad Yamin and Sukarno, have consciously or unconsciously absorbed Islamic teachings into Pancasila values. However, there are differences in the interpretation of Pancasila and its relationship to religion between Islamic and Catholic students in Indonesia. Some Muslim politicians argue that the belief in One God in Pancasila is not in line with Islamic teachings, while Catholic students view Pancasila as a way to maintain the values and identity of the country, including the principle of Belief in One God, which is in line with Catholic teachings. Despite these differences, both Islamic and Catholic students in Indonesia are expected to be able to apply the principles of Pancasila in their daily lives and contribute to the development of a harmonious and democratic society in the country.

Implementing a country's ideology involves applying the principles and values of that ideology in various aspects of life. Students can apply their country's ideology through various activities and practices, including understanding how ideology influences daily life, defining the main characteristics of ideology, identifying and naming representations of state power, and developing critical goals by analyzing the constitution.

Additionally, students can explore various ideologies and the tensions between them to understand the ongoing relationship between ideologies and world events.

Ideological education can use various teaching sources, including media, to prepare students to face various real-world situations. It is important for lecturers to help students organize their knowledge, highlight important ideas, and overcome obstacles in accordance with the demands of learning and teaching objectives, which helps students remember, apply, and remember information more easily. Furthermore, the implementation of ideological-political education in the curriculum requires implicit teaching rather than explicit teaching, and the function of building virtue and cultivating the people needs to be realized visibly through this method.

The application of Pancasila, Indonesia's basic philosophical framework, developed differently among Islamic and Catholic students, demonstrating the intersection between religious beliefs and national ideology. Islamic students often explore the complex relationship between Islamic principles and the secular nature of Pancasila. Although divinity is in line with Islamic monotheism, interpretations of the ideals of democracy and social justice within the Pancasila framework can vary. Some Islamic students participate actively in societal processes, contributing to democratic values, but there are differing discussions regarding the compatibility of certain Pancasila principles with Islamic teachings. On the other hand, Catholic students approach implementing Pancasila by emphasizing ethical and moral values that are in accordance with the teachings of their religion. Social justice, which is a core principle of Pancasila, is in line with Catholic doctrine, thereby encouraging Catholic students to get involved in initiatives that address social inequality. Both Islamic and Catholic students contributed to the implementation of Pancasila in their unique ways, showing that the principles of Pancasila can become a common foundation for religious communities in Indonesia. The variety of ways these students navigate its application reflects Pancasila's adaptability in accommodating diverse religious perspectives and contributing to Indonesia's collective identity. The following is Table 2. about the differences in the practice of Pancasila between Catholic and Muslim students.

Table 2. Comparison of Catholic and Islamic Students' Practices of Pancasila

No	Material of Five Pillars (Pancasila)	Catholic Students	Islamic Students
1	Pillar 1: The Almighty God	a. Tolerance between groups and religions	Through personal experience, students practice Pancasila values in everyday life, such as respecting differences, participating in

		<p>b. Inter-religious dialogue, and visiting neighbors who celebrate religious holidays.</p> <hr/> <p>c. Prayer together in religious differences.</p> <hr/> <p>d. Catholic students approach the implementation of Pancasila by emphasizing ethical and moral values that are in accordance with the teachings of their religion.</p>	community organizations, and maintaining harmony between religions.
2	Pillar 2: Fair and civilized humanity	The practice of Pancasila Values in Daily Life	Students' international involvement reflects a commitment to their country's values at a global level.
3	Pillar 3: the unity of Indonesia	<p>a. Increase attitudes of respect towards different cultures.</p> <hr/> <p>b. Increasing relations between ethnicities and religions.</p> <hr/> <p>c. Engage in mutual cooperation activities and community service.</p>	<p>a. Students participate in community activities to voice social justice and respect human rights.</p> <p>b. Through cultural expression, students preserve cultural heritage that reflects the country's ideology.</p> <p>c. Students use the media to influence public opinion around state ideology.</p>
4	Pillar 4: A nation led by wisdom	Respect opinions and differences.	<p>a. Students play a role in forming institutions that reflect the country's ideological values.</p> <p>b. Islamic students participate actively in societal processes, contributing to democratic values</p>
5	Pillar 5: Social justice for all the people of Indonesia	Upholding education to eradicate ignorance.	Students are actively involved in the educational process, strengthening the country's ideological values

Source: Interview Results, 2023.

Judging from Table 2, there appears to be a point of difference between Catholic and Muslim students showing differences in the approach and practice of implementing Pancasila in everyday life. *First*, Catholic students tend to apply Pancasila by emphasizing ethical and moral values that are in accordance with the teachings of their religion, such as through praying together in religious differences, respecting opinions and differences, and increasing attitudes of respect for different cultures. They are also active in activities such as inter-religious dialogue

and visiting neighbors who celebrate religious holidays, which shows efforts to strengthen relations between religions and tribes.

Second, Islamic students focus more on active participation in societal processes, contributing to democratic values, and strengthening the country's ideological values through education. They are also involved in community activities to voice social justice and respect human rights. The use of media to influence public opinion around the country's ideology and its international engagement shows a commitment to the country's values at a global level.

Despite this, both of them still practice Pancasila values in everyday life, such as maintaining inter-religious harmony and participating in community organizations, although with different approaches and focuses.

4. Conclusion

The core philosophical framework of Indonesia develops differently in Islamic and Catholic students when contrasted, demonstrating the relationship between national ideology and religious convictions. Islamic students frequently investigate the intricate connection between Pancasila's secular nature and Islamic beliefs. Although divinity is in line with Islamic monotheism, interpretations of the ideals of democracy and social justice within the Pancasila framework can vary. Some Islamic students participate actively in societal processes, contributing to democratic values, but there are differing discussions regarding the compatibility of certain Pancasila principles with Islamic teachings. On the other hand, Catholic students approach implementing Pancasila by emphasizing ethical and moral values that are in accordance with the teachings of their religion. Social justice, which is a core principle of Pancasila, is in line with Catholic doctrine, thereby encouraging Catholic students to get involved in initiatives that address social inequality. Both Islamic and Catholic students contribute to the implementation of Pancasila in their unique ways. However, they show that the principles of Pancasila can become a common foundation for religious communities in Indonesia. The variety of ways these students navigate its application reflects Pancasila's ability to accommodate diverse religious perspectives and contribute to Indonesia's collective identity. The political participation of students of different religions can have a significant impact on the development of the state ideology of Pancasila. Students feel it is important to understand and uphold the Pancasila ideology to become politically mature citizens and contribute to building a democratic political system. Efforts to curb the politicization of religion and encourage interfaith dialogue are very important to uphold the Pancasila ideology in Indonesia.

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