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**IMPLEMENTING THE VALUES OF PANCASILA IN DAILY LIFE AND  
UPHOLDING THE UNITY AND INTEGRITY OF THE INDONESIAN  
NATION**

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Article	Abstract
<p><i>Received: Des 02, 2025; Reviewed: Jan 07, 2026; Accepted: Feb 09, 2026; Published: Feb 26, 2026</i></p>	<p><i>Pancasila as the foundation of the State implies that the values contained in Pancasila serve as the basis or guidelines for the administration of the state. Pancasila as the foundation of the State implies that the values of Pancasila serve as normative guidelines for state administrators. Pancasila as the foundation of the State implies that the values contained in Pancasila serve as the basis for the administration of the state. Pancasila as the foundation of the State implies that the values contained in Pancasila serve as normative guidelines for the administration of the state. Pancasila as the foundation implies that the values of Pancasila serve as normative guidelines for the administration of the state. Pancasila through a historical approach is very important and should not be underestimated in order to realize the glory of the nation in the future. Through this approach, students are expected to be able to draw lessons and/or wisdom from various historical events, both national history and the history of other nations. With a historical approach, you are expected to gain inspiration to participate in national development according to your respective study programs. Apart from that, you can also participate actively and wisely in various aspects of national and state life.</i></p> <p><b>Keywords:</b> <i>History of Pancasila, National Ideology, State Foundation</i></p>

## A. INTRODUCTION

The primary position of Pancasila for the Unitary State of the Republic of Indonesia (NKRI) is as the foundation of the state. This statement is based on the provisions of the Preamble to the 1945 Constitution, which states:

"Therefore, the National Independence of Indonesia is formulated in a Constitution

of the Republic of Indonesia, which is established within the structure of a Republic of Indonesia with popular sovereignty based on the One Almighty God, Just and Civilized Humanity, the Unity of Indonesia, Democracy Guided by the Wisdom of Deliberation among Representatives, and the Realization of Social Justice for All Indonesian People."

The word "Based on" clearly states that Pancasila is the foundation of the Republic of Indonesia. Pancasila's position as the foundation of the state is a formal legal position because it is stated in the provisions of state law, in this case the 1945 Constitution in the Preamble to Paragraph IV. Historically, it has also been stated that Pancasila, formulated by the nation's founders (the founding fathers), was intended to be the foundation of an independent Indonesia. Pancasila as the foundation of the state means that the values contained in Pancasila serve as the basis or guidelines for the administration of the state. Pancasila as the foundation of the state means that the values of Pancasila serve as normative guidelines for state administrators. Pancasila as the foundation of the state implies that the values contained within Pancasila serve as the guiding principle for governing the state. Pancasila as the foundation of the state means that the values of Pancasila serve as the normative guidelines for governing the state.

The consequence of this formulation is that all implementation and administration of the Indonesian government, including laws and regulations, reflect the values of Pancasila. The administration of the state refers to and has a benchmark, namely, it must not deviate from the values of Divinity, Humanity, Unity, Democracy, and Justice. President Sukarno once said, "Never abandon history." This statement can be interpreted as meaning that history plays a vital role in building a wiser national life in the future. This is in line with the statement of a Greek philosopher named Cicero (106-436 BC) who expressed, *Historia Vitae Magistra*. Which means, "History gives wisdom." Another meaning of the term that has become a common opinion (common-sense) is "History is the teacher of life." The implication, enriching the Pancasila lecture material through a historical approach is very important and should not be underestimated in order to realize the glory of the nation in the future. Through this approach, students are expected to be able to learn lessons and/or wisdom from various historical events, both national history and the history of other nations. With a historical approach, you are expected to gain inspiration to participate in national development according to their respective study programs. In addition, you can also participate actively and wisely in various aspects of national and state life, and can try to avoid behavior that has the nuance of repeating historical mistakes. In national historical events, many lessons can be learned, for example, why did the Indonesian nation before the national movement always experience defeat from the colonialists? The answer, among other things, is because the struggle at that time was still regional in nature, lack of unity, easily divided, and lost in mastery of science and technology including in the field of weaponry. This means that if national integration is weak and mastery of science and technology is weak, then the Indonesian nation can be colonized again or at least the nation's competitiveness is weakened, the implication of this historical approach is to increase the motivation of the nation's struggle and increase your learning motivation in mastering science and technology according to their respective study programs. In understanding the flow of Indonesian history, especially related to the history of the formulation of Pancasila. This is important to know because the formulation of Pancasila in the history of the Indonesian nation experienced a rich and challenging dynamic. The formulation of Pancasila from the BPUPKI session to the ratification of Pancasila as the basis of the State in the PPKI session, still experiences challenges in the form of "historical amnesia" (a term used by Habibie in his speech on June 1, 2011).

In this chapter, you will be invited to explore the history of the formulation of Pancasila. This exploration is important so that you know and understand the process of

Pancasila's formation as the foundation of the state. The goal is to explain the process of Pancasila's formulation and avoid the assumption that Pancasila is a product of the New Order regime. You should know that Pancasila has been the official foundation of the Indonesian nation-state since August 18, 1945. This occurred because at that time, Pancasila was ratified by the PPKI, the constituent institution or body that had the authority to formulate and ratify the foundation of the independent Indonesian state. Did you know that at the beginning of the reform era in 1998, the assumption arose that Pancasila was no longer valid because it was a product of the New Order regime. This assumption arose because during the New Order era, Pancasila socialization was carried out through P-4 training courses, which were full of doctrinal nuances that favored the ruling regime at that time. How can we avoid the misunderstandings or misconceptions that plague some of today's young generation? As a student, you need to review the history of the formulation of Pancasila, which took place before independence. Furthermore, to broaden your understanding of the importance of fundamental values within a nation, you should undertake the following activity. After exploring the concept and urgency of Pancasila using an approach, you should also describe its essence and urgency in the study of Indonesian history for the future. At the end of this historical study, you should summarize the meaning and importance of Pancasila in the study of Indonesian history.

The Kutai Kingdom is the oldest Hindu kingdom in Indonesia and Southeast Asia. It is located at the Kamam estuary in East Kalimantan on the Mahakam River. The first king and founder of the kingdom was the Kudungga Kingdom. King Kudungga had a son named Aswawarman, whom Kudungga made king. After changing hands, Aswawarman had three sons, one of whom, named Mulawarman, succeeded Aswawarman. During Aswawarman's reign, the Kutai Kingdom experienced a golden age. His territory covers almost the entire area of East Kalimantan. At that time Mulawarman gave 20,000 oxen to the Brahmins. For his kindness, Parabrahmana made seven yupas as a sign of thanks. This shows that socio-political and divine values existed in the Kutai kingdom. Where the form of kingship and religion serve as a binding force for the king's authority.

The Srivijaya Kingdom, which emerged in the Sumatra region in the 7th century under the rule of the Syaiendra dynasty, is described in the Kedukan Bukit inscription at the foot of Mount Siguntung. The inscription is known to use the Pallava script in ancient Malay. This kingdom possessed considerable maritime power. It controlled shipping routes including the Sunda Strait (686) and the Strait of Malacca (775). Due to its maritime power, the Srivijaya Empire became a major and respected empire in South Asia. At that time, the Srivijaya Empire already had a modern trading system. Artisans were united under the supervision of the king's officials, known as Tuha An Vatakourah. The artisans were facilitated in marketing their products because the king's officials organized an institution similar to a modern-day cooperative. Values oriented towards social welfare were clearly implemented by the Srivijaya government. This kingdom also had officials who managed taxes and royal property. Furthermore, there were also clergy who oversaw the technical aspects of creating sacred statues and constructing buildings. This is what made the Srivijaya kingdom inseparable from divine values. The religious and cultural significance of the Srivijaya kingdom became even more evident with the establishment of a Buddhist university. Numerous Indian professors taught at this university. The Indian master Dharmakriti was noted as having taught at Srivijaya. The university was established before he continued his studies in India.

## B. MATERIALS AND METHOD

The implementation of the Community Service Program (Program Pengabdian kepada Masyarakat/PKM) entitled “Implementing the Values of Pancasila in Daily Life and Upholding the Unity and Integrity of the Indonesian Nation” was successfully conducted over a three-day period, from Thursday to Saturday, November 6–8, 2025. The program took place at the premises of the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation, located in Rawa Buntu, Serpong, an area within South Tangerang that reflects the diversity and dynamic social character of contemporary Indonesian society.

This PKM activity was designed not merely as a ceremonial or one-off outreach program, but as a substantive academic and social engagement initiative aimed at strengthening civic awareness, moral responsibility, and national consciousness among participants. The central theme of the program underscored the urgency of revitalizing the noble values of Pancasila as the philosophical foundation (*philosophische grondslag*) and ideological cornerstone of the Republic of Indonesia, especially amid the challenges posed by globalization, digital transformation, and increasing socio-cultural polarization.

The implementation method adopted a participatory, educational, and practice-oriented approach. Rather than positioning participants solely as passive recipients of knowledge, the program emphasized active engagement, dialogue, and collaborative learning processes. Foundation administrators, volunteers, teachers, and members of the beneficiary community were involved from the earliest preparatory stages—including needs assessment, thematic alignment, and logistical coordination—through to the execution and post-activity evaluation phases. This inclusive model ensured that the program responded directly to the real conditions and aspirations of the community.

Throughout the three-day program, various interactive methods were employed, including thematic lectures, group discussions, case-study analyses, reflective sessions, and practical simulations related to the application of Pancasila values in everyday contexts. Participants were encouraged to critically examine contemporary social issues—such as intolerance, misinformation in digital spaces, declining civic ethics, and social fragmentation—and to explore constructive solutions grounded in the five principles of Pancasila. By integrating theoretical explanation with contextualized examples, the program sought to bridge normative constitutional ideals with concrete social realities.

In addition, the PKM initiative placed strong emphasis on character formation and the cultivation of civic virtues. The value of belief in One Supreme God was contextualized as a foundation for mutual respect and interreligious harmony; just and civilized humanity was framed as the ethical basis for empathy and social solidarity; the unity of Indonesia was reinforced as a collective commitment transcending ethnic, religious, and cultural differences; democracy guided by wisdom through deliberation was introduced as a model for constructive participation and conflict resolution; and social justice for all Indonesians was highlighted as a shared responsibility to promote equitable development and inclusive progress.

Importantly, this outreach initiative should be regarded as a long-term strategic endeavor rather than a short-term intervention. The internalization of Pancasila values requires continuous reinforcement, structured follow-up activities, and sustainable collaboration. Therefore, the program strongly recommends ongoing support and synergistic cooperation among multiple stakeholders, including local government authorities, educational institutions, religious organizations, youth communities, and civil society organizations in South Tangerang. Such cross-sectoral collaboration is essential to ensure that the values of Pancasila are not merely understood at a conceptual level but are consistently practiced in daily life.

Ultimately, the PKM activity at the YASBI Foundation represents a meaningful contribution to strengthening national resilience, fostering social cohesion, and nurturing a generation that is intellectually aware, morally grounded, and deeply committed to maintaining the unity and integrity of the Indonesian nation.

### C. RESULT AND DISCUSSION

To address the challenges in implementing the values of Pancasila in daily life and strengthening national unity within the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation in Rawabuntu, a comprehensive and sustainable strategy is required. The primary issue lies not merely in the lack of understanding of Pancasila as the philosophical foundation of the state, but also in the limited internalization and practical application of its values in everyday social interactions. Therefore, the first strategic solution is to conduct continuous civic and character education grounded in the principles of Pancasila.

Educational initiatives must go beyond theoretical explanations and focus on contextual applications of the five principles in daily activities within the foundation's environment. Workshops, interactive discussions, and community-based training sessions can be organized to deepen participants' understanding of religious tolerance (First Principle), humanitarian values (Second Principle), national unity (Third Principle), deliberative democracy (Fourth Principle), and social justice (Fifth Principle). Through participatory learning methods, administrators, volunteers, teachers, and beneficiaries can collectively reflect on how these principles guide responsible and harmonious behavior.

To strengthen the spirit of unity and integrity, the foundation should initiate intergroup dialogue and collaborative community projects that foster solidarity among individuals of diverse backgrounds. Activities such as joint social services, environmental programs, and cultural appreciation events encourage mutual respect and reinforce the value of *Bhinneka Tunggal Ika* (Unity in Diversity). By emphasizing shared national identity over differences, the foundation can cultivate a culture of inclusivity and national pride.

Another essential solution is the integration of Pancasila-based character development into routine organizational programs. Daily practices—such as collective prayers respecting religious diversity, consensus-based decision-making processes, and equitable distribution of responsibilities—serve as practical manifestations of Pancasila values. Leadership within the foundation plays a crucial role in modeling ethical conduct, fairness, and accountability, thereby reinforcing moral consistency between principles and actions.

To address generational differences in civic awareness, an intergenerational mentoring program can be developed. Senior community members may share historical and cultural perspectives on national struggle and unity, while younger members contribute innovative approaches to social engagement and communication. This reciprocal learning process strengthens national consciousness and bridges potential social gaps. Partnerships with local government agencies, educational institutions, and civil society organizations in South

Tangerang City are also vital. Such collaboration can provide institutional support, resource materials, and expert facilitators to enhance civic education programs. Furthermore, public campaigns promoting tolerance, anti-discrimination values, and peaceful conflict resolution can be disseminated through the foundation's communication channels to reach a broader audience.

Preventive measures are equally important in maintaining unity. Regular forums discussing current social issues from a Pancasila perspective enable community members to analyze challenges critically while maintaining constructive dialogue. Conflict mediation mechanisms based on deliberation (*musyawarah mufakat*) should be institutionalized to ensure that disputes are resolved peacefully and democratically.

In addition, cultural and artistic activities reflecting Indonesian diversity—such as traditional performances, national commemoration events, and storytelling sessions—can strengthen emotional attachment to national identity. Embedding local wisdom within these activities ensures that Pancasila values are not perceived as abstract doctrines but as living norms aligned with community traditions.

Evaluation and monitoring mechanisms must be implemented continuously to measure the effectiveness of these programs. Surveys, reflective discussions, and participatory assessments allow the foundation to adjust strategies in accordance with evolving social dynamics. Through systematic evaluation, the internalization of Pancasila values can be progressively strengthened.

With the integration of educational, cultural, institutional, and participatory approaches, the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation in Rawabuntu can effectively promote the implementation of Pancasila values in daily life. Ultimately, this comprehensive effort will contribute to the preservation of national unity and integrity, fostering a harmonious, inclusive, and civically responsible community aligned with the foundational ideals of the Republic of Indonesia.



Figure 1: PKM Activities



Figure 2: PKM Activities

#### D. CONCLUSION

The program on implementing the values of Pancasila in daily life at the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation in Rawa Buntu Village, Serpong District, South Tangerang City, has demonstrated a significant positive impact on strengthening civic awareness and national character among participants. The level of understanding and practical application of Pancasila values increased substantially, as reflected in participants' ability to embody principles of religious tolerance, humanitarianism, unity, deliberative democracy, and social justice in their daily interactions within the foundation's environment.

This initiative not only reinforced conceptual comprehension of Pancasila as the philosophical foundation of the Indonesian state, but also fostered concrete behavioral changes aligned with the spirit of national unity and integrity. Through participatory discussions, character-building workshops, and collaborative community activities, members of the foundation developed a deeper sense of shared national identity and collective responsibility in maintaining social harmony amid diversity.

Academically, this community-based empowerment model offers a contextual approach to civic education, particularly for grassroots communities such as the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation in Rawabuntu. By integrating Pancasila values into routine organizational practices, the program contributes to strengthening social cohesion and preventing potential conflicts rooted in differences of background, belief, or opinion. The enhanced internalization of these values supports the creation of a harmonious, inclusive, and civically responsible community, thereby contributing to the broader effort of upholding the unity and integrity of the Indonesian nation

For sustainability, it is recommended that the foundation conduct regular monthly character-education workshops centered on Pancasila values, integrate Pancasila-based modules into its internal development programs, and collaborate with local government and educational institutions to reinforce civic awareness initiatives. Such measures will ensure the continuity of value internalization and enable the replication of this model in similar community-based

organizations across Indonesia, ultimately strengthening national resilience through grassroots engagement.

To sustain and strengthen the outcomes of the program on Implementing the Values of Pancasila in Daily Life and Upholding the Unity and Integrity of the Indonesian Nation at the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation in Rawa Buntu Village, several strategic recommendations are proposed.

First, it is recommended that the foundation conduct regular monthly workshops centered on the practical internalization of Pancasila values in everyday community activities. These workshops may include case-based discussions, simulations of deliberative decision-making (*musyawarah mufakat*), and collaborative community service projects that reflect the principles of tolerance, humanitarianism, unity, democracy, and social justice. Inviting civic education experts, community leaders, and representatives from local government institutions can further enhance participants' contextual understanding of national values.

Second, the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation in Rawabuntu is advised to integrate a structured Pancasila-based character education module into its internal training programs, particularly within environmental and social activism initiatives. By embedding national values into routine organizational activities, the foundation can ensure that social engagement consistently reflects respect for diversity, solidarity, and collective responsibility, thereby strengthening institutional credibility and community cohesion.

Third, collaboration with the Rawa Buntu Village administration, Serpong District authorities, and the relevant local government agencies in South Tangerang City is strongly recommended to establish a joint monitoring and mentoring framework for civic awareness programs. Periodic dissemination of educational materials—such as digital infographics, reflective messages on national unity, and thematic campaigns on tolerance—through official community communication channels can reinforce continuous value internalization.

Fourth, it is advisable to replicate this community-based Pancasila implementation model in other environmental and social foundations within South Tangerang City. The replication process may include periodic pre- and post-assessment evaluations to measure long-term impacts on civic attitudes, social harmony, and national awareness. Such systematic evaluation will contribute to the development of an evidence-based model for grassroots civic empowerment.

Furthermore, the Ashaabul Ardhi Sahabat Bumi (YASBI) Foundation in Rawabuntu is encouraged to develop independent educational content on its official social media platforms, such as short videos or digital campaigns themed “Living Pancasila in Everyday Life.” These initiatives can serve as public education tools to promote unity in diversity, mutual respect, and peaceful coexistence, thereby fostering a broader culture of national integrity.

Through these sustained and collaborative efforts, the foundation can continue to cultivate a community environment that embodies Pancasila values in practical and measurable ways. Ultimately, this approach will contribute significantly to upholding the unity and integrity of the Indonesian nation by strengthening civic character and social solidarity at the grassroots level.

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