



## Student Overview of the Pancasila and Citizenship Education Study Program: Understanding Pancasila, Social Participation, and Perception as Agents of Change

Petrus Irianto

Pancasila and Citizenship Education Study Program, Cenderawasih University

**Corresponding Author:** Petrus Irianto [petrusirianto74jabarmase@gmail.com](mailto:petrusirianto74jabarmase@gmail.com)

### ARTICLE INFO

*Keywords:* Understanding, Pancasila, Social Participation, Agents of Change

*Received :* 12, December

*Revised :* 15, January

*Accepted:* 26, February

©2024 Irianto: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

Higher education plays an important role in shaping student attitudes and personalities as drivers of social change. Although Pancasila is regarded as a moral and ethical guideline, students often face difficulties in applying these values in everyday life. The aim of this study is to evaluate students' understanding of Pancasila, their involvement in social change, and the way they see the challenge in the role of students as agents of change based on Pancasila. The study used a survey method with the population of Students of the Pancasila Education and Citizenship Studies Program at one of the Universities in Papua Province. Most respondents believe that Pancasila serves as a legal foundation and as a moral guideline; (2) the majority of respondents in this study are still engaged in social change movements or activities in the community and on campus, as well as showing strong commitment and awareness in building a better society; (3) raising public Awareness about Pancasila's policies is the main way respondents overcome difficulties in carrying out their duties as agents of change based on Pancasila. Educational institutions should care and support respondents in carrying out their duties as agents of change based on Pancasila.

## **INTRODUCTION**

Higher education is a locomotive in shaping the character and attitudes of students as agents of social change. One of the most important foundations in the formation of these values is the Pancasila Value as the basis of the Republic of Indonesia. Pancasila values are recognized as moral and ethical guidelines, but until now students as agents of social change often face many challenges in implementing Pancasila values in everyday life. Pancasila values are the basis of the Republic of Indonesia which consists of five principles. Pancasila is a guideline in the life of society, nation and state. Pancasila values such as mutual cooperation, social justice, democracy, unity and belief in the one and only God are very important for building the unity and progress of the Indonesian nation. That is what was stated Soepomo (1959), Pancasila is the basis of the state which regulates national and state life. Pancasila consists of five principles that are interrelated and cannot be separated.

Pancasila means the basis of the state which is a guideline for all Indonesian citizens. The meaning of Pancasila also contains the meaning of unity, justice, humanity, divinity and democracy. Each principle in Pancasila has an important role in creating peace and progress in society. This opinion is in accordance with Sukarno (1964) that Pancasila is a philosophy of *grondslag* and *geloof* for the Indonesian nation and state. All aspects of the life of the Indonesian nation and state are based on Pancasila. Without Pancasila, the building of an independent Indonesian nation and state would not be able to stand and whether or not the building of the Indonesian nation and state is strong is largely determined by its foundation, Pancasila. Sumardi (2022) shows that 97.32% of respondents have high and very high confidence in the basic values of Pancasila, 98.16% want Pancasila values to be a guide in their daily lives, 97.49% want Pancasila to remain is the basis of the Indonesian state, and 37.96% of respondents still believe in a democratic system based on the values of Pancasila. From this data, it is known that the more practical the value of Pancasila, the lower a person's trust in Pancasila.

Refer to Utami & Najicha (2022) found that students had a big impact as agents of change in implementing Pancasila values in society. Apart from that, Abdhul, (2021) and Ariatama, et al, (2022) show that students have an important role in society as agents of change who actively participate in development. Students are required to make positive contributions in various aspects of community life, both in terms of social, economic and cultural aspects. With the knowledge and skills they have, students are expected to be able to play their roles well and uphold the values of honesty, responsibility and courage. A professional and proportional attitude is very important for students in carrying out their roles in society. Students must set a good example, be polite, and respect differences of opinion. By maintaining professionalism and proportionality, students can build a positive image and become role models for other young generations. Students as agents of change have a strategic role in bringing positive change to society. Students have the ability and knowledge to identify existing problems and find innovative solutions. With the support of Pancasila values as a guide, students are

expected to be able to become effective agents of change and have a positive impact on the surrounding environment. Students have a responsibility to be an example in applying Pancasila values in everyday life. Students must live up to and internalize these noble values so that they can become role models for other young generations. By consistently acting in accordance with Pancasila guidelines, students can help build a more just, prosperous and harmonious society.

Adventyana & Dewi (2021) show that the implementation of Pancasila values in society still experiences many obstacles, especially related to inappropriate community behavior. For example, there are still frequent acts of discrimination, intolerance and violations of human rights which are contrary to the values of Pancasila which prioritize unity, justice, democracy and humanity. Community behavior that is not in accordance with Pancasila values includes attitudes of corruption, use of violence, and discriminatory attitudes towards others. This shows that further efforts are still needed in educating the public so that they can fully implement the values of Pancasila in their daily lives. One of the challenges in implementing Pancasila values is resistance to change and rejection of a deep understanding of Pancasila. Apart from that, external factors such as the influence of globalization also become obstacles in maintaining and implementing the noble values of Pancasila.

Based on the explanation above, the aim of this research is to determine students' understanding of Pancasila, their participation in social change, and their perceptions of it challenge in his role as agent change based on principles Pancasila. Study done with method survey to 84 respondents Which is student Program Studies Education Pancasila And Citizenship (Abbreviation in Indonesian, PPKn) at one of the universities in Papua Province.

## **THEORETICAL REVIEW**

### ***Pancasila***

Pancasila is the foundation of the Indonesian state and ideology which is the basis for development and life of the nation and state (Max Ki, 2023). Soekarno, Proclaimer of the Republic of Indonesia who was also the Father of the Proclamation, provided a deep understanding of Pancasila. According to Soekarno, Pancasila is the philosophy of life of the Indonesian people which consists of five principles, namely Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People. He explained that Pancasila is not just the basis of the state, but is also a moral guide that must be used as a guide in national and state life (Max Ki, 2023). Pancasila is not only the basis of the state, but is also a moral guide, ideals of struggle, a source of law, and a reflection of the identity of the Indonesian nation.

### ***Social Participation***

Participation means "taking part", or according to Hoofsteede "The Taking Part in one or more phases of the process" (participation) means taking part in one or more stages of a process (Khairuddin, 1992). Mubyarto (in

Ndraha, 1987) defines participation as a willingness to help the success of each program according to each person's abilities without sacrificing one's own interests. Furthermore, a person's involvement in social life is a type of social participation. Social participation is a process of voluntary involvement of people in organizations/social activities where they involve themselves with several types of individuals and activities that are carried out routinely (eprints.uny.ac.id, 2009)

### ***Change Agent***

According to Robbins & Coulter in (Supriyanto, 2016:32), an agent of change is people who act as catalysts and manage the changes that occur. The efforts made in developing an organization are characterized by the presence of a number of people who drive and disseminate the change process.

## **METHODOLOGY**

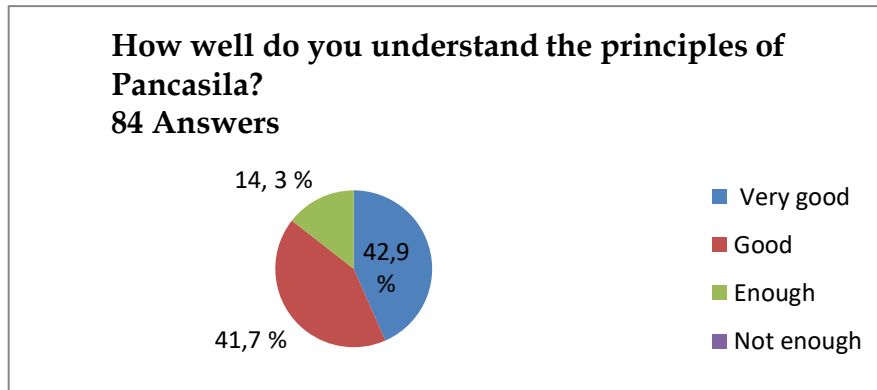
In carrying out research activities, the method used is important (Ilham et al., 2020; Ilham et al., 2022). This method is like a tool used to achieve research objectives (Ilham, 2020; Renyaan, 2023). So, this research uses a survey method with a population Students of the Pancasila and Citizenship Education Study Program (PPKn) at one of the universities in Papua Province. The survey was conducted on 84 respondents who were willing to fill out the questionnaire and were used as samples. Survey method was carried out to collect information from students using Google forms regarding understanding of Pancasila (5 questions), participation in social change (5 questions) and perceptions of challenges (5 questions) in their role as agents of change based on Pancasila principles. Questionnaire data were analyzed using data reduction techniques, data display, data examination, and drawing conclusions.

Apart from the survey method, the research also carried out a literature review to support the research data (Wambrauw, 2023; Tokang and Yumame, 2023;). The data sources for this library research method come from literature sources that are relevant to the topic being studied (Tebay and Ilham, 2023; Yunita, 2022; Ohoiwutun, 2023).

## **RESULTS AND DISCUSSION**

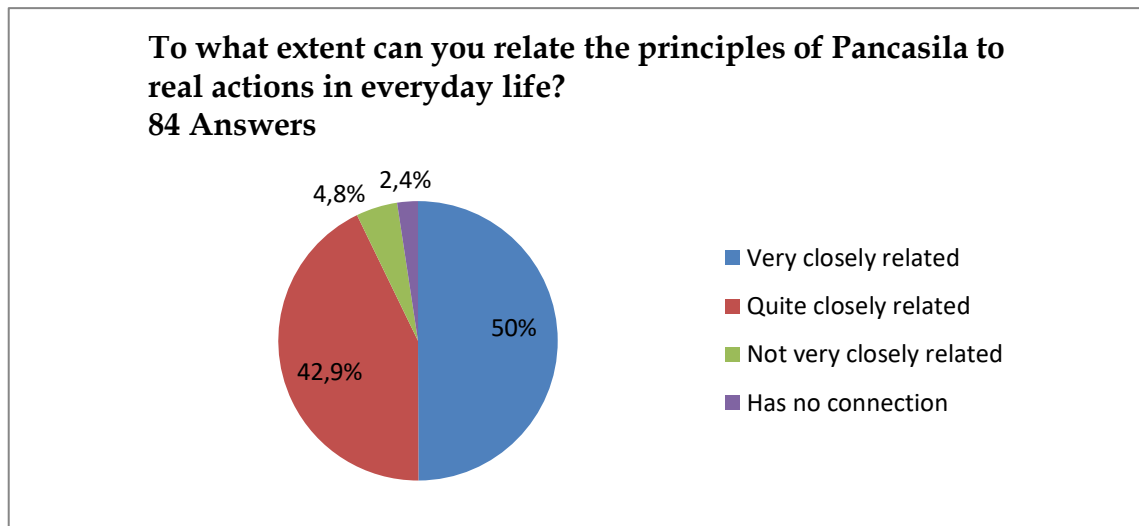
### ***Students' Understanding Level Of The Principles Of Pancasila Principles***

From the research questionnaire conducted, data was obtained regarding the level of students' understanding of the principles of Pancasila in the picture below:



**Figure 1.** How well do you understand the principles of Pancasila?

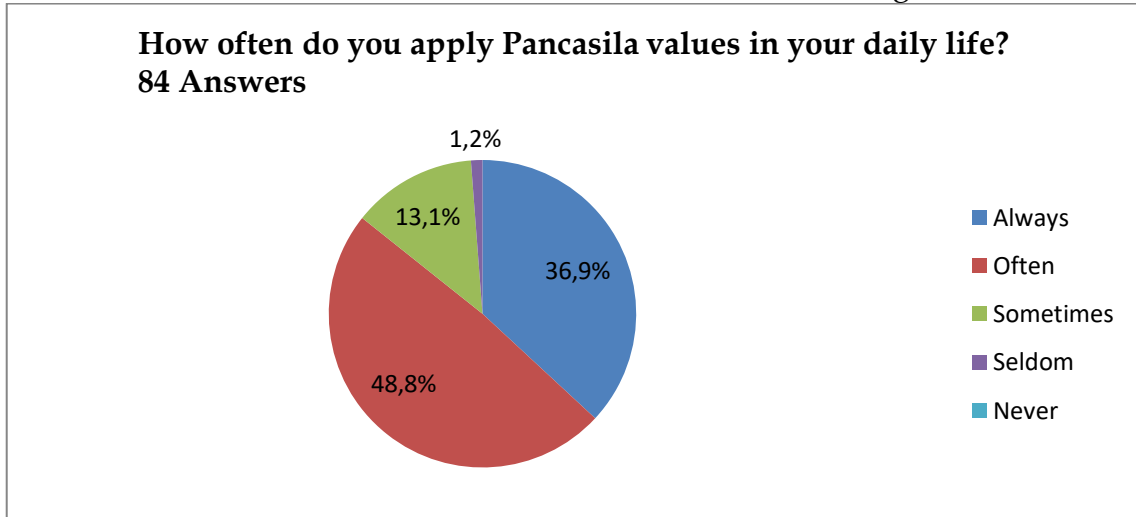
Only about 14.3% of people answered "understand well" and 42.9% answered "very well", which shows that the majority of people who answered have a deep understanding of the principles of Pancasila, as shown by the survey data in Figure 1. In other words, the data shown in Figure 1 shows that the majority of people involved in this research had good or very good understanding. Based on findings in on revealed that perception respondents to Pancasila in a way general positive And majority own understanding Which deep to mark And principle Pancasila. Widianinshi et al. (2021) put forward that ideology is set teachings, confidence, And symbols group person or something nation Which become guidelines or guidelines in Work (or fight) going to objective reach something public or nation. Core something ideology consists on set values (norm) or system mark fundamental Which comprehensive And deep Which owned something public or nation And embraced by public or nation the as outlook And view life. Like case values core Pancasila, values Which related or integrated in something system sourced from culture And experience history public or nation Which give birth to ideology the. Referring to this opinion, students of the Pancasila and Citizenship Education Study Program (PPKn) at Cenderawasih University, Papua, understand the principles of Pancasila, which are teachings, beliefs and symbols taught through shared experiences which are then integrated into values such as God, mutual cooperation. cooperation, social justice, democracy, unity and unity in family, campus and social life.



**Figure 2.** To what extent can you relate the principles of Pancasila to real actions in everyday life?

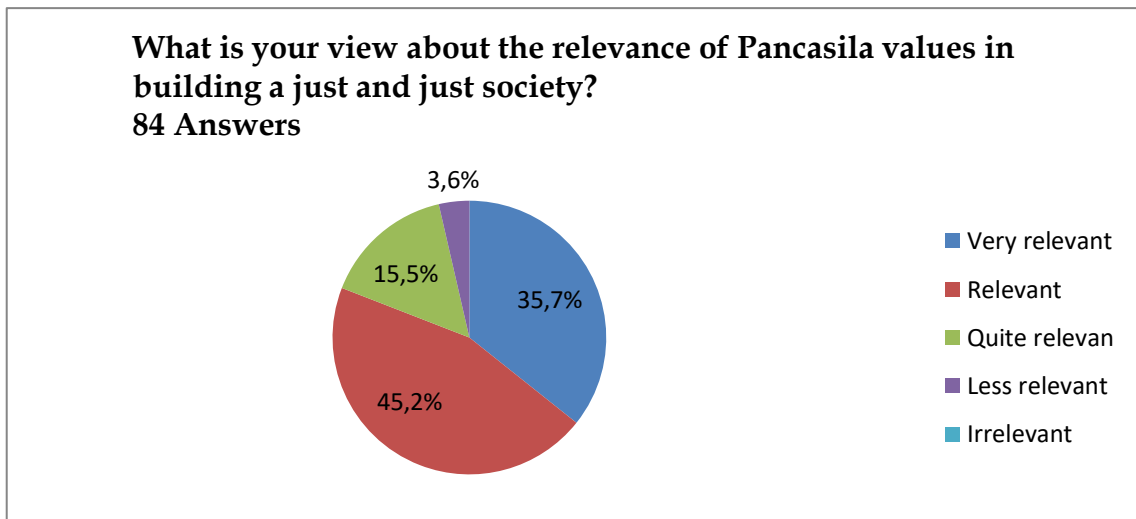
According to the survey results, the majority of respondents stated that the principles of Pancasila are very closely related to their daily actions; the majority also stated that Pancasila values were very important to guide their actions; and 42.9% of respondents stated that the principles of Pancasila were very closely related to their daily actions. Only 4.8% of respondents said that Pancasila principles were not related to their daily lives, but this small number shows that the majority of respondents still consider Pancasila to be related to their actions. The very small number of respondents indicates a less common view of the population, as 2.4 percent stated that the principles of Pancasila are not related to their daily activities. As shown in Figure 2, survey data shows that the majority of respondents agree that the principles of Pancasila are closely related to daily behavior. This shows that half of the people who answered strongly believe that Pancasila values play an important role in guiding them in their daily lives. In addition, 42.9% of people who answered said that the principles of Pancasila are closely related to how they live their daily lives. Aside from that, it shows that most of the people who answered considered Pancasila to have a strong connection to their actions, although the former were slightly more confident. A small portion of those who answered, only 4.8%, said that the principles of Pancasila were not really related to everyday life. However, even though this figure is low, the majority of people still see a connection between Pancasila and their activities. Very few respondents, only 2.4%, stated that the principles of Pancasila have nothing to do with daily activities; this is a very small number and reflects views that are less common among respondents. The conclusion is that the majority of people who participated in this research believe that there is a significant relationship between the principles of Pancasila and the way they live their daily lives, as shown in Figure 2. Although the majority of respondents felt that the values of Pancasila influence and direct their actions, there are also those who feel that the relationship is not strong enough. This shows that respondents understand and are aware of the role of Pancasila values in shaping daily behavior and encouraging active participation. Belief in Pancasila is closely related to their

level of awareness of it. Findings in line with study Risprawati And Sumardi (2020) say that trust is Wrong One factor Which contribute significant to formation pride personal And reason individual take action. In fact, according to Mineo (2014), trust is matter Which make person become great. By Because That, they Which have confidence strong to Pancasila will with volunteer make Pancasila as guidelines. On the contrary, somebody Which low his belief to Pancasila Certain will low also his wish For make Pancasila as guidelines life.



**Figure 3.** How often do you apply Pancasila values in your daily life?

The majority of respondents (36.9%) stated that they always apply Pancasila values in their daily lives, which shows that most people consistently incorporate Pancasila values into their activities. More than half of the respondents (48.8%) stated that they often do it. This shows that a small percentage of respondents cannot apply these values regularly. A small portion of those who answered (only 1.2%) said they rarely used Pancasila values in their daily lives. However, this small number shows that the majority of people are still actively integrating and applying Pancasila values in their activities. Not one of them answered that they had never applied the principles of Pancasila in their daily lives. The majority of respondents showed a positive attitude towards Pancasila values and applied them in their daily lives, as shown in Figure 3. This shows that Pancasila values are very important to direct people to build a just and just society. Results in line with statement Siswoyo (2013) And findings Sumardi & Risprawati (2020) Which explain importance exemplary And role model For make somebody do something. According to they, exemplary is Wrong One factor decider behavior individual in life nationality And patriotic. A model give contribution positive to character person Which imitate him (Sudirman, 2020). So the application of Pancasila by students of the Pancasila and Citizenship Education Study Program (PPKn) at Cenderawasih University is more about exemplary things that are seen, heard and felt as good knowledge in social life in the Land of Papua.

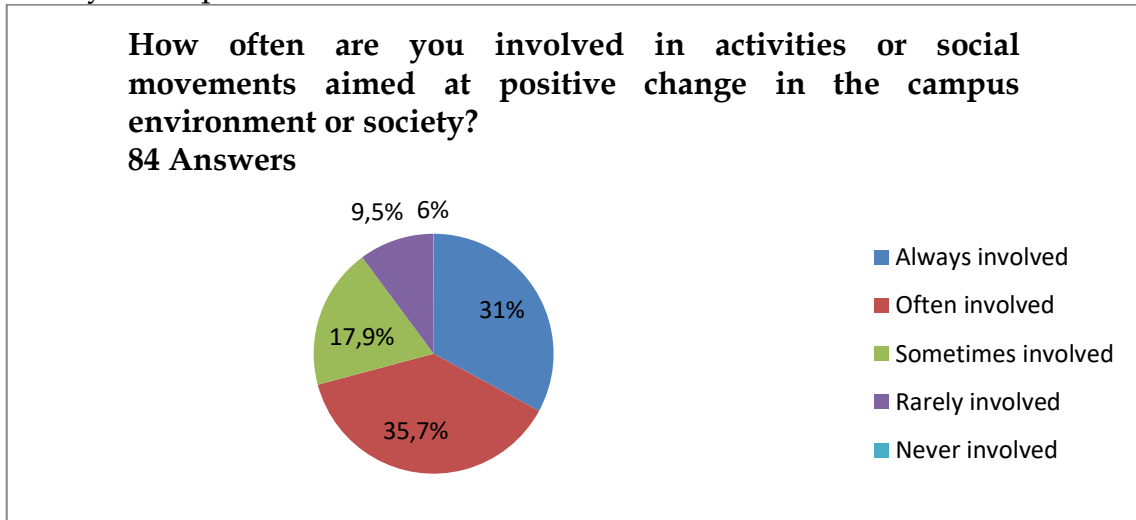


**Figure 4.** What is your view about the relevance of Pancasila values in building a just and just society?

Most survey results show that the majority of respondents, or around 35.7 percent, stated that Pancasila values are very important for building a just society. Most people believe that Pancasila plays an important role in achieving these social goals. In addition, the majority of the 45.2% of people who answered stated that the principles of Pancasila are very important for building a just society. This shows that the majority of people who answered still consider Pancasila to be an important basis for creating a more just society. A small portion of those who answered, namely 15.5%, stated that the principles of Pancasila were very important for building a just society. According to these percentages, Pancasila is very important, but other factors may be influential. Very few respondents, only 3.6%, considered the values of Pancasila to be unimportant for building a just society. This percentage is very small and is an opinion that is rarely found among other respondents. No one answered that the principles of Pancasila were not important for building a just society. In general, the majority of people surveyed in this research believe that the principles of Pancasila are very important for building a just society, as shown in Figure 4. The majority of them believe that Pancasila, both as a legal foundation and a moral guideline, plays a role important in achieving these social goals. This is a positive perspective on the role of Pancasila in building social values and directing action towards a more just society. The findings of this study are in accordance with research from Mortimore et al. (1988), Sumardi (2020), and Rispawati, Sumardi & Dahlan (2020) also show that the extent to which expectations are fulfilled greatly determines a person's level of trust. When expectations are high and performance and reality are low, trust decreases. However, trust will be stronger when performance and reality match expectations.

### ***Student Participation In Social Change Activities That Provide A Positive Impact For The Community***

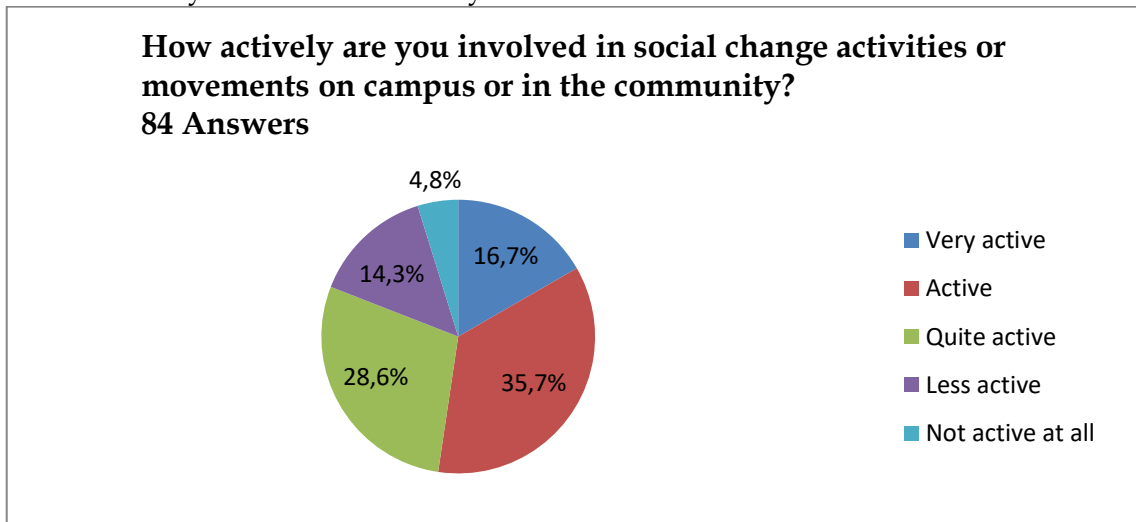
From the research questionnaire conducted, data was obtained regarding student participation in social change activities that have a positive impact on society in the picture below:



**Figure 5.** How often are you involved in activities or social movements aimed at positive change in the campus environment or society?

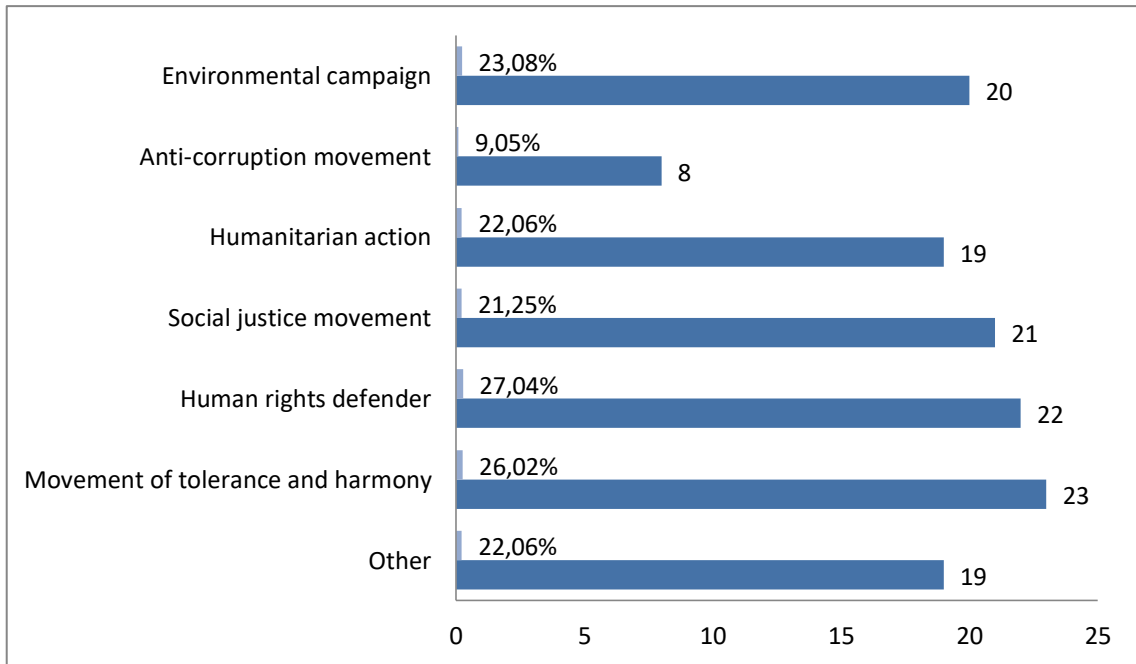
Figure 5 shows some analysis of respondents' opinions about how important Pancasila values are in building a just society. Figure 5 shows that the majority of respondents, around 31 percent, are always involved in social movements or activities aimed at bringing about change. This percentage is quite significant and shows that many respondents are very active in supporting social change. More than a third of respondents (35.7%) reported that they often participate in social change activities, and this percentage is also high, as the majority of respondents are still actively involved in various social initiatives. Only a small portion of respondents, 17.9%, said that they only participate in social change activities occasionally, indicating that a small portion of respondents are less likely to respond. Only a small portion of respondents, 9.5%, said that they rarely participate in social change activities. This relatively small percentage indicates that the majority of respondents remain committed to higher levels of participation. However, a small proportion of respondents, 6%, stated that they had never participated in social change activities, indicating that the level of participation of respondents varied. The result is that the majority of respondents to this research are still involved in activities or social movements aimed at changing the campus environment or society. This is demonstrated by the data shown in Figure 5. Most of them participate in various social initiatives regularly or frequently, showing strong awareness and participation in building a better society. However, the majority of respondents are involved in driving social change. This is because Rou-lan (2017), Rocher (2002), and Beland & Lecours (2006) show that the situation in a country has a strong influence on people's trust in

the state, and that militancy within the country or vice versa, can lead to unrest in the country. within the country.



**Figure 6.** How actively are you involved in social change activities or movements on campus or in the community?

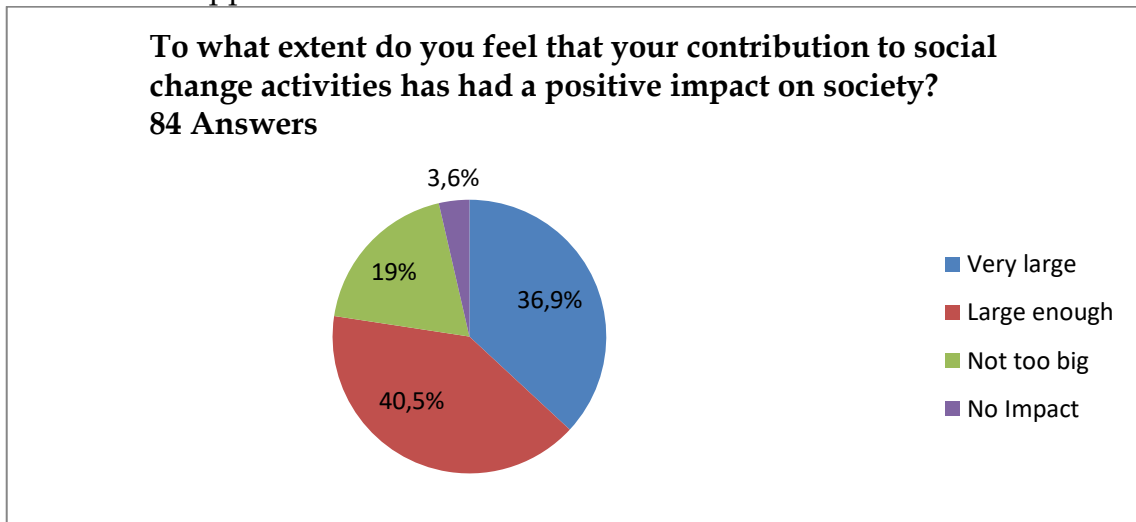
The survey data shown in Figure 6 can be used to carry out several analyzes regarding respondents' participation in social movements and changes in society or on campus. Describes that a small portion of respondents, around 16.7%, stated that they were very active in social change activities or movements. This low percentage indicates that a small percentage of respondents have a very high level of participation and activity in social initiatives. Meanwhile, more than a third of respondents (35.7%) stated that they were active in social change or movements, which shows that the majority of respondents remain actively involved in social movements or changes. This shows that some respondents are quite active in social change or movements, but not as active as the previous group. A small proportion of respondents, 14.3%, stated that they were less active in social change or movements, indicating that some people participate less frequently. A small portion of respondents, 4.8%, stated that they did not participate in social change or movements at all. This low percentage shows that some people are quite active in change or social movements. The result is that the majority of respondents to this study continue to be involved in social change movements or activities in the community and on campus, as shown by the data in Figure 6. The level of participation of respondents varies, but the majority are active or good. A high level of participation in social change activities shows a high level of awareness and participation in building a better society. This finding is in line with Wandani and Dewi (2021) who found that uswamp change must fought for Because change No happen so just. Need exists movement in a way massively And sustainable For change circumstances social become more Good in application values Pancasila in life social.



**Figure 7.** What types of social change activities have you participated in or supported?

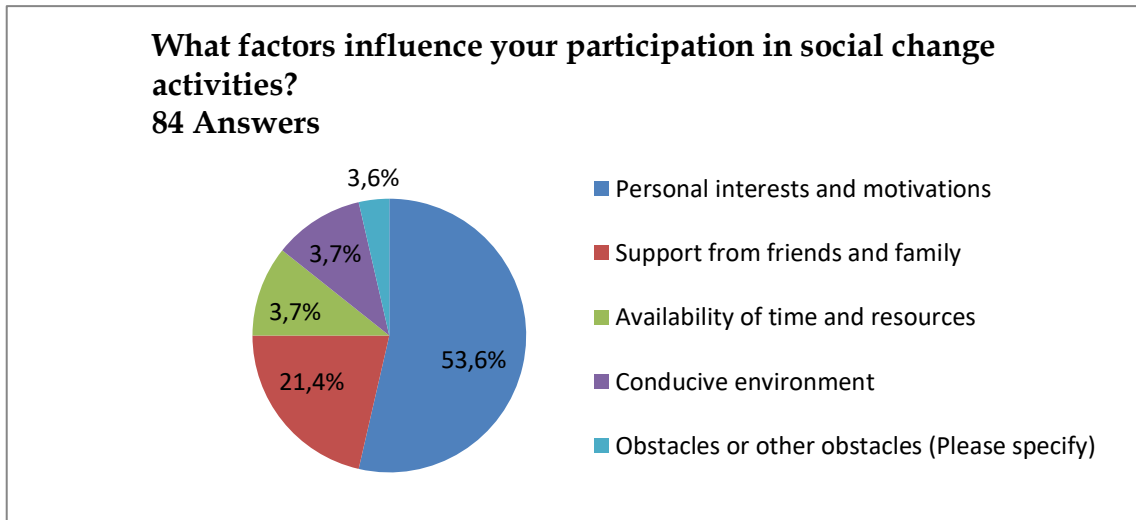
Figure 7 shows how survey data can be used to analyze the types of social change activities that respondents support or participate in. This shows that about 23.8% of people who answered participate in or support environmental campaigns, indicating that they are aware of environmental problems and engage in protection activities. 9.5% of the people who responded had ties to the anti-corruption movement. Participation in this movement is still proof of public concern about corruption. About 22.6% of people who answered took part in humanitarian activities. This shows that the majority of respondents, or 25%, are involved in social justice movements and care about humanitarian issues. This shows that the majority of respondents actively support social justice in society. More than a quarter of respondents, 26.2%, adhere to the Movement for Tolerance and Inter-Religious Harmony, reflecting the importance of tolerance and harmony between religious communities in a pluralistic society. About 27.4% of respondents indicated participation in the protection of human rights. Some of the 22.6% of respondents also participate in or support social changes different from those mentioned above. It shows different types of interest and involvement in various social initiatives. Figure 7 shows data showing that respondents are very interested and involved in various social changes. They are involved in campaigns for the environment, anti-corruption, humanity, social justice, protection of human rights, tolerance and inter-religious harmony. This shows their commitment to positively changing society and their awareness of various social issues. This finding is in line with Nurafifah & Dewi, nd; Kase, (2021) said that mhope front nation Indonesia will determined by generation young, including student Which educated And trained. Because be young Which change method look public to nation And give thoughts Which wisdom, outlook Which comprehensive, as

well as base generation previously For build nation. Develop basics mark And norm Which applies in Public.



**Figure 8.** To what extent do you feel that your contribution to social change activities has had a positive impact on society?

By referring to the survey data shown in Figure 8, various analyzes can be carried out regarding respondents' views about their role in driving social change and the impact they have on society. Approximately 36.9% of respondents stated that their contributions to social change activities had a significant impact on society, indicating a strong belief that their efforts have brought about change. The majority of respondents, namely 40.5%, stated that their contribution to social change activities had a significant impact on society, indicating that the majority of them believed that their efforts had brought good results. This suggests a more neutral perspective on how effective their contribution to social change is. Only 3.6% of people who responded said that their contributions to social change activities did not affect society at all. This low percentage indicates that the majority of people who responded still view their efforts positively. Overall, the data shown in Figure 8 shows that the majority of respondents in this study believe that their participation in social change activities has had a positive impact on society. Most of them also believe that their efforts have brought positive changes to the environment, whether significant or not. This shows respondents' positive belief in the effectiveness of their efforts as agents of social change.

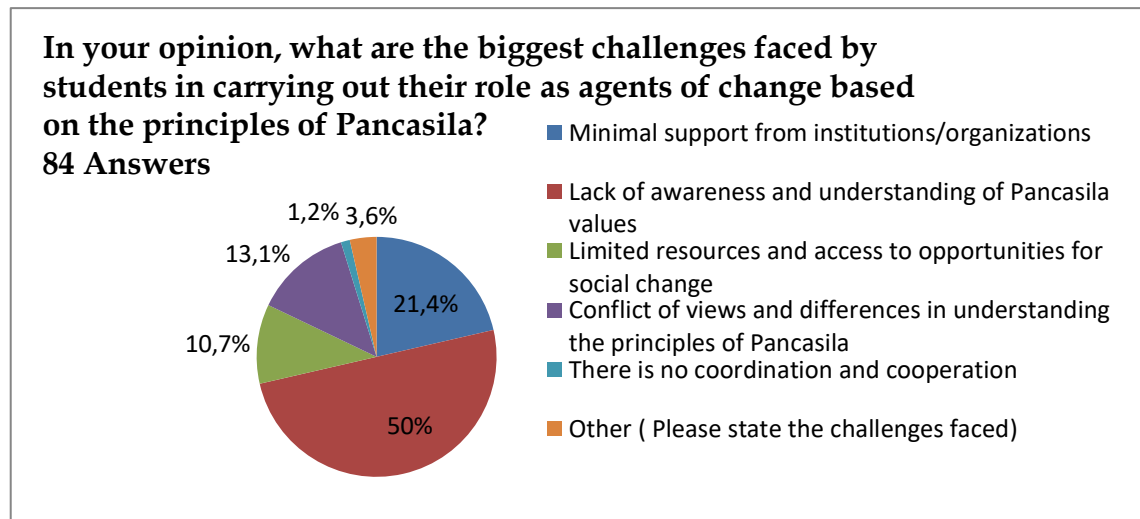


**Figure 9.** What factors influence your participation in social change activities?

Factors that influence respondents' participation in social change programs can be identified from survey data, which can be seen in Figure 9. It shows that the most influential factor among respondents to social change programs is personal interest and motivation at 53.6%. This shows that personal interest and motivation are the main factors that encourage them to participate in social change activities. Around 21.4% of respondents said that support from friends and family had a significant impact on their commitment to social change activities. This suggests that some respondents have limited time or resources to participate in social activities. One percent of 10.7% of respondents also considered the environment as a factor influencing their participation, showing how important an environment is that supports and encourages community participation. Only 3.6% of respondents said that there were barriers or other barriers affecting their participation, indicating that most respondents did not consider other important factors to be barriers to participation. The conclusion is that personal interest and motivation are the main factors influencing respondents to participate in social change, as shown by the data in figure 9. Friends and family offering support are also very important in situations where time and resources are available, and this support also plays a role in influencing participation. Although these factors varied, most respondents referred to their personal interests and their drive to take part in social activities.

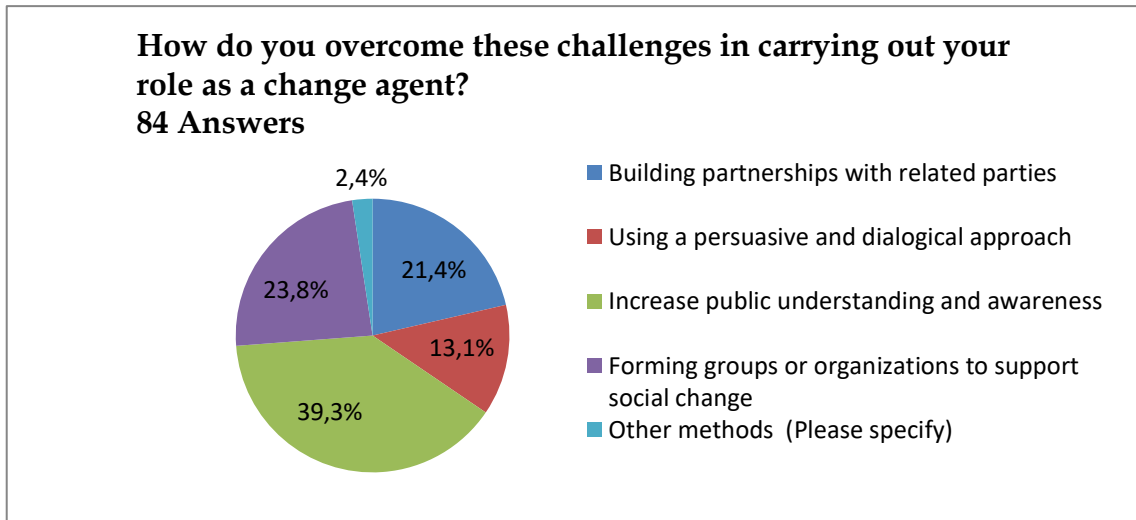
#### ***Perception student against The Challenges Faced in An Effort To Be An Agent Of Social Change Based On Pancasila Values***

From the research questionnaire conducted, data was obtained about perception student to the challenges faced in an effort to become an agent of social change based on the values of Pancasila in the picture below:



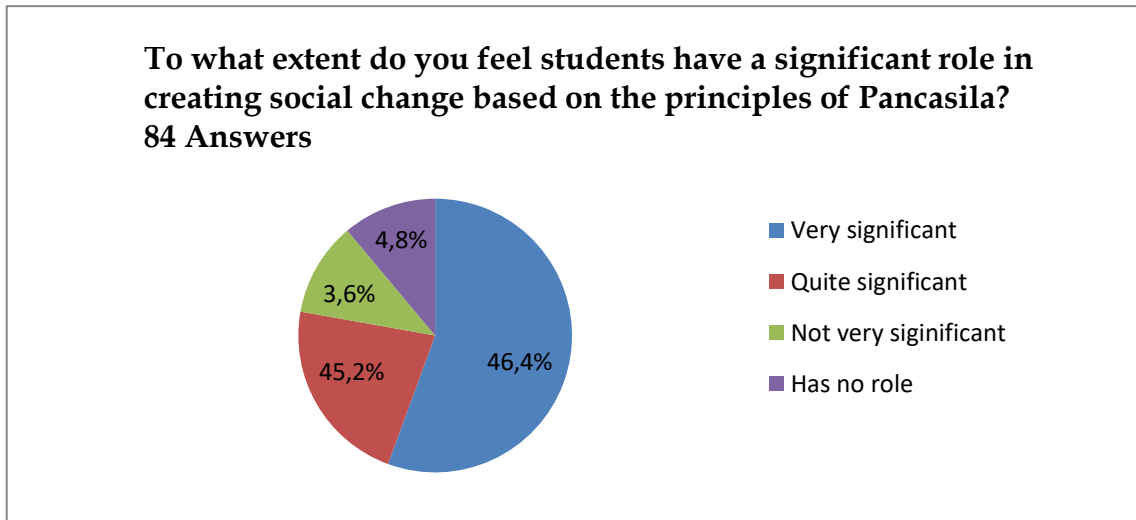
**Figure 10 .** In your opinion, what are the biggest challenges faced by students in carrying out their role as agents of change based on the principles of Pancasila?

Research data, as shown in Figure 10, provides many insights into the significant challenges students face in carrying out their duties as activists for change based on Pancasila. In carrying out their duties as agents of change based on Pancasila, this factor, together with fifty percent, is the biggest obstacle faced by students. This shows that the majority of people who answered thought that the lack of awareness and understanding of Pancasila among students was the main obstacle. About 21.4 percent of people who responded considered the lack of support from institutions or groups to be a big problem. This shows that many people who responded consider the lack of support from authorities or institutions as an obstacle to doing their work. Most respondents, 13.1%, considered Pancasila a challenge. This shows that there is a different understanding of the basis of Pancasila, which can hinder students' efforts to become reformers. Resources and opportunities to participate in social activities are only owned by a small number of respondents, indicating that only 10.7% of respondents consider limited resources and limited access to opportunities for social change as a problem. A small proportion of those who responded (1.2% only) considered poor coordination and collaboration between students and other relevant stakeholders as a challenge. This suggests that few of those who answered identified problems in terms of coordination and cooperation in social change efforts. Several other people who responded (3.6% only) also mentioned other problems that did not fall into the above categories. In short, the data shown in Figure 10 shows that students do not know and understand Pancasila. This is a big problem for them in carrying out their duties as agents of change based on Pancasila. One factor is the lack of support from related institutions or groups. A minority of respondents also said that conflicting opinions, limited resources, organizational shortcomings, and other issues affected their work as change agents.



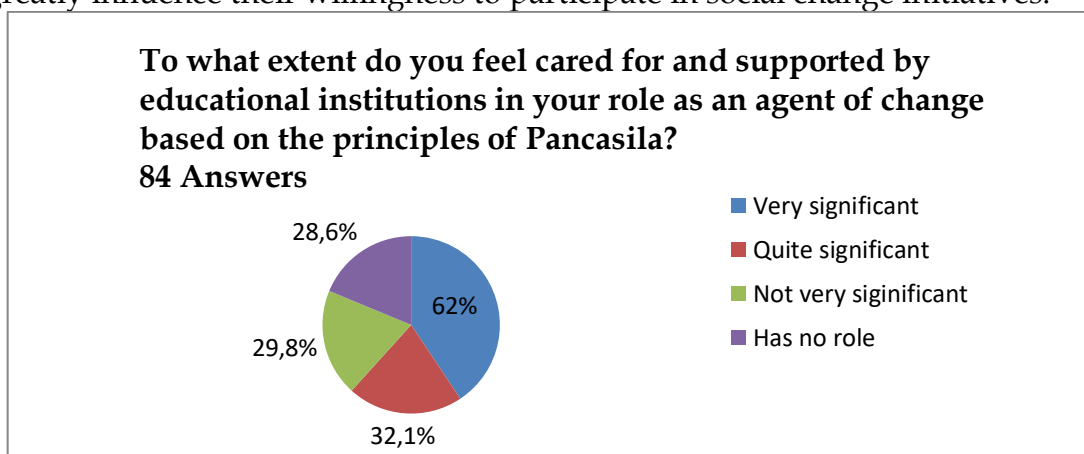
**Figure 11.** How do you overcome these challenges in carrying out your role as a change agent?

By looking at existing research data, as shown in Figure 11, we can gain a lot of knowledge about how respondents overcome difficulties in carrying out their role as agents of change based on Pancasila. Most of the 39.3% who responded said that they overcome the problem by increasing public understanding and awareness. This shows that many of them are increasing their role as reform workers by telling others about the values of Pancasila. Creating groups or collectives is a way to overcome problems, according to 23.8 percent of people who answered. This shows that the majority of people who answered believe that working in groups or organizations can be more effective in bringing about social change. About 21.4 percent of people who responded said they resolved problems by talking to other stakeholders. This shows how important it is to collaborate and help each other in carrying out their role as agents of change. One way to overcome challenges is to reach consensus and talk, according to 13.1% of respondents. This shows their efforts to make a difference by working together with others. Additionally, 2.4% of respondents said they overcame challenges in other ways that did not fall into those categories. The conclusion is that increasing public awareness about the principles of Pancasila is the main way respondents overcome challenges in carrying out their duties as agents of change based on the principles of Pancasila, as shown by the data shown in Figure 11. In addition, respondents often use strategies such as forming groups, building collaboration, and using negotiation and consensus. This shows the various ways students use to face difficulties and become agents of change.



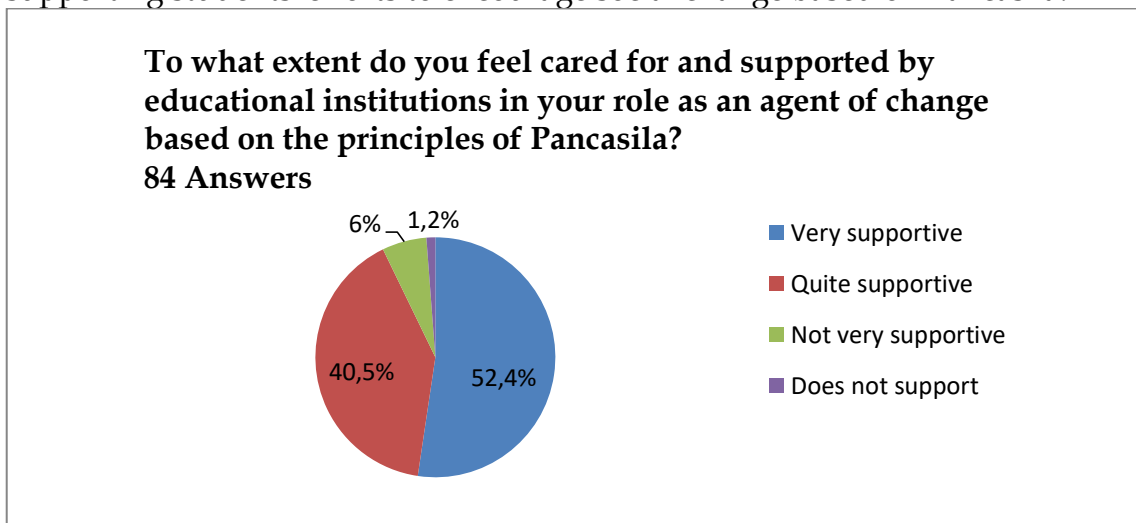
**Figure 12.** To what extent do you feel students have a significant role in creating social change based on the principles of Pancasila?

Respondents' opinions about the role of students in carrying out social change based on the principles of Pancasila can be obtained from the research data shown in Figure 12. It is said that the majority of respondents (46.4%) consider the role of students to be very important in creating social change based on the principles of Pancasila, showing a strong belief. strong influence on students' ability to adapt. Around 45.2% also consider the role of students to be very important in creating social change. A small portion of those who answered, 3.6%, thought that the role of students was not very important in creating social change; even a small portion of them, 4.8%, thought that students had no role in creating social change. This is a pessimistic perspective. In conclusion, the data in Figure 12 shows that the majority of respondents consider student work to be very important or somewhat important in creating social change based on Pancasila. However, a small number of people who responded were also doubtful or pessimistic about the role of students in this situation. Understanding how students act as agents of social change can greatly influence their willingness to participate in social change initiatives.



**Figure 13.** To what extent do you feel cared for and supported by educational institutions in your role as an agent of change based on the principles of Pancasila?

Respondents' opinions about the support of educational institutions and their role as agents of change based on the principles of Pancasila are shown in figure 13. They show that around 62% of people who answered felt well supported and cared for by educational institutions in their efforts to represent change based on the principles of Pancasila. With 32.1% of respondents feeling cared for and supported and 29.8% feeling cared for and supported, this shows that educational institutions have a necessary role to play in supporting students' efforts to encourage social change. A small portion of respondents, 28.6%, also felt cared for and supported. This also shows good faith in the role of educational institutions in driving social change. Even though the percentage is small, this shows that not many students feel they lack support and attention from educational institutions. Respondents did not say that educational institutions did not pay attention or support them. This shows that educational institutions do not ignore their role as agents of change, at least in this research sample. In conclusion, the majority of respondents said that educational institutions care about and support them in working as agents of change based on the principles of Pancasila. A small proportion of respondents said that they received little support, as shown by the data in figure 13. None of them believed that educational institutions did not care or did not provide support to them. This shows the important role played by educational institutions in supporting students' efforts to encourage social change based on Pancasila.



**Figure 14.** How do you see the role of educational institutions in supporting the role of students as agents of change based on the principles of Pancasila?

Figure 14 shows the research data. This shows that the majority of respondents (52.4% of total respondents) think that the role of educational institutions is to help students change the values of Pancasila. This shows that many students believe that schools have a very important role in supporting their efforts to encourage social change. The majority of those who responded, 40.5%, stated that they were happy with the campus' performance. Although the percentage who strongly support is less than those who strongly support it, this shows that many students believe that the school has done a good job in supporting the role of students as agents of change. Only 6% of respondents

had a less positive opinion about the role of campuses in supporting this role. This suggests that some students may feel that the school is not helping them enough. A small majority of those who responded, namely 1.2%, thought that educational institutions should support students' efforts to change the world. Even though this is only a small group, this shows that some students feel that educational institutions do not support their efforts as reformers based on Pancasila. The verdict is that, based on the data shown in figure 14, the majority of students think that educational institutions help students in their work as a representation of change based on Pancasila. However, a small number of students have a less positive, or even negative, opinion about the role of educational institutions in this situation. These ideas can form the basis for discussions about how educational institutions can increase efforts to support student efforts that drive social change.

## **CONCLUSIONS AND RECOMMENDATIONS**

Perception student Pancasila and Citizenship Education Study Program at a University in Papua Provinceto Pancasila in a way general positive And majority own understanding Which deep to mark And principle Pancasila. Student understand and realize the role of Pancasila values in shaping daily behavior and encourage active participation to build a just and just society.

Students of the Pancasila and Citizenship Education Study Program at one of the universities in Papua Province show a high level of participation in various social programs. They also have a positive perception of how their contributions can change society. Social support and personal desire are important components for participating in building a better society.

Lack of student awareness and understanding of the principles of Pancasila in order to face major challenges in their role as agents of change. In addition, they do not get support from related institutions and organizations, which is also an important factor influencing students' efforts. Divisions of opinion and understanding regarding the principles of Pancasila also hamper their progress as reformers.

## **FURTHER STUDY**

This study was only carried out in the ProgramPancasila and Citizenship Education Study. So in the future it is hoped that there will be similar research in other study programs related to students' understanding of Pancasila, Social Participation, and Perceptions as Agents of Change

## **ACKNOWLEDGMENT**

The author would like to thank all parties who provided assistance and input at every stage of the process of carrying out this research.

## REFERENCES

- Abdhul, Y. (2021). Contoh Nyata Mahasiswa Sebagai Agen Perubahan. Retrieved from: <https://penerbitbukudeepublish.com/contoh-nyata-mahasiswa-sebagai-agen-perubahan> (Accessed February 25, 2024).
- Adventyana, B. D., & Dewi, D. A. (2021). Kajian Deskriptif tentang Pendidikan Kewarganegaraan dalam Membentuk Pola Berpikir Kritis Mahasiswa. *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 1(7).
- Ariatama, S., Prayoga, A., Sopha, F. Z. A., Anggraini, M. S., & Handayani, W. (2022). Penanaman Pendidikan Karakter Dalam Mengembangkan Warga Negara Pada Era Generasi Milenial. *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 2(2).
- Beland, D. and Lecours, A. (2006). Sub-state nasionalism and the welfare state: Quebec and Canadian federalism. *Nations and Nationalism*, 12(1), 77-96. DOI: 10.1111/j.1469.8129.2006.00231.x.
- Eprints.uny.ac.id, (2009). Pengertian Partisipasi. <https://eprints.uny.ac.id/18093/4/PDF%20BAB%202%2009.10.027%20Wor%20p.pdf>. (Accessed February 25, 2024).
- Ilham, I. (2020). Kondisi Pengusaha Indonesia Ditengah Pandemi Covid-19. *Civic-Culture: Jurnal Ilmu Pendidikan PKN dan Sosial Budaya*, 4(1 Extra), 59-68.
- Ilham, M., Mz, I. U., & Renyaan, D. (2022). Era Digital: Influencer Dalam Sistem Politik Indonesia. *Jurnal Ekologi Birokrasi*, 10(1), 69-80.
- Ilham, I., Korwa, F. Y., Idris, U., & Muttaqin, M. Z. (2020). Analisis Potensi Dan Strategi Pengembangan Objek Wisata Pulau Asey Besar Danau Sentani Kabupaten Jayapura. *Jurnal Pariwisata Pesona*, 5(2), 142-155.
- Kase, M. C. A. (2021). Penerapan Nilai-nilai Pancasila: Mahasiswa sebagai Agent of Change. <https://voxtntt.com/2021/11/04/penerapan-nilai-nilai-pancasila-mahasiswa-sebagai-agent-of-change/82723/> (Accessed February 10, 2024).
- Khairuddin. (1992). *Pembangunan Masyarakat*, Yogyakarta: Liberty, hlm. 124.
- Max Ki. (2023). Pengertian Pancasila Menurut Tokoh Sejarah dan Ahli. <https://umsu.ac.id/berita/pengertian-pancasila-menurut-tokoh-sejarah-dan-ahli/> (Accessed February 25, 2024).
- Mineo (2014), Mineo, L. D. (2014). The importance of trust in leadership. *Research Management Review*, 20(1), 1-6.
- Mortimore dkk. (1988), Mortimore, P., Sammons, P., Stoll, L., Lewis, D. & Ecob, R. (1988). *School matters; The junior years*. England: Open Books Publishing, Ltd.
- Ndraha, T. (1987). *Pembangunan Masyarakat*. Jakarta: Bina Aksara, hlm. 102.
- Ohoiwutun, Y., & Ilham, I. (2023). Archives Management System in the General Bureau and Papua Province Governor's Office Protocol. *Formosa Journal of Applied Sciences*, 2(11), 2087-2102.
- Renyaan, D. (2023). Services For Population Administration In The City Of Jayapura. *Journal of Research and Development on Public Policy*, 2(3), 88-97.

- Rispawati, Sumardi, L., & Dahlan. (2020). The effect of theoretical factors on students nationalism: study in mataram, indonesia. *Journal of Critical Reviews*, 7(12), 666-671. DOI: <http://dx.doi.org/10.31838/jcr.07.12.120>.
- Siswoyo, D. (2013). Bung Karno's view on Pancasila and education. *Cakrawala Pendidikan*, xxxii(1), 102-111.
- Soepomo. (1959). *Dasar-dasar Filsafat Pancasila*. Jakarta: Yayasan Prapanca.
- Supriyanto. (2016). *Retrospektif Ilmu Administrasi Bisnis*. Jakarta: Mitra Wacana Media.
- Sukarno. (1964). *Dibawah bendera revolusi*. Panitia Penerbit Dibawah Bendera Revolusi.
- Sumardi, Lalu. (2022), Ideologi Pancasila Dalam Perspektif Mahasiswa: Studi Di Mataram, Nusa Tenggara Barat, *Jurnal Pendidikan Kewarganegaraan Undiksha*. Vol. 10 No. 2 (Mei, 2022)
- Sumardi, L. & Rispawati (2020). The use of internet in learning and its impacts on students' moral values: A case study in Mataram University, Indonesia. *Journal of Critical Reviews*, 7(14), 790-794.
- Sudirman. (2020). Keteladanan guru dan kontribusinya terhadap karakter kebangsaan siswa di SMA negeri Kota Padang Panjang. *Jurnal Pendidikan Kewarganegaraan*, 10(1), 48-61.
- Tebay, V., & Ilham, I. (2023). Literature study: the community perception of rowing venue development in women's forest ecosystem, Youtefa Bay, Jayapura City, Papua. *Depik*, 12(1), 76-86.
- Tokang, M., & Yumame, J. (2023). Seeing the Atakkae Traditional House: Education, Tourism, Economic and Government Policy Perspectives in Its Development. *Journal of Educational Analytics*, 2(2), 141-156.
- Utami, S. G. A., & Najicha, F. U. (2022). Kontribusi mahasiswa sebagai agent of change dalam penerapan nilai-nilai Pancasila pada kehidupan bermasyarakat. *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 2(3), 96-101.
- Wambrauw, O. O. O. (2023). Tourism Digitalization Through the Implementation of National Tourism Information System "Sisparnas" in Papua Province. *East Asian Journal Of Multidisciplinary Research*, 2(7), 2695-2708.
- Wandani, A. R., & Dewi, D. A. (2021). Penerapan Pancasila Sebagai Dasar Kehidupan Bermasyarakat (Vol. 1, Issue 2). <https://journal.actualinsight.com/index.php/decive/article/view/225/167> (Accessed February 25, 2024).
- Widaningsih, W., Fadloli, F., & Sinal, M. (2021, October). Pemahaman Dan Penerapan Ideologi Pancasila Mahasiswa Polinema Melalui Pendidikan Pancasila. *Seminar Nasional Gabungan Bidang Sosial* (Vol. 3, No. 1).
- Yunita, D. I. (2022). *Efektivitas Kebijakan "Belajar Daring" Masa Pandemi Covid-19 Di Papua*. wawasan Ilmu.