

Internalization of Pancasila Values in the Hindu Student Movement

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Abstract: The rapid transformation of social and technological environments has created challenges in maintaining the internalization of Pancasila values among younger generations, particularly university students. In this context, student organizations serve as strategic arenas for ideological formation, value transmission, and the practical articulation of Pancasila in social and organizational life. This study aims to analyze the process of Pancasila value internalization, the role of Pancasila within the student movement, and its implementation in the activities of Pimpinan Cabang Kesatuan Mahasiswa Hindu Dharma Indonesia Denpasar (PC KMHDI Denpasar). This study employs a descriptive qualitative approach with a naturalistic design. Data were collected through observations, interviews, documentation, and literature review, and analyzed using the Miles and Huberman interactive analysis model. The findings reveal that the internalization of Pancasila within PC KMHDI Denpasar is a continuous process shaped by cadre education, organizational ideology, vision and mission, collective narratives, and programmatic activities. The study also shows that Pancasila is not merely a formal national ideology but is interpreted as a practical ethical framework, reflected in organizational practices that emphasize religious values, humanity, unity, deliberative democracy, and social justice. These findings demonstrate that student organizations can become important institutional spaces for transforming Pancasila from an abstract normative foundation into lived values through organizational culture, leadership development, and collective action. This study contributes to Pancasila studies by highlighting the role of student movements as agents of ideological reproduction and civic character formation in strengthening the sustainability of Pancasila values among younger generations.

Keywords: Internalization; Pancasila; Student Movement; PC KMHDI Denpasar; Civic Character.

1. Introduction

Every nation in the world strives to produce a high-quality generation to maintain national sustainability. In the 21st century, a high-quality generation can be measured by its competence in mastering communication skills, critical thinking, creativity, and the ability to collaborate well to get things done (Mutohhari et al., 2021). With these 21st-century adaptive skills, a nation is expected to develop a highly competitive generation that masters all existing technological developments. On the one hand, a high-quality generation is also expected to uphold noble values and have strong principles to meet the nation's future challenges (Parwitasari, 2022).

Despite its efforts to produce high-quality generations, Indonesia still faces various challenges and threats. One of these comes from the education sector, where Indonesia still needs to improve the quality of its learning system in terms of its PISA (Programme for International Student Assessment) ranking (Ismawati et al., 2023). Not to mention the degradation of the nation's noble values, due to the influence of globalization and the massive use of social media, which facilitates the entry of foreign ideas (Arfina et al., 2025). This is reflected in the individualistic, pragmatic, and apathetic characters that contradict the nation's identity and are beginning to erode the younger generation. Therefore, the

exploration and strengthening of the nation's noble values must once again be glorified as a shield and a weapon to achieve "Indonesia Emas 2045" (Annas et al., 2024).

Reflecting on the founding fathers of the nation, Indonesia already has Pancasila as the answer. Pancasila, as a philosophy of life, represents the authentic values of Indonesian society, which are derived from the characteristics and distinctive features of the archipelago's culture (Kamalludin et al., 2023). This is evident from the resilience and power of Pancasila, which is able to exist in various conditions as the foundation of the Unitary State of the Republic of Indonesia (NKRI) (Diniyanto & Sutrisno, 2022). On this basis, it is not surprising that the Indonesian government, through all its institutions, constantly strives to strengthen the noble values of Pancasila in every aspect of national and state activities.

In addition to its own efforts, the Indonesian government also needs strategic partners from various groups to instill the noble values of Pancasila. The existence of youth and student organizations can be an option to address these challenges (Lauli et al., 2025). Moreover, in essence, student and youth organizations are attractive platforms that still have brilliant ideas and have not been infiltrated by certain political interests (Qodriyati et al., 2025). This role is particularly important in strengthening religious moderation, as Pancasila contains fundamental values of tolerance, humanity, and respect for diversity that can serve as a philosophical foundation for fostering moderate religious attitudes in Indonesian society (Tantra et al., 2024). Thus, the empowerment and strengthening of the noble values of Pancasila must always be monitored and guaranteed so that they can always be grounded through youth and student organizations in Indonesia (Prasetyo et al., 2025).

Based on the initial observation and literature review process, the Denpasar Branch of the Indonesian Hindu Dharma Student Association or better known as Pimpinan Cabang Kesatuan Mahasiswa Hindu Dharma Indonesia Denpasar (PC KMHDI Denpasar) is one of the student organizations that is still quite active in the city of Denpasar among the many secular organizations. Empirically, PC KMHDI Denpasar is able to facilitate the education and regeneration of Hindu students throughout Denpasar through non-formal education (Permana et al., 2025). The goal of the regeneration process is to shape Hindu students into noble individuals. Although it was once rumored to be an organization affiliated with right-wing terrorists in India in 2021, PC KMHDI Denpasar has always tried to refute this opinion through activities and community service based on the values of Pancasila (Tim Penyusun, 2024). Based on this, the phenomenon of internalization can be presented as an urgent and interesting topic for comprehensive analysis.

Linked to relevant research discussing the strengthening of Pancasila values in student organizations outside Bali, Diponegoro & Adi (2024) examined the implementation of Pancasila values in the Pencak Silat organization at the Persaudaraan Setia Hati Terate Student Activity Unit at Surabaya State University. This study showed positive results that the internalization of Pancasila values in the Pencak Silat organization at the Persaudaraan Setia Hati Terate Student Activity Unit at Surabaya State University has a strategic role, as demonstrated through various activities such as training, deliberations, blood donations, and other social activities. The results of this study are in line with the efforts made by PC KMHDI Denpasar as a student organization that is also engaged in strengthening the noble values of Pancasila. However, there are also differences in terms of discussion, where the study only focuses on student organizations at the unit level, not at the external level of Denpasar City.

Based on the background and reinforced by relevant research, this study was conducted to examine in greater depth the internalization of the noble values of Pancasila through the student movement at PC KMHDI Denpasar. This study was designed with the

aim of exploring the essence of the internalization of Pancasila values, the position of Pancasila in the student movement at KMHDI, and finally examining the implementation of the noble values of Pancasila in the student movement at PC KMHDI Denpasar. This research is expected to provide guidelines for students to deepen their understanding of the noble values of Pancasila and to be willing to improve themselves for the sake of the nation and state.

2. Method

This study, which analyzes the dynamics of internalizing the noble values of Pancasila in the student movement at Pimpinan Cabang Kesatuan Mahasiswa Hindu Dharma Indonesia Denpasar (PC KMHDI Denpasar), uses a descriptive qualitative research method. To strengthen the discussion, the research uses a naturalistic approach, enabling it to describe the findings in the field as they are (Dantes, 2023). This is considered appropriate for examining the topic and research questions that describe the essence of the internalization of the noble values of Pancasila in the student movement at PC KMHDI Denpasar.

Regarding data sources, this study uses primary data obtained from observations and interviews with research subjects. To address sample limitations and potential respondent bias, the researcher used purposive sampling to select several administrators and cadres of PC KMHDI Denpasar who participated in all organizational activities and were believed to provide accurate and precise information. To reinforce the data, this study also used secondary data obtained from literature studies and documentation on organizational activities that reflect the implementation of the noble values of Pancasila.

To ensure data validity, researchers also used triangulation techniques, including triangulation of data sources, methods, researchers, and theories. Furthermore, during the analysis stage, the primary and secondary data that had been collected and declared valid were processed using the interactive approach of Miles and Huberman (Sugiyono, 2023). In the first phase, the reduction stage was carried out by cutting and filtering data that was deemed appropriate to answer the topic and problem formulation. In the second or subsequent phase, the data presentation stage was conducted by presenting the research results and discussion in a qualitative descriptive manner. In the third phase, the verification stage was carried out through the process of concluding and summarizing the results and discussion as new findings of the research.

3. Result and Discussion

3.1. The Essence of Internalizing Pancasila Values

Internalization is the process of instilling values in a person so that these values become an integral part of their personality and influence their behaviour, mindset, and decision-making. Internalization is the process of consciously cultivating values through education and experience, so that these values are not only known and understood but also believed and practiced. According to Muslich (2022), internalization is the process of making something a part of a person through understanding, appreciation, and practice of values.

In the context of civic education, the internalization of Pancasila values is an important process for producing individuals who not only know but also live out the noble values of Pancasila in their daily lives (Basamah & Ediyono, 2024). This process is closely related to character education, personality development, and moral development of individuals in society (Permatasari et al., 2023). Furthermore,

Muslich (2022) also explains that internalization consists of three main stages: Value Transformation, which involves transmitting values to individuals as basic knowledge; Value Transaction, which refers to a process of dialogue, discussion, or active learning that encourages a deeper understanding of these values; and Transinternalization, which involves instilling values into an individual's attitudes and personality.

Internalization is not merely cognitive teaching but rather an internal commitment to live according to one's beliefs. In the context of Pancasila values, internalization is a conscious effort to shape a generation that not only knows the principles of Pancasila, but also lives according to their underlying meaning (Hariyanti et al., 2023). Internalization does not happen instantly; it is a gradual, continuous process that begins with knowing, understanding, appreciating, and practicing (Ikasari et al., 2025). Thus, the internalization of values is not merely memorization, but a habit that fosters national character.

Specifically, the internalization of the noble values of Pancasila requires understanding and reflection on the fundamental meaning of Pancasila. Pancasila is not merely a symbol or historical document but serves as a fundamental basis for national and state life. The following are some of the noble values of Pancasila that need to be understood and internalized as an integral part of national and state life (Redi et al., 2022).

Pancasila as the Foundation of the Indonesian State (*Staatsfundamentalnorm*); in this understanding, the noble values of Pancasila provide a fundamental normative basis for the formulation of laws and regulations in Indonesia. Pancasila is the main reference in the implementation of government, the legal system, and state administration. Pancasila provides both a normative foundation for state administration and a value framework for governance. Marfugah et al. (2022) emphasize that the internalization of Pancasila values is important for evaluating whether government policies and regulations align with the principles of justice and social welfare embodied in Pancasila. Similarly, Surahno (2023) explains that Pancasila occupies a fundamental position as the source of all sources of state law and provides a normative foundation for the formulation of policies and legislation.

Pancasila as the Philosophy of the Nation; in this understanding, the noble values of Pancasila represent the philosophical view of the Indonesian people regarding the meaning of a good, just, and dignified life. Pancasila reflects the identity of a nation shaped by the cultural traditions, customs, and historical experiences of the Indonesian people. As a state philosophy, Pancasila provides a philosophical framework for understanding national identity, social relations, justice, and the ideals of Indonesian society. It also serves as a source of values that guides the nation's development and public life. Samekto and Purwanti (2023) argue that changes in social structures require the interpretation and implementation of Pancasila to remain responsive to contemporary challenges while maintaining its fundamental role as an ideological and philosophical foundation. In responding to contemporary social diversity, Ridhoh et al. (2026) describe Pancasila as a philosophical and ideological foundation that embodies values of inclusiveness, tolerance, unity, and social justice.

Pancasila as a Way of Life; in this understanding, the noble values of Pancasila provide guidance for individual and collective behaviour in everyday life. They encourage individuals to live harmoniously with others, nature, and God while fostering attitudes of moderation, fairness, inclusiveness, and social responsibility. In this sense, Pancasila is not merely a set of abstract principles but a system of values

that is expected to be translated into concrete attitudes and actions. Marfungah et al. (2022) demonstrate how the internalization of Pancasila values can be connected to concrete policy and social contexts, particularly regarding justice and social welfare. Similarly, Suryadmaja et al. (2025) show that local cultural practices can serve as meaningful contexts for understanding and practicing Pancasila values in everyday social life.

When contextualized within the lives of Indonesian youth and students today, Pancasila occupies a very central and strategic position. From an axiological perspective, youth and students are not merely complementary to the nation, but also guardians of values, agents of change, and inheritors of national ideals (Putri et al., 2023). In the midst of such a dynamic era, where the speed of information often creates confusion, Pancasila is not merely something to be memorized, but rather a foundation for life that needs to be absorbed and internalized (Subakdi, 2023). The internalization of Pancasila values is an urgent necessity so that students do not lose their direction, do not stray from their national identity, and remain steadfast as fully-fledged Indonesian citizens.

When the noble values of Pancasila, such as belief in God, humanity, unity, democracy, and social justice, are truly embedded in the hearts of students, the educational process they undergo will produce not only academically intelligent intellectuals, but also individuals who are morally and spiritually mature (Harahap et al., 2025). This internalization enables students to filter information, interpret events, and respond wisely to diversity (Hariyanti et al., 2023). As an empirical example, on campus, students will learn not only to think logically but also to act ethically. Within society, students will not only be a loud voice demanding change, but also a real force working for the common good.

Pancasila provides direction when the world offers so many shortcuts and illusions of progress. Its values are a shield against ideologies that seek to divide, reduce humanity, or replace the spirit of mutual cooperation with extreme individualism (Kamalludin et al., 2023). When the value of unity is truly internalized, students will not be easily divided by differences in ethnicity, religion, ideology, or social status. When the value of social justice becomes a foundation for thinking, students will not feel comfortable seeing inequality without taking action. When the value of humanity becomes the breath of all their actions, the knowledge they pursue will never lose its direction (Basamah & Ediyono, 2024). This is because they can always return to its essence, which is to humanize humanity.

Furthermore, internalizing Pancasila values helps students build a strong personality amid the rapid influence of globalization (Diniyanto & Sutrisno, 2022). They do not become individuals who lose their roots, but they also do not close themselves off from the world. They are open, yet principled. They are modern, yet do not forget tradition. Within them, national identity and humanitarian spirit come together in complete harmony (Nahuddin & Prastyo, 2020). From there, future leaders can emerge who are not only intelligent and innovative but also have integrity and care about the fate of the small community.

Based on this, it can be understood that instilling Pancasila values in students' lives is not merely a formal character education program. Internalizing Pancasila is an expression of love for the nation's future. This is because a great nation is built not only on technology and the economy, but more on the character development of its citizens, who have noble souls and high-quality competencies. Therefore, directing this effort towards students, with all their potential and idealism, is the right step to

strengthen the planting of the seeds of Pancasila's noble values. If the values of Pancasila flourish within students, then Indonesia will not only grow in the future, but also take root, become cultured, and be respected in the eyes of the world.

3.2. Pancasila in the Student Movement at KMHDI

3.2.1 Pancasila in Purwaka KMHDI

As the foundation and philosophy of the state, Pancasila serves as the basis for every action taken by Indonesian citizens, whether in thought, word, or deed (Parwitasari, 2022). One such movement is the student movement in the Indonesian Hindu Dharma Student Association (KMHDI). KMHDI is a national student organization grounded in national and religious values. This organization was established to accommodate and support the aspirations, potential, and actions of Hindu students across various fields of life (Tim Penyusun, 2023).

Like other organizations, KMHDI also has Articles of Association and Bylaws (AD/ART) as the basis for its activities. The AD/ART contains the term "Purwaka KMHDI" as the organization's ideology. Furthermore, Purwaka KMHDI is presented not only as the opening section of the Articles of Association of the Indonesian Hindu Dharma Student Association. Purwaka KMHDI is also proclaimed as the foundation of values and direction of KMHDI's struggle as a nationalist, religious, humanist, and progressive Hindu student organization. Purwaka KMHDI also contains the philosophical, ideological, and historical basis for the establishment of the KMHDI organization, as well as its influence on Hindus and the Indonesian people in general (Tim Penyusun, 2023).

As an organization based on Pancasila, the second paragraph of the KMHDI Purwaka contains the following quote: *"As an integral part of the Indonesian nation, Indonesian Hindu students strive to achieve the goal of an independent Indonesia based on Pancasila. Indonesian Hindu students believe that law and democracy must be the basis of state practice so that the values of freedom, justice, and solidarity embraced by the Indonesian people can be maintained and developed"* (Tim Penyusun, 2022). From this quote, it is clear that Pancasila is the guiding principle for KMHDI in its operations, serving as the organization's ideological foundation.

3.2.2 Pancasila as the Foundation of *Dharma Negara*

The term "Dharma Negara" emerged from an agreement among Indonesian Hindu students who recognized their identity as Indonesian citizens (Hengki et al., 2022). Thus, an awareness emerged that every Hindu student in Indonesia has a duty to serve the nation and state. *Dharma Negara* is the duty or obligation of Indonesian Hindu students to serve the Indonesian state (Ekaningtyas et al., 2022). Awareness of the duty or obligation to serve the Indonesian state has encouraged Indonesian Hindu students to develop ideas related to an independent Indonesia. In addition to formulating their ideas, Indonesian Hindu students developed steps or tools to realize these ideas (Tim Penyusun, 2022). Based on this, the essence of *Dharma Negara* from the perspective of KMHDI is a set of values, concepts, and ideas about an independent Indonesia and the efforts to realize it.

Specifically, regarding the implementation of *Dharma Negara*, Indonesian Hindu students agree to realize the goal of an independent

Indonesia based on Pancasila. This is legally stated in the first sentence of the second paragraph of the KMHDI Purwaka, which reads, “*As an integral part of the Indonesian nation, Indonesian Hindu students strive to achieve the goal of an independent Indonesia based on Pancasila*” (Tim Penyusun, 2023). The Pancasila referred to by the KMHDI Purwaka regarding *Dharma Negara* undoubtedly refers to the Founding Principles of the Republic of Indonesia, which also serve as the Nation's Philosophy of Life.

In addition to being based on Pancasila, to realize the goals of an independent Indonesia, Hindu students in KMHDI also believe that state affairs must be carried out through a democratic system and fair legal practices. These are the main principles of statehood, formulated as concepts or ideas about the existence of a state. The principles of statehood in KMHDI are divided into three substances, namely democracy, law, and the state (Tim Penyusun, 2022).

3.2.3 Pancasila as *Kaderisasi Tahap 1* (KT 1) Material

In the *Kaderisasi Tahap 1* (KT 1) Guidelines, Pancasila is positioned as a fundamental value of the Indonesian nation that must be understood and internalized by every cadre. Chapter IV of this book discusses Pancasila comprehensively, starting from its history to the meaning of each principle as a guideline for national and state life. The history of Pancasila began with the meeting of the Badan Penyelidik Usaha Persiapan Kemerdekaan (BPUPK), which brought together figures such as Muh. Yamin, Supomo, and Soekarno. Each proposed a formulation for the foundations of the state. The formulation that was ultimately accepted came from Soekarno's speech on June 1, 1945, which coined the term Pancasila. The Committee of Nine then formulated the Jakarta Charter, which was later refined into Pancasila as stated in the Preamble to the 1945 Constitution (Tim Penyusun, 2022).

By integrating the values of Pancasila into the cadre development process, KMHDI not only shapes nationalist cadres but also religious, humanist, and progressive cadres. The KT I Guidelines emphasize that every KMHDI cadre has a moral responsibility to bring Pancasila to life through concrete actions on campus, in the community, and in the nation (Tim Penyusun, 2022). In this context, Pancasila is not merely a theory in the cadre training classroom, but also serves as an ethical and political foundation for defending the interests of the common people, fighting injustice, and building a harmonious and civilized social life (Santika & Dafit, 2023).

For KMHDI, understanding Pancasila is not merely about memorizing concepts; it must be applied in the lives of cadres as a form of devotion to *Dharma Negara*. The values of Pancasila are integrated with Hindu values, such as the belief in One Supreme God, which is in line with the concept of God in Hinduism, as well as the principles of humanity, justice, and solidarity, which are in harmony with the teachings of *Tat Twam Asi* (Diah, 2022). Thus, Pancasila becomes an ideological bridge between national life and religious values, as well as a tool for social transformation for cadres to carry out their role as agents of change.

Furthermore, understanding Pancasila also strengthens the role of cadres as agents of change who are aware of the socio-political dynamics of the nation. For example, the fourth principle of deliberation and representation must be interpreted as an obligation to prioritize dialogue in resolving conflicts and

encourage active participation in decision-making. Meanwhile, the fifth principle requires cadres to side with socially just development, which uplifts marginalized communities and fights for equal access to education, health, and economic resources.

3.2.4 Pancasila in the KMHDI Anthem

The Kesatuan Mahasiswa Hindu Dharma Indonesia (KMHDI) anthem is an ideological representation that reinforces the values of Pancasila in the identity and movement of Hindu students (Tim Penyusun, 2023). The lyrics of this anthem serve not only as an organizational song, but also as a vehicle for internalizing national values that are integrated with Hindu religious values. The First Principle of Pancasila, namely “Ketuhanan Yang Maha Esa,” is explicitly reflected in the phrases “*Moksartham Jagadhita Ya Ca Iti Dharma*” and “*Hyang Widhi blesses this Karma Yoga*,” which reflect the spiritual belief that every form of cadre devotion is based on divine blessing. This shows that KMHDI places spirituality as the foundation in carrying out *Dharma Agama* and *Dharma Negara* (Tim Penyusun, 2022).

Furthermore, the Second Principle of Pancasila, with its values of just and civilized humanity, is present in the call to “*foster brotherhood*” and “*realize shared obligations*” (Tim Penyusun, 2023). This quote reflects the importance of collective spirit, empathy, and social responsibility, which are characteristic of KMHDI cadres. The Third Principle of Pancasila, which reads “*Persatuan Indonesia*” is actualized in the spirit of organizational unity oriented towards “*devotion to the country*” (Tim Penyusun, 2023). In this context, KMHDI emphasizes the role of Hindu students as guardians of national integration through active contributions that are inclusive across regions and cultures. The Fourth Principle, with its value of democracy, is reflected in the lyrics that call for carrying out tasks consciously and wisely, reflecting the spirit of deliberation and the active involvement of cadres in the dynamics of society.

The Fifth Principle, with its value of social justice for all Indonesian people, is strongly reflected in the lyrics “*primacy of community service*” and “*successful national development*,” which signify KMHDI's commitment to promoting development that favours justice and the welfare of the wider community (Tim Penyusun, 2023). This anthem shows that Pancasila is not just a formal state slogan, but a way of life that shapes the character of cadres to be religious, humanistic, nationalistic, and progressive. The KMHDI anthem is a powerful symbol that unites Hindu spirituality with national commitment, making Pancasila the moral, ideological, and practical foundation of the Indonesian Hindu student movement.

3.3. Implementation of Pancasila's Noble Values in the KMHDI Student Movement

3.3.1 Implementation of the First Principle

The First Principle of Pancasila affirms that the Indonesian state was formed as a manifestation of the essence of human beings as creatures of God Almighty (Dewi & Dewi, 2021). As a consequence of the First Principle, all policies and systems implemented by the state, including education, law, and political direction, must reflect the spirit of divinity (Piter & Riyanto, 2023). Piter and Riyanto (2024) further explain that the principle of Belief in the One

and Only God provides a foundation for social life amid Indonesia's religious diversity and encourages values of justice, fraternity, and tolerance. The principle is therefore not intended to privilege a particular religious doctrine but to provide a basis for living together within a pluralistic society (Piter & Riyanto, 2024; Harjon, 2023). Its implementation is also closely related to the protection of freedom of religion and belief as a fundamental right within Indonesia's constitutional framework (Bimasakti, 2025).

In the context of the student movement, this means that students are expected to uphold religious values, respect diversity of beliefs, and promote harmony among religious communities (Arfina et al., 2025). This orientation is consistent with the broader implementation of Pancasila values and religious moderation, which emphasizes tolerance, mutual respect, and peaceful coexistence amid religious diversity (Wulansari & Kiftiyah, 2024). Within educational settings, Pancasila-based values can also support the development of inclusive environments that respect differences in religion and belief (Yohanes et al., 2022). Indonesian students, therefore, have an important role to play in building an inclusive and tolerant campus environment that respects freedom of religion and belief and enables individuals to practice their respective faiths without discrimination (Bimasakti, 2025).

In terms of implementation, PC KMHDI Denpasar strives to internalize the First Principle of Pancasila by upholding the values of divinity and religion in all its activities. This is manifested in communal prayers at the start of every activity, work programs focused on strengthening divine values, and events centered on spiritual values (Tim Penyusun, 2023). As an empirical example, PC KMHDI Denpasar has held several prayer ceremonies at the temple as part of its Work Program. In addition, the prayer activities at the temple are also accompanied by noble offerings in the form of "Punia KMHDI". "Punia" or noble assistance from KMHDI serves as a means of education so that student movements based on divine values can also be directed to support the development of temples and the implementation of religious ceremonies (Tim Penyusun, 2024). The implementation of the work program based on the First Principle of Pancasila is evident in the documentary evidence shown in Figure 1 below.

Figure 1. Handover of "Punia KMHDI" at Luhur Candi Narmada Temple, Denpasar



Source: Sujani, 2025

When examined in terms of implications, the implementation of the work program based on noble divine values by PC KMHDI Denpasar is closely related to the practice of almsgiving in Islam. This is often exemplified by similar youth and student organizations outside Bali, such as the Islamic Student Association, the Muhammadiyah Student Association, and others. The implications themselves have a positive impact on improving mental health and socio-religious development, especially among the younger generation (Jannati, 2021). Moreover, when linked to the organizational ideology contained in Purwaka KMHDI, the work program based on the First Principle of Pancasila is also in line with the organization's function of shaping Hindu students with religious character (Tim Penyusun, 2023). Thus, the work programs implemented by PC KMHDI Denpasar contain strong religious values and have positive implications in strengthening religious sentiment.

3.3.2 Implementation of the Second Principle

The Second Principle affirms that the state must respect and uphold the dignity and worth of every human being as a civilized being. This is reflected in every regulation and policy that guarantees basic human rights as their nature (Ramadani et al., 2023). The humanistic values of Pancasila emphasize the importance of protecting human dignity, ensuring fair treatment, and promoting restorative approaches that prioritize recovery and reconciliation (Budiyono et al., 2024). This understanding is consistent with the Second Principle, which emphasizes respect for human dignity, human rights, and mutual respect in social relations (Samekto & Purwanti, 2021).

In the context of the student movement, the Second Principle of Pancasila encourages students to be fair, tolerant, and well-mannered in pursuing society's aspirations (Arfina et al., 2025). Students are expected to be agents of change who uphold human values, not only in the academic sphere, but also in social and political life (Syaiful, 2023). The implementation of Pancasila values in higher education highlights the importance of cultivating moral awareness, respect for the rights of others, and civilized conduct among students (Khotimah, 2023). Widiatmaka (2021) emphasizes that civic education in higher education plays an important role in developing students' Pancasila-based character, encompassing humanitarian values, democracy, and social justice. The principles of Pancasila support equality and the recognition of human rights regardless of gender, reinforcing the importance of treating every individual fairly and with dignity (Wulandari et al., 2023). On this basis, students will ultimately be able to become a golden generation that promotes the principles of equality, solidarity, and respect for diversity among fellow citizens.

From an implementation perspective, PC KMHDI Denpasar embodies humanitarian values through mutual assistance among cadres, work programs that prioritize humanistic values, and activities that strengthen solidarity (Tim Penyusun, 2023). As an empirical example, PC KMHDI Denpasar has a work program called "KMHDI Sevakam," which takes the form of social assistance activities. The targets of social assistance donations are orphanages, infant care homes, and parties affected by disasters (Tim Penyusun, 2024). These values are consistent with the humanistic orientation of Pancasila, which emphasizes the importance of humane treatment and respect for the rights and dignity of others (Budiyono et al., 2024). The implementation of work programs based

on the noble values of Fair and Civilized Humanity, in line with the Second Principle of Pancasila, is evident in the documentary evidence in Figure 2 below.

Figure 2. Distribution of basic food supplies at the KMHDI Sevakam event at the Dharma Jati II Orphanage, Denpasar



Source: Sujani, 2025

When examined from the perspective of its implications, the implementation of the “KMHDI Sevakam” work program carried out by PC KMHDI Denpasar certainly has a close correlation with humanitarian values. The implications themselves have a positive impact in increasing social awareness of the importance of sharing with others as social beings (Putri et al., 2024). In addition, the provision of social assistance also serves as a catalyst for student organizations that are still apathetic, enabling them to cultivate a level of concern for issues of social and economic inequality in the surrounding environment (Purba et al., 2024). Furthermore, when correlated with the organizational ideology found in Purwaka KMHDI, the work program based on the Second Principle of Pancasila is also in line with the organization's function of shaping Hindu students with humanistic characters (Tim Penyusun, 2023). Thus, the work program implemented at PC KMHDI Denpasar prioritizes human values and fights for the rights of oppressed communities.

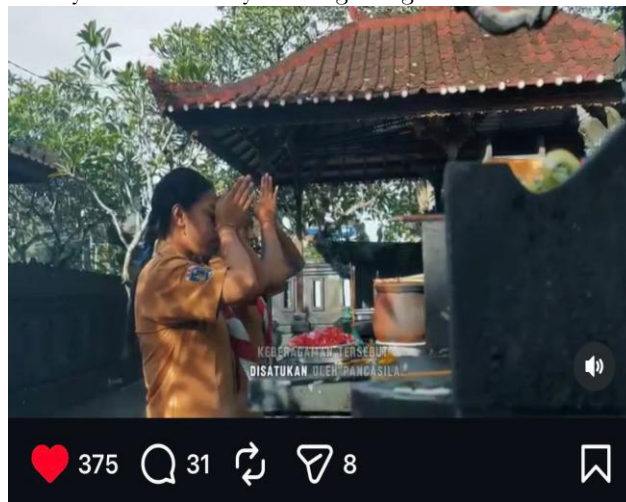
3.3.3 Implementation of the Third Principle

The Third Principle contains the meaning that the spirit of unity is an inseparable core of the other four principles (Hakim et al., 2024). Indonesian unity reflects the importance of building togetherness in diversity, in line with human nature, which has two sides, both as individual beings and as social beings (Aryani et al., 2022). In the context of the student movement, the value of unity is very important in the realm of struggle. Students who internalize the value of unity will be able to become the driving force of solidarity, strengthen brotherhood among fellow students, and become the central point of strengthening nationalism (Putri et al., 2023). The nationalism that grows is religious and humanistic in nature, namely a love for the homeland that is built on the values of divinity and respect for human dignity (Subakdi, 2023).

In terms of implementation, PC KMHDI Denpasar internalizes the Third Principle of Pancasila by utilizing technology and information media to

express the values of unity in the form of an inclusive organizational culture, solidarity activities with students from various groups, and work programs that prioritize the values of nationalism. PC KMHDI Denpasar once held a creative video competition called the Denpasar Creative Awards (DCA) with the theme “Weaving Unity Amid Diversity.” This theme was chosen to encourage young people to highlight issues of racism and intolerance, as well as to serve as a unifying medium amid the heated political contestation in the form of the 2024 simultaneous general elections (Tim Penyusun, 2024). Figure 3 shows one of the creative videos about strengthening unity and religious harmony.

Figure 3. Denpasar Creative Awards (DCA) 2024 Video on Strengthening Unity and Harmony Among Religious Communities



Source: Sujani, 2025

When examined from the perspective of implications, the culture and work programs carried out by PC KMHDI Denpasar have a close correlation with efforts to strengthen the values of unity. The implications themselves have a positive impact in strengthening love for the Indonesian homeland (Harahap et al., 2025). Furthermore, when correlated with the organizational ideology contained in Purwaka KMHDI, the work program based on the Third Principle of Pancasila is also in line with the organization's function in shaping Hindu students who have a nationalist character and uphold fundamental individual values, namely solidarity (Tim Penyusun, 2023). Thus, the work programs implemented by PC KMHDI Denpasar prioritize the value of unity and have a positive implication in strengthening students' sense of solidarity and nationalism towards the Indonesian state.

3.3.4 Implementation of the Fourth Principle

The Fourth Principle contains the value that the power of the Indonesian state comes from the people, and in its implementation, it must be carried out by prioritizing wisdom, morality, and deliberation (Kamalludin et al., 2023). In the context of the student movement, the values of the Fourth Principle of Pancasila teach the importance of democracy that is carried out in a moral and civilized manner (Putri et al., 2023). Students must be active participants in voicing the aspirations of the people through democratic, participatory, and responsible channels (Susanto, 2021). The development of such democratic participation should also be supported by a dialogical approach to Pancasila

education, which provides young people with opportunities to question, express opinions, discuss social issues, and construct their understanding of Pancasila through active interaction (Tricahyono et al., 2024). This approach can strengthen students' capacity to engage in democratic processes while fostering tolerance, critical thinking, and responsible participation in social and organizational life. Thus, students, as part of the moral and intellectual force of the nation, can become a golden generation that upholds ethics in organizations, discussions, and social and political actions.

In terms of implementation, PC KMHDI Denpasar internalizes democratic values in the form of a democratic organizational culture and has a work program specifically designed to foster a culture of deliberation and consensus in a structured and systematic manner (Tim Penyusun, 2023). As an empirical example, PC KMHDI Denpasar has a work program from the Organizational Division called Branch Leadership Meetings, which takes the form of deliberative activities to make joint decisions. Furthermore, PC KMHDI Denpasar also has a Work Program called "Sabha" every two years to determine the future direction of the organization, followed by the agenda for electing the Chair and the Management (Tim Penyusun, 2024). The manifestation of an organizational culture based on the noble values of democracy in line with the Fourth Principle of Pancasila can be seen through the documentary evidence in Figure 4 as follows.

Figure 4. "Rapat Pimpinan" as a Work Program Meeting at PC KMHDI Denpasar



Source: Sujani, 2025

When examined from the perspective of its implications, the deliberative work program, which is a routine part of organizational decision-making at PC KMHDI Denpasar, has a strong correlation with strengthening democratic values. Its implications themselves have a positive impact on strengthening tolerance, encouraging the expression of opinions, and respecting differences of opinion (Astutik & Pujiyanto, 2024). Furthermore, when aligned with the organizational ideology of Purwaka KMHDI, the work program based on the Fourth Principle of Pancasila is also in line with the organization's function in upholding democracy and the rule of law, the main principles of statehood (Tim Penyusun, 2023). Thus, the work programs implemented by PC

KMHDI Denpasar prioritize the value of democracy and positively foster a culture of democracy.

3.3.5 Implementation of the Fifth Principle

The Fifth Principle reflects the ultimate goal of national and state life, namely, the creation of justice in all aspects of society (Juliana, 2023). In the context of the student movement, the principle of “Social Justice for All Indonesian People” seeks to encourage students to actively fight for justice in society (Putri et al., 2023). Students must be sensitive to social inequality and fight for equal access to education, health, and economic opportunities for all levels of society. Students are also expected to be pioneers of social movements that are inclusive, fair, and favour the interests of marginalized groups (Subakdi, 2023). According to Pancasila, social justice must arise from the harmony among spirituality, humanity, unity, and democracy, which are integrated into the ideals of the Indonesian nation (Ikasari et al., 2025).

From an implementation perspective, PC KMHDI Denpasar internalizes social justice values through a fair organizational culture and has work programs that specifically support national development initiatives aligned with social justice (Tim Penyusun, 2023). As an empirical example, PC KMHDI Denpasar has a Social Community Work Program called “KMHDI Mengajar” (KMHDI Teaches), which takes the form of learning and sharing activities by students to create inclusive education. Specifically in the city of Denpasar, the “KMHDI Mengajar” program targets orphanages and high school/vocational school students who will continue to higher education. The materials provided include student organization culture, scholarship information, campus orientation, and others (Tim Penyusun, 2024). The manifestation of work programs based on the noble values of social justice can be seen through the documentary evidence in Figure 5 as follows.

Figure 5. Work Program "KMHDI Mengajar" by PC KMHDI Denpasar at Denpasar State High School 7



Source: Sujani, 2025

When examined from the perspective of its implications, the “KMHDI Mengajar” work program, which is the flagship program of the Denpasar KMHDI PC, has a close correlation with spreading the values of social justice. Furthermore, when correlated with the organizational ideology contained in

the KMHDI Purwaka, the work program based on the Fifth Principle of Pancasila is in line with the organization's function of maintaining justice as part of fundamental individual values (Taqiuddin & Suriadiata, 2022). This is also in line with the objectives of the Articles of Association and Bylaws, which mandate that KMHDI will only support national development based on social justice (Tim Penyusun, 2023). Thus, the work program implemented at PC KMHDI Denpasar prioritizes social justice values and has a positive impact in supporting national development programs.

4. Conclusion

This study concludes that the internalization of Pancasila values within PC KMHDI Denpasar is not limited to cognitive understanding but occurs through a continuous process of value transformation, transaction, and trans-internalization within organizational life. The findings demonstrate that Pancasila is embedded in the organization's ideological foundation, cadre development system, organizational culture, and collective actions through various instruments, including the *Purwaka* KMHDI, vision and mission, *Dharma Negara* values, *Kaderisasi Tahap I* materials, organizational anthem, and social programs. The five principles of Pancasila are operationalized through religious practices, humanitarian solidarity, national unity, deliberative decision-making, and commitments to social justice. These findings indicate that Pancasila functions not merely as a formal state ideology but as a practical ethical framework that shapes organizational identity, leadership development, and civic engagement. The novelty of this study lies in revealing how Pancasila values are interpreted and practiced within a Hindu student organization, demonstrating that religious identity and national ideological values can coexist through contextual and inclusive value integration. This research contributes to Pancasila studies by positioning student organizations as dynamic spaces of ideological reproduction, character formation, and civic leadership development, where Pancasila is continuously reconstructed as a lived value through collective practices and organizational movements.

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