

INSTILLING PANCASILA VALUES TO THE STUDENT ASSOCIATION OF THE CHEMISTRY EDUCATION STUDY PROGRAM UIN WALISONGO SEMARANG

¹Sri Rahmania, ²Maulana Malik Al Ghibarani

¹Program Studi Pendidikan Kimia, Fakultas Sains dan Teknologi, Universitas Islam Negeri Walisongo Semarang

²Prodi Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Ivet

*Corresponding Author, email: Sriahmania@walisongo.ac.id,

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Pancasila as the philosophical foundation and way of life of the Indonesian nation plays a fundamental role in fostering morality and character integrity among university students amidst globalization disruption and digital individualism. This study aims to comprehensively analyze the strategies, implementation patterns, supporting factors, and obstacles in cultivating Pancasila values within the Chemistry Education Student Association (HMJ) at UIN Walisongo Semarang. This qualitative intrinsic case study gathered empirical data through in-depth interviews with board members, active students, and faculty advisors, participatory observation in leadership training and meetings, and institutional document analysis. The findings confirm that the cultivation of Pancasila values occurs integratively: (1) The First Principle through spiritual-science integration under the Unity of Sciences paradigm and laboratory integrity; (2) The Second Principle through academic ethics and non-violent humanistic cadre training; (3) The Third Principle through inter-cohort solidarity; (4) The Fourth Principle through deliberative consensus in departmental assemblies; and (5) The Fifth Principle through applied chemistry community service and laboratory equipment subsidies. Key obstacles stem from dense laboratory workloads and digital apathy. Strengthening project-based service learning in organizational training is recommended to foster chemistry teacher candidates with robust nationalistic character

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Introduction

Universities play a pivotal role that extends beyond the mere transfer of knowledge to encompass the formation of national character, ethics, and personal integrity (*transfer of values*). In the contemporary era, characterized by digital technology disruption and cultural globalization, the noble values of Pancasila face increasingly dynamic ideological challenges. Unrestricted access to information often yields negative implications, such as the proliferation of apathy, individualistic pragmatism, moral decadence, and the erosion of social sensitivity among the younger generation (Kusumawardani &

Fatimah, 2022). Consequently, Fadli et al. (2024), in their study on the internalization of Pancasila values, emphasized that national character education must transcend normative material transfer; it must be revitalized through collective habituation to counteract moral degradation and the ideological erosion of the nation among the successor generation.

For prospective educators, particularly within the Chemistry Education Study Program, the internalization of national values constitutes a *sine qua non conditio*. Prospective chemistry teachers are not merely confronted with stoichiometric formulas, redox reactions, thermochemical dynamics, and molecular bonding; they also bear a pedagogical mandate to shape the character of future generations (Dewantara et al., 2021). A science educator is required to maintain a balance between scientific analytical rigor (*hard skills*) and the nobility of humanistic and national ethics (*soft skills*) (Nurmalisa et al., 2020). Neglecting this value instillation risks reducing chemistry education to mere laboratory mechanization, devoid of humanitarian and spiritual responsibility (Nugroho, 2020).

Empirical conditions in various universities show that Pancasila and Citizenship learning in formal lecture spaces is often trapped in a doctrinal-cognitive paradigm that is one-way (Komara, 2021). Students are able to memorize the points of Pancasila and obtain satisfactory written evaluation scores, but stutter in implementing the values of tolerance, justice, and deliberation when interacting in the campus social space (Fadilah et al., 2021). This pedagogical gap demands the existence of a supporting ecosystem outside the classroom that functions as a vehicle for authentic value culture praxis. From the perspective of the sociology of education, intra-campus student organizations, especially the Study Program Student Association (HMJ), are strategic forums that bridge theoretical conceptions with leadership dynamics and real community interactions (Setyowati et al., 2022).

The State Islamic University (UIN) Walisongo Semarang has a distinctive institutional distinction through the scientific paradigm of *Unity of Sciences* (Wahdatul Ulum). This paradigm emphasizes integrative reconciliation between Islamic values (*humanities/theology*), modern science (*natural sciences*), and Indonesian local *wisdom* (Muhsin & Rohman, 2022; UIN Walisongo, 2020). In this framework, chemical science is understood as an instrument to admire the orderliness of the cosmos created by God, while the values of Pancasila act as an ethical compass in the use of science for the benefit of humans. Therefore, UIN Walisongo Chemistry Education students have a dual mandate: to synergize religious faith, Pancasila national ethics, and laboratory scientific proficiency (Taniredja et al., 2021).

As a student executive institution at the department level, HMJ Chemistry Education UIN Walisongo is an intense leadership nursery. In this environment, students learn to formulate work programs, manage conflicts, carry out advocacy for the academic needs of their peers, and do community service (Pahrudin et al., 2023). However, the dynamics of chemical science students have their own complexities. The burden of the curriculum that is loaded with laboratory practicums, weekly report making, and chemical analysis research often triggers a high cognitive load that can loosen involvement in organizational activities and social concern (Mujiyono & Suryadi, 2021).

Fadli (2025) stated that the challenge of character formation in higher education requires a reformulation of learning strategies and student activities to be in harmony with the needs of the current generation. In the midst of rapid changes in digital communication patterns, HMJ is required to be able to transform the values of Pancasila from abstract doctrines to measurable behaviors: how the precepts of God animate the integrity of scientific research, how the precepts of Humanity erase the culture of seniority of hazing, how the precepts of Unity knit the diversity of student backgrounds, how the precepts of the People cultivate consensus deliberation in congregational forums, and how the precepts of Social Justice are realized through the service of science that is beneficial to vulnerable communities (Sujarwo & Komalasari, 2021).

Based on this background, in-depth research on the cultivation of Pancasila values at HMJ Chemistry Education UIN Walisongo Semarang is very urgent. The urgency of this research is based on the need to explore empirically how student organizations within the Islamic-based science faculty formulate and implement national values in their organizational structure, identify supporting factors and structural obstacles faced, and formulate effective character culture models for future chemistry educators.

Methods

This research uses a qualitative approach with an intrinsic case study design to gain a deep understanding of social dynamics and value culture in the student organization environment (Creswell & Poth, 2018; Yin, 2018). The research was carried out at the Chemistry Education Study Program, Faculty of Science and Technology, UIN Walisongo Semarang. The research informants were determined using a *purposive sampling technique* which included the Chairman and Vice Chairman of HMJ, daily administrators, coordinators of the Cadre Regeneration and Student Resource Development Division (PSDM), coordinators of the Community Service Division, representatives of active members across generations, and Lecturers of Student Affairs Supervisors of the Study Program.

Data collection is carried out through three main complementary instruments:

1. **In-depth Interview:** Conducted with semi-structured interview guidelines to explore the meaning of the administrators of Pancasila values, cadre regeneration strategies, decision-making processes, and the preparation of science service activities.
2. **Participatory Observation:** The researcher was involved in directly observing the dynamics of the Department Student Conference (MMJ), the agenda of leadership debriefing (*Upgrading/LDKM*), work program evaluation meetings, and the implementation of social community services.
3. **Documentation Study:** Analyzing the text of the Articles of Association and Bylaws (AD/ART), Work Program Directions Outline (GBHPK), Accountability Report (LPJ) sheets, cadre modules, and archives of social service activities.

The validity of the data is guaranteed through credibility tests using triangulation of data sources and triangulation of data collection techniques (Miles et al., 2018). Data analysis is carried out interactively and circularly following the Miles, Huberman, and Saldana (2018) model, which includes data *condensation*, data presentation in the form of narrative matrix (*data display*), and *conclusion drawing and verification*.

Result and Discussion

3.1. Internalization of the Principles of Pancasila in the HMJ Organizational Ecosystem

Based on the results of field research through interviews, participatory observations, and documentation analysis, the process of instilling Pancasila values at HMJ Chemistry Education UIN Walisongo Semarang does not occur through one-way formal teaching, but through a *process of living values* embedded in all managerial activities and work programs. These findings confirm the view of Fadli et al. (2024) who stated that the effectiveness of instilling Pancasila values in youth organizations is highly determined by the existence of a participatory space that allows members to internalize values through real actions, group interactions, and structural examples.

"Please, Pancasila.	Core Value Dimension	Concrete Manifestations at HMJ Chemistry Education
P.S. 1: The One Divine Being	Spirituality, Sincerity, Scientific Integrity	Internalization of the <i>Unity of Sciences paradigm</i> , habituation of prayer and study of Islamic science, and prohibition of manipulation of chemistry/practicum data.
Precept 2: A Just and Civilized Humanity	Humanism, Academic Ethics, Anti-Violence	The elimination of toxic seniority, humanist regeneration based on academic mentoring (<i>peer-tutoring</i>), and the politeness of scientific communication.
Precept 3: Indonesian Unity	Solidarity, Inclusivity, Mutual Cooperation	The Chemistry Gathering <i>program</i> across generations, the formation of a compound

"Please, Pancasila.	Core Value Dimension	Concrete Manifestations at HMJ Chemistry Education
		committee team, and the rejection of regional primordial partitions.
Precept 4: Citizenship Led by Wisdom...	Deliberation, Openness, Accountability	Department Student Deliberation Session (MMJ), consensus deliberation on the formulation of work programs, and transparent financial reporting.
Precept 5: Social Justice for All Indonesian People	Social Care, Equity, Advocacy	<i>Chemistry Community Service</i> (environmentally friendly household chemistry training in the target village) and subsidies for laboratory personal protective equipment for underprivileged students.

In the first **dimension of the Precept (One Godhead)**, HMJ Chemistry Education articulates the value of faith through the integration of the *Unity of Sciences paradigm* (Muhsin & Rohman, 2022; UIN Walisongo, 2020). The management cultivates a perspective that chemical research is a medium of spiritual contemplation to reveal the order of the laws of nature created by God. This divine value is transformed into an ethics of scientific integrity, where HMJ members are strictly prohibited from manipulating chemistry practicum data (*falsification/fabrication*). This is in line with the findings of Nugroho (2020) that scientific integrity is the highest form of spiritual moral appreciation in prospective science educators.

In the second **dimension of the Precept (Fair and Civilized Humanity)**, significant changes occurred in the format of regeneration of new members. HMJ expressly abandoned the practice of physical and psychological intimidation that was often attached to past student traditions. Regeneration was transformed into basic chemistry peer-tutoring, guidance on the use of laboratory instruments (spectrophotometer, burette, centrifugation), and the development of *soft leadership skills* (Fadilah et al., 2021). The enforcement of manners and manners in scientific communication with lecturers, laboratory workers, and fellow students is positioned as a pillar of professionalism of prospective teachers (Taniredja et al., 2021).

In the dimension **of the Third Precept (Indonesian Unity)**, the diversity of ethnic, ethnic, and regional backgrounds of students is knitted through togetherness activities such as *Chemistry Gathering* and cross-generational teamwork. The phenomenon of group click or region-based fragmentation is suppressed through the heterogeneous distribution of committee assignments (Setyowati et al., 2022). This organic solidarity builds a family atmosphere that fosters a *sense of belonging* to the study program (Dewantara et al., 2021).

In the dimension **of the Fourth Precept (People's Leadership by Wisdom in Deliberation/Representation)**, the organizational decision-making mechanism is carried out consistently through the Department Student Conference (MMJ) and work meetings based on rational dialogue. Members are taught to present *evidence-based* arguments, respect *dissenting opinions*, and prioritize consensus over *the voting mechanism* (Mujiyono & Suryadi, 2021; Pahrudin et al., 2023). The transparency of the organization's finances is reported periodically in open evaluation sessions to ensure managerial accountability.

In the dimension **of the Fifth Precept (Social Justice for All Indonesian People)**, the manifestation of values is manifested in *the Chemistry Community Service program*. Students translate chemistry into social empowerment praxis, such as training in making environmentally friendly liquid antiseptic soap and the use of used cooking oil waste into aromatherapy candles for partner village communities in Central Java. In addition, HMJ's social division manages the "Kas Solidaritas Practicum" program which provides subsidized assistance for the purchase of chemicals and laboratory safety equipment (such as lab coats and respirator masks) for students from underprivileged families (Kusumawardani & Fatimah, 2022; Sujarwo & Komalasari, 2021).

Planting Patterns, Structural Challenges, and Solution Recommendations

- Based on the results of inductive analysis, the mechanism of value planting at HMJ Chemistry Education UIN Walisongo operates through three main patterns:
- **Structural Habituation Pattern:** Preparation of organizational standard operating procedures (SOPs) that explicitly include the items of student code of ethics and national insight (Nurmalisa et al., 2020).
- **Contextual Education Pattern:** Implementation of Basic Student Leadership Training (LDKM) which combines Pancasila ideological insights with contemporary challenges of science and technology (Fadli, 2025; Komara, 2021).
- **Experiential Pattern (Praksis):** Involvement of members in direct social dynamics through campus advocacy and community service (Sujarwo & Komalasari, 2021).

Although various programs have been implemented well, this study identifies significant structural challenges. The density of the chemistry practicum curriculum (*wet lab*), spectroscopic data analysis, and the preparation of consecutive weekly reports often trigger physical boredom and mental fatigue of students (Mujiyono & Suryadi, 2021). As a result, there is a decrease in the consistency of attendance and participation in ormas activities. On the other hand, the penetration of an all-digital lifestyle has the potential to nourish apathy and social alienation where some students prefer passive interaction on social media rather than dynamics in physical organizational spaces (Fadli et al., 2024; Kusumawardani & Fatimah, 2022).

To overcome these obstacles, managerial reconstruction is needed at HMJ Chemistry Education. Work programs need to be designed in an adaptive manner and integrated with course learning outcomes through the *Project-Based Service Learning* model (Fadli, 2025; Taniredja et al., 2021). With this model, chemistry-based community service can be converted into part of fulfilling academic tasks so that there is no overlap in time. Through an integration strategy between the academic curriculum, Islamic *ethics Unity of Sciences*, and organizational praxis, the formation of student profiles of prospective chemistry teachers who are scientifically superior and have Pancasila characteristics can be realized optimally and sustainably.

Conclusion

The cultivation of Pancasila values within the HMJ Chemistry Education at UIN Walisongo Semarang has been comprehensively implemented through a synergistic integration of the Islamic-science paradigm (*Unity of Sciences*), civilized academic ethics devoid of toxic seniority, cross-background national solidarity, deliberative consensus, and community service rooted in social utility. This internalization process equips prospective chemistry educators with both scientific analytical rigor and nationalistic moral integrity. This research recommends that study program leaders and HMJ administrators develop an adaptive leadership curriculum that integrates organizational agendas with project-based learning (*service learning*) to effectively mitigate the academic constraints imposed by intensive laboratory workloads.

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