



Implementation of Pancasila Values through Social Activities in the Community as an Effort to Strengthen the Character and Social Concern of Residents

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ARTICLE INFO

Article History:

Received : 14-05-2026

Revised : 20-05-2026

Accepted : 18-06-2026

Online : 20-06-2026

Kata kunci:

Implementasi Pancasila;
Kegiatan Sosial;
Penguatan Karakter;
Kepedulian Sosial;
dst...

Keyword:

Implementation Of Pancasila;
Social Activities;
Character Strengthening;
Social Concern;
etc...

Abstrak

Penguatan nilai-nilai Pancasila melalui kegiatan sosial menjadi strategi penting dalam membentuk karakter dan meningkatkan kepedulian sosial masyarakat di tengah tantangan globalisasi dan meningkatnya individualisme. Kegiatan pengabdian ini bertujuan mengimplementasikan nilai-nilai Pancasila melalui berbagai aktivitas sosial sebagai upaya penguatan karakter dan kepedulian sosial warga. Metode yang digunakan adalah pendekatan partisipatif melalui tahapan persiapan, pelaksanaan, pendampingan, dan evaluasi yang melibatkan masyarakat secara aktif dalam kegiatan kerja bakti, bakti sosial, gotong royong, dan kegiatan kemanusiaan. Hasil kegiatan menunjukkan bahwa implementasi nilai-nilai Pancasila melalui aktivitas sosial mampu memperkuat sikap tanggung jawab, gotong royong, toleransi, solidaritas, dan kepedulian terhadap sesama. Selain meningkatkan partisipasi masyarakat, kegiatan ini juga memperkuat kohesi sosial serta mendorong terbentuknya budaya kolaboratif yang mendukung pembangunan masyarakat yang harmonis, inklusif, dan berkelanjutan berbasis nilai-nilai Pancasila.

Abstract

Strengthening Pancasila values through social activities is an important strategy in shaping character and increasing community social awareness amidst the challenges of globalization and increasing individualism. This community service activity aims to implement Pancasila values through various social activities as an effort to strengthen the character and social awareness of residents. The method used is a participatory approach through the stages of preparation, implementation, mentoring, and evaluation that actively involve the community in community service activities, social service, mutual cooperation, and humanitarian activities. The results of the activities show that the implementation of Pancasila values through social activities can strengthen attitudes of responsibility, mutual cooperation, tolerance, solidarity, and concern for others. In addition to increasing community participation, this activity also strengthens social cohesion and encourages the formation of a collaborative culture that supports the development of a harmonious, inclusive, and sustainable society based on Pancasila values.



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INTRODUCTION

Pancasila is the foundation of the state and the ideology of the Indonesian nation, containing a set of fundamental values as guidelines for social, national, and state life. The values contained in each principle, such as divinity, humanity, unity, deliberation, and social justice, are

not merely understood as normative concepts but need to be actualized through concrete behavior and actions in daily life (**Sari & Najicha, 2022**). The implementation of these values is becoming increasingly important amidst the dynamics of society in the era of globalization, which is characterized by increasing individualism, decreasing intensity of social interaction, and weakening the spirit of mutual cooperation and concern for others. This condition has the potential to reduce community participation in various social activities, which have long been one of the pillars of strengthening social cohesion in Indonesia (**Aep Sulaeman et al., 2025**). Therefore, strengthening the implementation of Pancasila values through social activities that involve active community participation is a relevant strategy to revitalize the character of citizens with integrity, responsibility, social solidarity, and the ability to strengthen social capital in community (**Sumarmi, et al., 2022**). Through social activities carried out in a participatory manner, the values of Pancasila are not only understood at a conceptual level, but are also internalized into a social culture that supports the realization of a caring, inclusive, and common interest-oriented society.

The development of information technology, urbanization, and modernization have brought significant changes to the social interaction patterns of Indonesian society (**Rangkuti & Mesra, 2024**). On the one hand, technological advances facilitate communication, obtain information, and expand social networks. However, on the other hand, these changes have also contributed to an increasing tendency towards individualism, a reduced intensity of direct social interaction, and a weakening of the culture of mutual cooperation (gotong royong), which has long been a key social identity of Indonesian society (**San Mikael Sinambela et al., 2025**). This condition has implications for declining citizen participation in various social activities, such as community service, social service, humanitarian activities, and community empowerment activities, which actually play a crucial role in building character, solidarity, and social cohesion. This phenomenon demonstrates that strengthening Pancasila values cannot rely solely on formal education but also requires contextual learning spaces through active community involvement in various participatory social activities. Community-based civic education is a strategic approach to internalizing Pancasila values through direct social experiences, thereby strengthening character, social awareness, and community social capital in facing the increasingly complex dynamics of life (**Masrukhi, et al., 2024**).

Social activities within the community are a concrete form of implementing Pancasila values, reflecting the principles of mutual cooperation, solidarity, tolerance, responsibility, concern for others, and respect for diversity as the foundation of community life. Various activities such as community service, community service, blood donations, humanitarian aid, donations to those in need, fundraising, religious activities, and community empowerment programs provide a space for the actualization of Pancasila values through direct community involvement. Active participation in these activities provides social experiences that not only strengthen relationships between residents but also encourage the formation of character that prioritizes shared interests, a spirit of togetherness, and social responsibility. In line with the concept of experiential learning, community involvement in social activities enables the process of internalizing values to take place more effectively because they are acquired through real experience, reflection, and ongoing social interaction (**Adnyana et al., 2026**). Therefore, social activities not only function as a means of solving community problems, but also become a strategic medium for instilling and strengthening the implementation of Pancasila values so as to create a society that is characterful, inclusive, and has a high level of social concern (**Suryanti, et al., 2023**).

Various research results and community service activities indicate that the implementation of Pancasila values contributes positively to strengthening character, increasing social awareness, and fostering a culture of mutual cooperation in community life (**Risdiany & Anggraeni Dewi, 2021**). However, most studies still focus on the implementation of Pancasila values in formal educational settings, such as schools and universities, while its application through community-based social activities has not been widely developed as a model for strengthening community character. Furthermore, various programs that have been implemented generally emphasize the delivery of material or the socialization of Pancasila values,

while activities that provide direct experience to the community through participatory social activities are still relatively limited. This situation indicates the need to develop community service programs that can integrate education on Pancasila values with social practices in the community so that the process of internalization of values occurs in a more contextual, sustainable manner, and has a real impact on strengthening character and community social awareness (Masrukhi, et al., 2024).

Based on these conditions, this community service activity was implemented as an effort to strengthen the implementation of Pancasila values through various social activities involving the active participation of residents. The community service program was designed in the form of outreach, education, mentoring, and practical social activities aimed at raising public awareness of the importance of implementing Pancasila values in daily life. Through a participatory approach, the community not only gained a conceptual understanding of Pancasila values but was also given the opportunity to actualize them through mutual cooperation, caring for others, deliberation, and various other social activities. This approach is expected to improve community character, strengthen social solidarity, and encourage the growth of a culture of community participation as social capital in sustainable environmental development (Walukow, et al., 2023).

The community service activity entitled "Implementation of Pancasila Values through Social Activities in the Community as an Effort to Strengthen the Character and Social Concern of Citizens" is expected to contribute to strengthening the implementation of Pancasila values through an applicable approach and oriented towards community empowerment. In addition to increasing residents' understanding of the importance of Pancasila values, this activity is also expected to foster a character that is responsible, tolerant, caring for others, and has a spirit of mutual cooperation in community life. The output of this community service activity is expected to not only be in the form of increased community participation in various social activities, but also the formation of a more inclusive, harmonious, and sustainable social culture as a concrete manifestation of the practice of Pancasila values in everyday life. Thus, this activity is expected to become a model of community-based character strengthening that can be replicated in other social environments.

IMPLEMENTATION METHOD

This community service activity was implemented using a participatory approach that positions the community as both subject and partner in every stage of the activity. This approach was chosen because it can encourage active community involvement in the learning process, decision-making, and implementation of Pancasila values through various collaborative social activities. The main focus of the activities is to strengthen the character and social awareness of residents through the internalization of Pancasila values, which are manifested in social activities within the community (Creswell, & Creswell, 2018).

The stages of activity implementation include four stages, namely (1) the preparation stage, (2) the implementation stage, (3) the mentoring stage, and (4) the evaluation stage. In the preparation stage, community needs are identified through field observations, discussions with community leaders, RT/RW administrators, community organizations, youth, and residents who are active in social activities. The results of the identification are used as a basis for compiling materials and forms of activities that are appropriate to the conditions and needs of the community.

The implementation phase involves socialization activities on the implementation of Pancasila values, participatory discussions, and hands-on practice in various social activities, such as community service, community service, humanitarian activities, and mutual cooperation activities. Furthermore, in the mentoring phase, the community service team facilitates the community so that Pancasila values can be consistently applied in various social activities in the local environment. The mentoring also aims to strengthen community participation, enhance cooperation between residents, and build a culture of sustainable social awareness.

The evaluation of the activities was conducted qualitatively through observation, semi-structured interviews, documentation, and reflective discussions with participants to obtain an overview of the level of community participation, changes in understanding of Pancasila values, and improvements in character and social awareness of residents after participating in a series of community service activities. The data obtained were analyzed descriptively through the stages of data reduction, data presentation, and drawing conclusions as stated by (Miles, et al., 2014), so that a comprehensive picture of the effectiveness of the implementation of community service activities was obtained the research chart can be presented in the image below.

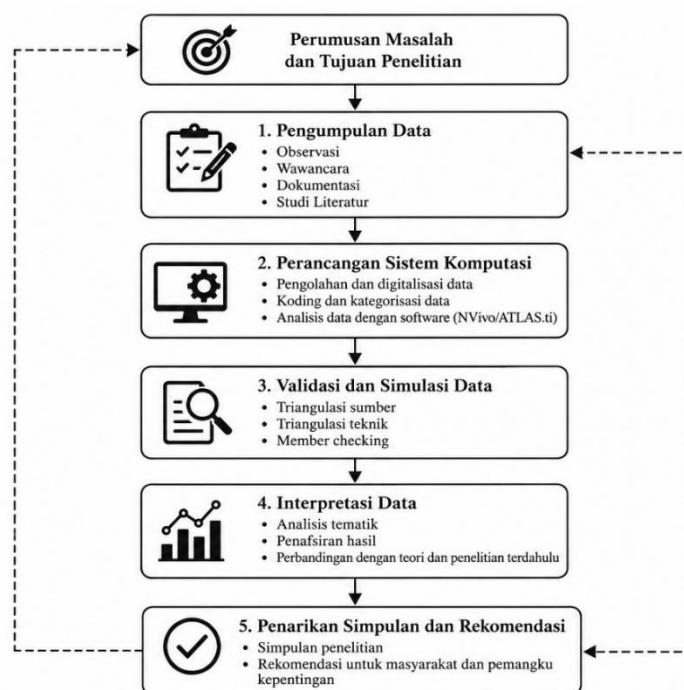


Figure 2. Research flowchart

RESULTS AND DISCUSSION

The results of community service activities demonstrate that the implementation of Pancasila values can be realized through various social activities involving the active participation of citizens. Activities such as community service, community service, donations to communities in need, blood donations, mutual assistance for repairing public facilities, and religious and humanitarian activities serve as a medium for implementing Pancasila values in daily life. These various activities not only serve as a form of concern for the environment and others, but also serve as a means of social learning that allows the community to actualize the values of humanity, unity, deliberation, and social justice in the practice of community life.

The implementation of these activities demonstrates the involvement of people from various age groups, educational backgrounds, and social statuses. This demonstrates that social activities are inclusive, enabling them to facilitate interaction between communities regardless of individual background. This cross-group involvement strengthens social ties between communities and fosters a sense of belonging to their neighborhoods. The greater the intensity of community participation in social activities, the greater the potential for the formation of a collaborative culture oriented toward shared interests rather than individual interests.

These findings demonstrate that the implementation of Pancasila values extends beyond conceptual aspects and is manifested in directly observable social behavior. Humanitarian values are reflected in concern for those in need, unity is evident in the spirit of mutual cooperation regardless of social background, and social justice is embodied through equitable

community participation in various community activities. Thus, social activities are not merely routine community activities but also serve as a vehicle for the ongoing internalization of Pancasila values.

These findings align with research by **(Sumarmi, et al., 2022)**, which explains that the implementation of Pancasila values at the village level will be more effective if carried out through strengthening the culture of mutual cooperation as a form of social capital. The study confirms that collaboration between village governments, community leaders, community organizations, and youth groups can strengthen the implementation of national values through dialogue, trust-building, shared commitment, and community participation. The main obstacles identified in the study are the influence of globalization and declining community participation, necessitating the active role of community leaders as facilitators in maintaining the sustainability of the implementation of Pancasila values.

The results of this community service activity also demonstrate alignment with the concept of social capital, which states that social relationships built through interaction, trust, shared norms, and collective cooperation will increase a community's capacity to resolve various social issues. In the context of this community service activity, social activities not only produce direct benefits in the form of community activities but also strengthen social networks between communities, which serve as the foundation for social solidarity. Closer social relationships encourage the growth of mutual trust, more effective communication, and an increased willingness of the community to participate in joint activities **(Maulana Sarfanudin et al., 2025)**.

From a civics perspective, participatory social activities provide a more meaningful learning experience than purely theoretical learning. Communities have the opportunity to directly practice Pancasila values through real-life social interactions **(Makarius Erwin Bria, Guntur Arie Wibowo, Hartutik Hartutik, Loso Judijanto, Henny Mokoagouw, 2026)**. This process allows for the internalization of values through experiential learning, allowing character formation to occur naturally through habituation, not simply through the delivery of material. This approach has a more sustainable impact because communities experience the processes of cooperation, deliberation, responsibility, and social awareness in their daily lives.

Compared with previous studies, this community service activity has several advantages. Most previous studies place the implementation of Pancasila values within the context of formal education, with students as the subjects. Meanwhile, this community service activity develops a more contextual approach by making the community the primary subject of implementing Pancasila values through various social activities that have become part of the local culture. This approach allows for a more natural process of internalizing values, as the community learns through direct experience, social interaction, and collaborative problem-solving. Thus, this community service activity is not only oriented towards increasing community knowledge of Pancasila values but also encourages changes in social behavior, reflected in increased participation, cooperation, and concern for the surrounding environment.



Figure 2. Implementation of community social activities as an implementation of Pancasila values.

The results of the implementation of these activities demonstrate that social activities have a broader function than simply meeting short-term community needs. Collectively conducted social activities can create a social learning space that brings together various community groups around a common goal: to create a harmonious, mutually supportive, and public-interest-oriented life. This situation demonstrates that the implementation of Pancasila values will be more effective when implemented through participatory activities rather than simply through theoretical delivery (Wibowo et al., 2024). From a community development perspective, social activities also contribute to strengthening social capital, a key indicator of sustainable development. The existence of social networks, mutual trust, shared norms, and active community participation will enhance the community's ability to resolve various social issues independently. Therefore, community service activities that integrate the implementation of Pancasila values with social activities have great potential to support the development of an inclusive, character-based, and sustainable society.

CONCLUSION

This community service activity demonstrates that implementing Pancasila values through various social activities is an effective approach to strengthening character and increasing community social awareness. Activities such as community service, social service, humanitarian activities, and mutual cooperation (gotong royong) not only serve as a means of practicing Pancasila values but also foster a sense of responsibility, tolerance, solidarity, and a spirit of togetherness in community life. Active community participation is a key factor supporting the internalization of Pancasila values, thereby fostering more harmonious social relationships and strengthening the culture of mutual cooperation as a social capital.

This activity also demonstrates that strengthening Pancasila values is more optimal when implemented through a participatory approach that provides the community with direct experience in collectively resolving various social issues. This approach not only enhances understanding of Pancasila values but also encourages the formation of social behavior oriented towards the common good. Therefore, social activities based on Pancasila values can serve as a model for sustainable service to support the development of a community with character, inclusiveness, and a strong sense of social awareness.

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