

## Implementation of Pancasila Values in Preventing and Handling Sexual Violence in Higher Education

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### Abstract

*Sexual violence is a pressing social issue in Indonesia, including within higher education institutions. This study aims to analyze the implementation of Pancasila values in preventing and addressing sexual violence in universities, identify challenges faced, and develop strategic recommendations based on Pancasila principles. The study employs a qualitative approach using literature review and thematic analysis on policies, educational programs, and societal culture. Findings indicate that policies such as Permendikbudristek No. 30 of 2021 and the Sexual Violence Law (UU TPKS) reflect the application of the second and fifth Pancasila principles in providing protection for victims and preventing sexual violence. Character education programs based on Pancasila values in several universities show significant potential in shaping students' moral awareness, although their implementation is uneven. Major challenges include patriarchal norms, social stigma against victims, and limited funding and human resources. The study recommends strengthening policies, equalizing character education, and public awareness campaigns based on Pancasila values to create a safe and dignified educational environment. The implications of this study can serve as a foundation for future policy and strategic program development.*

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## 1. INTRODUCTION

Sexual violence is a global issue that is increasingly gaining attention, including in Indonesia, because of its serious impact on victims, both physically, psychologically and socially. Data from the National Commission on Violence Against Women (2021) shows a significant increase in reports of sexual violence, with more than 4,800 cases recorded, covering various forms of violations, from harassment to rape (Franciscus & Ginting, 2023). The educational environment, including universities, is not free from this problem. Surveys show that around 10% of students at several Indonesian campuses have experienced or witnessed cases of sexual violence in their campus environment (Rohima, Saleh, & Pertiwi, 2023). This condition reflects the need for strategic steps to create a safe and dignified educational environment.

The values of Pancasila as the basis of the state and the moral guide of society have strong relevance in this context, especially the second principle, "Just and Civilized Humanity," and the fifth principle, "Social Justice for All Indonesian People." These values provide a normative basis for respecting human rights and rejecting all forms of violence. However, its implementation in daily life still faces various obstacles, such as low public understanding of the relevance of Pancasila values, cultural resistance which considers

sexual violence a taboo issue, and lack of training for educators to integrate these values in learning (Utami, 2024; Siddarta, Mariano, & Pan, 2023). Studies show that many young people do not fully understand how Pancasila values can be applied to prevent deviant behavior, including sexual violence (Utami, 2024).

A character education approach based on Pancasila values which is relevant to Kohlberg's theory of moral development is one of the solutions proposed in several literatures (Levi, 2021). This theory emphasizes the importance of moral education in shaping individual behavior. Empirical research shows that strengthening character education based on Pancasila values can increase students' moral awareness about the importance of respecting the rights of others (Utami, 2024). However, the gap between this theory and factual policy implementation, such as Permendikbudristek No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence (PPKS), is still a big challenge. This policy, which requires the establishment of a task force for the Prevention and Handling of Sexual Violence (PPKS) in higher education, has been a step forward, but its implementation is still hampered by limited human resources, budget, and lack of socialization in the campus environment (Suanto, Rustandi, & Susi, 2023).

This research aims to analyze how Pancasila values, especially the second and fifth principles, can be implemented in strategies for preventing and handling sexual violence in Indonesian universities. In addition, this research identifies obstacles to the implementation of these values, both from legal, social and administrative aspects, and develops strategic policy recommendations to increase the effectiveness of preventing sexual violence. By theoretical, it is hoped that this research can contribute to the development of character education theory based on Pancasila values. Practically, this research aims to provide concrete recommendations for policy makers, educational institutions and society in creating a safe and just educational environment.

The hypothesis proposed in this research is that Pancasila values, especially the second and fifth principles, can significantly contribute to creating effective strategies to prevent and deal with sexual violence if implemented through policies, character education and community culture.

## 2. RESEARCH METHOD

This research uses a qualitative approach with a descriptive design to explore in depth the implementation of Pancasila values in preventing and handling sexual violence in higher education. Research subjects consist of secondary data sources in the form of policy documents, institutional reports, academic journal articles, and books relevant to the research topic. This research does not involve collecting primary data because it is completely based on library research, which allows researchers to analyze social phenomena critically through reviewing available literature (Levi, 2021).

The data collection method is carried out by identifying, selecting and grouping relevant literature, such as Permendikbudristek No. 30 of 2021, Law no. 12 of 2022 concerning Criminal Acts of Sexual Violence (UU TPKS), as well as reports from the National Commission on Violence Against Women, WHO and UN Women. Primary sources also include journal articles discussing the implementation of Pancasila values in the context of character education and sexual violence prevention policies (Franciscus & Ginting, 2023; Utami, 2024). The data collected was then evaluated based on its relevance to the research problem formulation, by only including literature that had a direct relationship to the implementation of Pancasila values in the context of sexual violence.

The data analysis procedure was carried out using thematic analysis techniques, which enabled researchers to identify main patterns and themes from the data collected. The analysis stages include familiarization with the data, coding, grouping themes, and

interpreting the data. Initial codes, such as "implementation of Pancasila values," "legal and social obstacles," and "character education," were used to organize the data. The themes that emerged, such as the relevance of Pancasila values in education policy and implementation challenges in the field, were then reviewed to ensure their suitability for the research objectives (Braun & Clarke, 2006). The validity of the analysis results is guaranteed through data triangulation, by comparing various literature sources to ensure the consistency and accuracy of the information.

This analysis technique allows research to produce an in-depth and comprehensive understanding of the implementation of Pancasila values in preventing and handling sexual violence in higher education. With this approach, research is not only descriptive, but also provides a critical contribution to the development of Pancasila value-based policies in Indonesia.

### **3. RESEARCH RESULTS AND DISCUSSION (12 Pt)**

#### **3.1. Research result**

The results section of this research provides an in-depth understanding of the implementation of Pancasila values in preventing and handling sexual violence in higher education in Indonesia. Analysis of various literature shows that the values of Pancasila, especially the second principle, "Just and Civilized Humanity," and the fifth principle, "Social Justice for All Indonesian People," have strong relevance in creating strategies based on moral values and social justice. The implementation of these values is found in three main aspects: policies, educational programs, and community culture.

##### **3.1.1 Implementation in Policy**

National policies relating to the prevention and handling of sexual violence, such as Minister of Education, Culture, Research and Technology Regulation (Permendikbudristek) No. 30 of 2021 and Law no. 12 of 2022 concerning Criminal Acts of Sexual Violence (UU TPKS), reflects the application of Pancasila values in the legal and regulatory system. Permendikbudristek No. 30 of 2021 mandates the formation of a task force for the Prevention and Handling of Sexual Violence (PPKS) in every university. This task force is responsible for receiving reports of sexual violence, providing assistance to victims, and educating the campus community about preventing sexual violence.

The research results found that this policy explicitly integrates the principles of Pancasila, such as respect for human dignity and social justice. However, its implementation in the field still faces various obstacles. For example, not all universities are able to form task forces due to limited budgets and human resources. Apart from that, resistance from the campus community towards discussing the issue of sexual violence is still high, because it is considered a taboo topic (Franciscus & Ginting, 2023; Suanto, Rustandi, & Susi, 2023).

The TPKS Law is also an important policy that seeks to provide legal protection for victims of sexual violence and provide strict sanctions for perpetrators. Research shows that the existence of this law reflects the implementation of the second principle, which emphasizes the importance of respecting human dignity, as well as the fifth principle, which emphasizes social justice. However, the slow legal process and the lack of a victim-based approach at the local level remain major obstacles to its implementation. Several cases show that the victim often face revictimization during the legal process, resulting in additional trauma and a lack of trust in the legal system (Utami, 2024).

### 3.1.2 Implementation in Education Programs

Character education based on Pancasila values in higher education has become one of the main strategies in preventing sexual violence. Several universities, such as Gadjah Mada University (UGM) and University of Indonesia (UI), have integrated Pancasila values in their curriculum through training and seminars aimed at increasing student awareness of human rights and gender equality issues. These programs are specifically designed to educate students about the importance of consent in interpersonal relationships and the dangers of sexual violence.

Research finds that this approach is in line with the theory of moral development put forward by Kohlberg, which emphasizes that moral education is foundation important in shaping individual behavior. Empirical studies show that students who take part in Pancasila-based character education programs have a better understanding of the importance of respecting other people's rights and rejecting all forms of sexual violence (Utami, 2024).

However, the implementation of this program is still limited to large universities in big cities and is not evenly distributed throughout Indonesia. Universities in remote areas often do not have adequate resources to implement similar programs. Apart from that, the lack of training for educators on how to integrate Pancasila values in learning is an additional obstacle in implementing this program (Levi, 2021).

### 3.1.3 Implementation in Community Culture

Community culture also plays an important role in implementing Pancasila values to prevent sexual violence. Public awareness campaigns, such as "Don't Be Silent, Report!" which was initiated by the National Commission on Violence Against Women, has become an important tool in increasing public awareness about the importance of protecting victims of sexual violence and rejecting patriarchal norms that support sexual violence. This campaign reflects the application of the second principle, which emphasizes humanity and respect for individual rights.

This research found that social media has become the main platform for spreading public awareness campaigns, with communities such as Perempuan Bercerita using Instagram and Twitter to educate the public about issues of sexual violence. This campaign succeeded in reaching thousands of people and increasing their understanding of the importance of respecting human rights.

However, strong patriarchal norms and stigma against victims of sexual violence are still major obstacles in changing societal culture. Victims are often reluctant to report cases of sexual violence for fear of social stigma and lack of support from their communities. Research shows that these norms conflict with Pancasila principles and require more intensive interventions, such as awareness campaigns involving religious leaders and local communities (Rohima, Saleh, & Pertiwi, 2023).

### 3.1.4 Implementation Obstacles

Even though Pancasila values have been integrated into policies, educational programs and community culture, their implementation in the field still faces various obstacles. Some of the main obstacles found in this research include:

1. Legal Limitations: Slow legal process and lack of understanding by legal authorities about victim-based approaches.

2. Social and Cultural Barriers: Stigma towards victims and patriarchal norms that are deeply rooted in society.
3. Limited Resources: Lack of budget and training to support the implementation of educational policies and programs.

### **3.1.5 Supporting Factors**

On the other hand, this research also found a number of supporting factors that can increase the implementation of Pancasila values. Collaboration between government, educational institutions and community organizations is one of the main factors. Apart from that, increasing public awareness about the importance of gender equality and respect for human rights also provides hope for better change.

## **3.2. Discussion**

This discussion of the results of this research critically analyzes the implementation of Pancasila values in preventing and handling sexual violence in higher education. This analysis includes interpretation of results, evaluation of findings, and the relationship between research results and social, policy and cultural contexts. The discussion also includes research weaknesses as well as recommendations for improving implementation in the future.

### **3.2.1 Interpretation of Results**

The research results show that Pancasila values, especially the second and fifth principles, are the moral and normative basis for policy, education and community culture to prevent and handle sexual violence. Policies such as Permendikbudristek No. 30 of 2021 and the TPKS Law are steps forward in providing legal protection to victims and preventing sexual violence in the tertiary environment. Implementation of this policy reflects respect for human dignity and social justice, as mandated by Pancasila.

However, even though the legal framework is available, its implementation in the field is limited and often faces obstacles. For example, the slow legal process and the lack of a victim-based approach indicate that the principles of social justice have not been fully realized. These obstacles indicate the need for further training and education for law enforcement officers to increase sensitivity to the issue of sexual violence.

In the field of education, the integration of Pancasila values in the university curriculum, such as through character education programs, has great potential to shape students' moral awareness. This research supports Kohlberg's theory of moral development, which emphasizes the importance of moral education in shaping individual behavior. However, the implementation of this program has not been evenly distributed, especially in universities in remote areas. This shows the need for greater support from the government to ensure equitable distribution of Pancasila-based character education.

In the context of community culture, public awareness campaigns based on Pancasila values have succeeded in increasing public understanding of the importance of protecting victims of sexual violence. However, patriarchal norms and social stigma against victims are still major obstacles. These findings reflect the need for a more intensive approach, such as involving religious leaders and local communities in awareness campaigns, to change social norms that conflict with Pancasila principles.

### **3.2.2 Evaluation of Results**

Evaluation of the results of this research shows that although Pancasila values have been integrated into educational policies and programs, their implementation in the field is still far from optimal. Some of the main obstacles identified include:

1. **Structural and Legal Barriers:** Implementation of policies such as the TPKS Law and Permendikbudristek No. 30 of 2021 is still hampered by limited human resources and budget. In addition, law enforcement officials' lack of understanding of a victim-based approach is a major obstacle in providing justice to victims of sexual violence.
2. **Social and Cultural Obstacles:** Patriarchal norms that are deeply rooted in society often cause victims of sexual violence to be reluctant to report their cases. Social stigma against victims also exacerbates the situation, creating additional obstacles to law enforcement and prevention efforts.
3. **Lack of Socialization and Education:** Socialization of Pancasila policies and values in tertiary institutions is still limited. Some students and academic staff do not fully understand the mechanism for reporting sexual violence or the importance of Pancasila-based character education in forming moral behavior.

Even though there are obstacles, this research also shows that there are supporting factors that can accelerate the implementation of Pancasila values. These factors include increased public awareness, collaboration between government and community organizations, and technological developments that enable the dissemination of public awareness campaigns more widely.

### 3.2.3 Research Weaknesses

This research has several weaknesses that need to be considered:

1. **Primary Data Limitations:** This research is entirely based on literature study, so it does not include direct interviews or surveys with victims, policy actors, or the community. This limits understanding of real conditions on the ground.
2. **Limited Focus on Higher Education:** This research only covers the context of higher education, so it does not include the implementation of Pancasila values in other environments, such as general society or the workplace.
3. **Dependence on Policy:** The effectiveness of implementing Pancasila values is highly dependent on government policy which often faces administrative obstacles, such as lack of budget and training.

These weaknesses indicate that further research is needed to expand the scope and deepen understanding of the implementation of Pancasila values in preventing sexual violence.

### 3.2.4 Recommendations

Based on the results and evaluation, the following are recommendations to improve the implementation of Pancasila values:

1. **Increased Legal Support:** The government needs to provide training to law enforcement officials to ensure that a victim-based approach is implemented in handling sexual violence cases. Apart from that, supervision of the implementation of the TPKS Law and Permendikbudristek No. 30 of 2021 needs to be improved to ensure compliance in all universities.
2. **Equitable Education Programs:** Educational institutions must expand Pancasila-based character education programs to all tertiary institutions in Indonesia, including in remote areas. The government can provide an additional budget to support the implementation of this program.

3. Strengthening Public Awareness Campaigns: Public awareness campaigns about sexual violence and Pancasila values must involve more religious leaders and local communities to overcome cultural barriers. Apart from that, social media can be used more optimally to reach a wider audience.
4. Collaboration Multi Stakeholder: The government, educational institutions, community organizations and the private sector must work together to create an environment that supports the implementation of Pancasila values. This collaboration may include joint funding, training, and policy development.

### 3.2.5 Relationship of Results to Social Context

This research shows that the implementation of Pancasila values in preventing sexual violence is not only relevant in the context of higher education, but also has broader implications in society. As the basis of the state, Pancasila provides a moral foundation that can be applied in various sectors, including law, education and culture. However, successful implementation of these values requires systemic support that includes effective policies, inclusive education, and changes in societal culture.

## 4. CONCLUSION

This research shows that Pancasila values, especially the second and fifth principles, have significant relevance in preventing and handling sexual violence in higher education in Indonesia. Policies such as Permendikbudristek No. 30 of 2021 and the TPKS Law have provided a legal framework that reflects the principles of Pancasila, such as respect for human dignity and social justice. In addition, the integration of Pancasila values in character education programs in universities has been proven to be able to increase students' moral awareness, which is relevant in preventing sexual violence behavior. Public awareness campaigns also show great potential in changing societal culture, although they are still hampered by patriarchal norms and social stigma against victims.

However, this study also identified several shortcomings. Policy implementation is often hampered by limited human resources, budgets, and a lack of understanding by law enforcement officials about victim-based approaches. Apart from that, character education programs based on Pancasila values are not evenly distributed in all tertiary institutions, especially in remote areas. Cultural norms that support patriarchy and stigma against victims are also major challenges that require a more intensive and collaborative approach. Looking ahead, this research provides several opportunities for further development. The use of primary data, such as interviews with victims and policy actors, can provide a more in-depth and practical perspective. In addition, similar research in other environments, such as the general public or workplace, will provide a more comprehensive picture of the implementation of Pancasila values in preventing sexual violence. With closer collaboration between the government, educational institutions and society, the implementation of Pancasila values can be more effective in creating a safe, dignified and just environment in various sectors of life.

This conclusion shows that despite many challenges, the values of Pancasila remain relevant and can be a strong basis for creating positive social change in Indonesia.

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