

## Adapting or resisting: The resonance of Pancasila's values among Indonesian students in Malaysia

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### Article History

Submitted : 13-03-2024  
Revised : 10-09-2024  
Accepted : 21-09-2024  
Published : 30-09-2024

### Article Link

<https://journal.uny.ac.id/index.php/civics/article/view/71906>

### Abstract

Pancasila, the foundational philosophy of Indonesia, serves as a unifying force in a diverse nation characterized by myriad islands, ethnicities, races, and religions. In a world where globalization and migration are prevalent, understanding how national values are maintained by citizens living abroad becomes increasingly significant. This study focuses on Indonesian students at the International Islamic University Malaysia (IIUM), a group representing a microcosm of the Indonesian diaspora. It explores how these students nurture and strengthen their nationalism and internalize Pancasila values despite residing in a foreign country. Utilizing qualitative research methods, with semi-structured interviews as a primary approach to dive deeper into the experiences of these individuals, the study reveals intricate dynamics of cultural adaptation, identity preservation, and the reinforcement of national values. Three thematic insights emerge from the analysis: the role of Pancasila in promoting openness and understanding among diverse groups, the importance of diversity as a reflection of Indonesian society itself, and the complex sense of nationalism experienced by students living abroad. These findings shed light on the dynamic process of internalizing national values within the Indonesian diaspora and contribute to a broader understanding of how cultural identity and cohesion can be maintained across borders. The study highlights the importance of community, cultural practices, and the role of education in fostering a sense of belonging and nationalism among Indonesians abroad, providing valuable insights for policymakers, educators, and diaspora communities striving to preserve national identity in a globalized world.

**Keywords:** cultural identity; Indonesian diaspora; nationalism; values; Pancasila

### Introduction

Indonesia is a nation characterized by ethnic, religious, racial, and cultural diversity, which was present long before its establishment. This diversity forms the basis of Indonesia's



national identity. Pancasila is the foundational philosophical ideology of the Indonesian nation, embodying five core principles that include a devout acknowledgement of a singular supreme deity, representing monotheism. It emphasizes a commitment to fairness and civility in human relations, reflecting humanitarianism. Additionally, Pancasila highlights a pledge to maintain and cherish the nation's unity, signifying nationalism. It advocates for democracy, informed by collective wisdom and consensus through representative dialogue. Lastly, it aspires to pursue social equity for every Indonesian citizen, embodying the principle of social justice. Pancasila serves as the state philosophy of Indonesia, unifying people of various religions, ethnicities, and backgrounds (Intan, 2023).

Pancasila serves as the foundation of the state and as a guiding spirit in developing a sense of unity and togetherness in matters of faith and governance (Zein et al., 2023). Pancasila's values must be upheld, as they should be infused in every activity that shapes the nation. Pancasila's values extend beyond mere theoretical understanding; every citizen must internalise them as personal values (Nurizka et al., 2020; Wulandari et al., 2023). This study aims to delve deeper into the efforts to achieve this internalization and how it can be done effectively so that Pancasila values remain deeply ingrained within individuals, no matter where they reside. The strength of national unity is embodied in the national anthem's lyrics: "Build its spirit, build its body," emphasizing the importance of nurturing the nation's spirit. This spirit is filled with noble values. "Build its body" signifies the physical strength necessary to serve the nation and the state.

This study contextualizes the internalization of Pancasila values within the Indonesian Student Association at the International Islamic University Malaysia (IIUM) in Kuala Lumpur, Malaysia. The organization, founded by Indonesian students pursuing higher education at IIUM, serves not only academic purposes but also plays a crucial role in instilling a sense of national pride and love for their homeland. This establishment aimed to facilitate and nurture these noble efforts.

Personal Value System refers to a set of beliefs, principles, and moral standards that individuals firmly hold and use to guide their behaviour, decisions, and attitudes across various aspects of life (Sagiv et al., 2017). In this context, these values are based on Pancasila and serve as a reference point for the Indonesian Student Association in IIUM, referred to as PPI IIUM. It is a framework through which individuals evaluate what is important, meaningful, and desirable. These values are often shaped by cultural background, family upbringing, personal experiences, education, and societal influences (Sagiv et al., 2017). It is important to note that the values of Pancasila are Belief in One God, Humanity, Unity, Democracy, and Social Justice. These values form the foundation of community, nation, and state life. Implementing these values in daily life is a fundamental principle at all levels of education in Indonesia. This research seeks to understand how the internalization process of Pancasila values as a personal value system can manifest within Indonesian citizens studying at higher education institutions, particularly IIUM in Malaysia, and contribute to developing nationalistic values. This is crucial because individuals or groups residing in foreign countries may experience a detachment from their sense of nationality, which can diminish their nationalistic sentiments. This study explores the reality of those living in a neighbouring country of Indonesia.

Personal values are fundamental beliefs and principles that guide an individual's thoughts, decisions, and actions (Schwartz, 2012). These values encompass various moral, ethical, and belief-based aspects, influencing various facets of life, including social behaviour, consumption choices, and decision-making processes. The theory of basic human values developed by Shalom H. Schwartz identifies ten overarching personal values distinguished by their underlying motivations (Schwartz, 2012). These values are considered universal as they help individuals address three fundamental human needs: individual biological requirements, coordinated social interactions, and the well-being and survival of groups. Hence, it is coherent (Yasuma et al., 2020). Schwartz's theory posits that all values share six common features

(Schwartz, 2012). First, values are inseparable from emotions. Second, when activated, values evoke rich emotional experiences. Third, values refer to desired goals and motivate actions. Fourth, values transcend specific actions and situations, differentiating them from norms and attitudes that typically relate to specific actions, objects, or situations. Values serve as standards or criteria that guide selecting and evaluating actions, policies, individuals, and events. Fifth, values are prioritized, forming a hierarchy that characterizes individuals. Finally, the relative importance of values guides behaviour. This paper categorizes values into six domains based on statistical data processing: material, relational, emotional, reflective, professional, and psychomoral. It aims to explore the dynamics of personal value systems within the academic context and how these values shape individuals' behaviour and decision-making in this domain.

## Method

The methodology of this study is designed to explore the qualitative dimensions of how Pancasila values are internalized and manifest as a personal value system contributing to the construction of nationalism among Indonesians living outside their homeland. To achieve this, the study employs in-depth interviews as the cornerstone of data collection, aiming to capture the depth of individual experiences, perceptions, and reflections on Pancasila. This method is particularly suited to understanding the complex processes by which cultural and national values are internalized by individuals in diverse contexts (Ritchie & Lewis, 2003).

A meticulous purposive sampling strategy has been implemented to select a group of 10 informants. These informants are not only part of the Indonesian student association in Malaysia but are also intricately involved in cultural and educational activities that promote Indonesian values, including Pancasila. Specifically, the study focuses on the committee and members of Persatuan Pelajar Indonesia (PPI) at the International Islamic University Malaysia (IIUM). This group is chosen based on its active role in nurturing and propagating Indonesian culture and Pancasila values in Malaysia, thereby serving as a microcosm through which the process of value internalization and its contribution to nationalism can be examined. All reported names of informants are pseudonyms to ensure their anonymity and privacy.

The data collected through these in-depth interviews will undergo Thematic Analysis, a method chosen for its efficacy in identifying, analyzing, and reporting themes within data that are crucial for understanding how Pancasila values are internalized and contribute to the sense of nationalism among the participants (Javadi & Zarea, 2016). This analytical process, which involves a detailed examination of interview transcripts to code data and identify themes that emerge around the concepts of value internalization, cultural identity, and nationalism, is of paramount importance to this study. Through this approach, the study aims to shed light on the nuanced ways in which Pancasila serves as a foundational element in the personal value systems of Indonesian expatriates and how this, in turn, fosters a strong sense of nationalism, even when they are far from their homeland. This refined methodology section thus emphasizes the thematic focus of the thesis on the internalization of Pancasila values and their role in building nationalism among Indonesians abroad.

## Result and Discussion

### Islam and Pancasila in Indonesia

Pancasila, as the revered and historical ideology of the Indonesian nation, is not a result of individual thought but rather an amalgamation of the Indonesian people's values, morals, and culture since time immemorial (Aprilyautami et al., 2024). Pancasila encapsulates the values, morals, and culture of the Indonesian nation that existed long before the concept of the Indonesian nation itself was born, and it is not an ideology imposed by external sources.

Understanding Islam goes beyond formal and legal comprehension and involves a holistic interpretation. Similarly, Pancasila should be comprehended thoroughly and holistically. Two significant challenges concerning Indonesia's national ideology are the implementation of Pancasila in the nation's life and the desire of some groups to replace Pancasila as the state

ideology (Badrun et al., 2023). The relationship between Islam and Pancasila often raises questions about whether Pancasila has values derived from Islam. This question often leads certain groups to consider replacing Pancasila with another ideology because of the belief that Pancasila is not rooted in Islamic values (Badrun et al., 2023). Therefore, it is crucial to explain and reaffirm the dialectical relationship between Islam and Pancasila, underlining the urgency of this understanding.

In principle, religion and Pancasila complement each other, serving as principles that play different roles in underpinning the nation's objectives within their respective domains (Intan, 2023). Religion functions as a subjective and cultural principle in shaping the character of the society. At the same time, Pancasila, as the state foundation, dictates that law and its application cannot be detached from Pancasila's values (Badrun et al., 2023). This is known as *taqwa*, the pinnacle of which is often referred to as *Ihsan*, the process of being conscious of God's presence everywhere (theological, cosmic, and cosmic levels) and at all times. This is what is known as *Islam Kaffah*, which refers to the completed fulfilment of Islam. What Pancasila advocates as a whole aligns with Islam's vision in its message. However, both have their autonomy in existence. Islam is a religion, while Pancasila is an ideology. Pancasila will not become a religion, and religion will not become an ideology.

Nevertheless, Islam and Pancasila are a unified whole in terms of the values they contain (Benawa & Sihombing, 2023). This understanding also suggests that Islamic concepts and values inspired Pancasila's formulation. Islam colours the national ideology's values through a consensus-based approach to resolving national issues (Benawa et al., 2023), fostering a sense of harmony and unity.

It is important to note that perceptions of the relationship between Pancasila and Islam vary among individuals, and different opinions exist. However, many religious leaders, academics, and thinkers believe that Pancasila and Islam can synergize and mutually support each other in guiding Indonesia's development (Haidar, 1994). Practising Pancasila's values can cultivate a flourishing Indonesian Islam that welcomes all ethnicities, nationalities, and religions, leading to a harmonious and prosperous nation living in diversity (Intan, 2023).

#### Dynamics of PPI-IIUM Malaysia and its history

The population of Indonesian students studying in Malaysia has seen rapid growth since the early 2000s. The barriers between countries have gradually opened, and Indonesian students have begun to establish their presence in seeking knowledge in neighbouring countries. This is not just about studying abroad; it also involves expanding horizons and gaining experiences in a foreign country, which differs significantly in language, culture, and national values. Records indicate approximately 8,000 Indonesian students in Malaysia between 2016 and 2018 (Setyorini, 2022).

One interesting aspect to note is the relatively affordable cost of education in Malaysia, especially at institutions like IIUM, which attracts significant numbers of Indonesian students. Additionally, some Malaysian universities have surpassed their Indonesian counterparts in terms of rankings (Dinisari, 2021). Despite numerous prestigious universities in Indonesia, many Indonesian students opt to study abroad, driven by factors such as the affordability of education and the quality of education offered (Setyorini, 2022). The high enthusiasm of Indonesian students studying in Malaysia demonstrates the importance of recognizing Indonesian youth's intellectual potential and spirit abroad. The Indonesian government should consider supporting these students, whether through funding or improving access to education, as they return to Indonesia with innovative ideas and a futuristic vision that can benefit the nation, particularly regarding human resources.

On July 23, 1991, the Indonesian Islamic Student Communication Forum (Forum Komunikasi Mahasiswa Islam Indonesia or FKMII) was established. FKMII served as a link for the organized Indonesian student movement at IIUM, aimed at continuing the collective

struggle to build students' ideals as intellectuals and agents of social change. 1997 after a lengthy process, FKMI changed its name to the Indonesian Student Association at International Islamic University Malaysia (Persatuan Pelajar Indonesia-International Islamic University Malaysia or PPI-IIUM). This change was based on enhancing the organization's internal and external efficiency. Despite the name change, PPI-IIUM sought to maintain the vision, mission, and characteristics of FKMI. PPI-IIUM has continued to evolve each year, serving as a platform for Indonesian students at IIUM and actively facilitating various activities beyond academics, including social, cultural, and sports events. All these efforts are geared towards preserving nationalism and the national spirit, which refers to the collective pride and identity of the Indonesian people, especially in uniting fellow students and scholars. In organizing these activities, PPI-IIUM remains committed to upholding Islamic principles while holding Pancasila values and the 1945 Constitution in high regard.

Understanding the history of its establishment and development, each member of PPI-IIUM is encouraged to progress, be creative, and innovate to empower themselves to become better individuals. Their goal is not merely to survive in a foreign land but to maintain sportsmanship and uphold the reputation of their beloved nation, Indonesia, which is rich in multicultural diversity. A personal value system refers to an individual's moral values, ethics, beliefs, and preferences that influence their behaviour and decision-making. These values shape a person's outlook and actions in various complexities, including social behaviour, consumption patterns, and decision-making processes.

#### Pancasila and openness

Internalizing Pancasila values is a complex task but a concerted effort to instil these values within every Indonesian student in Malaysia, especially those in leadership positions within the Indonesian Student Association at the International Islamic University Malaysia (PPI-IIUM). This process is essential to ensure that Pancasila values become the 'core behaviour' of citizens residing abroad, where their behaviour is representative of the Indonesian nation and reflects other nations. For instance, practising the Pancasila value of 'social justice' could involve participating in community service projects. Pancasila values are integral to the foundational education that moulds a complete Indonesian individual with a Pancasila personality.

According to Rani (Chairperson of PPI IIUM), Indonesian language, particularly when discussing Pancasila, is a language of unity. People from diverse ethnic backgrounds can understand it and is not limited by ethnicity or nationality. She emphasized that there is no significant difference between Pancasila and Islam. In fact, Pancasila indirectly supports Islamic values through its first principle, the belief in One God. The use of the term "Esa" (One) indirectly aligns with the language commonly used in Islam to describe Allah as the One God. Moreover, the subsequent principles of Pancasila, which advocate values such as family unity, consensus building, and justice, also align with Islamic values. This demonstrates that Pancasila and Islam are intertwined and share insignificant differences, which aligns with Badrun et al. (2023).

As an Indonesian individual who has experienced living abroad, when compared to one's home country, particularly concerning the sense of national identity, Rani states:

"I am more open to various cultures. It has personally made me more interested in the diversity of cultures and comparing their pros and cons with Indonesian culture. Nationalism is the sense of ownership of one's country, a self-created bond with the nation (belonging) encompassing its culture, customs, norms, and values."

This viewpoint suggests that when someone is in a foreign country and is confronted with cultural practices related to that country, such as hearing the national anthem, differing norms or ethics, and values that may differ significantly from their home country, it can evoke feelings of nostalgia and longing for the circumstances when they were in their home country. Moreover, if there is a shared faith, it reinforces the idea that they are not misplaced in that



country. It aligns with Hail (2015) as positive cross-national understanding and interaction have emerged for international students.

### Pancasila and The Sense of Nationalism

Furthermore, internalizing Pancasila values involves all activities organized by PPI-IIUM with a strong emphasis on providing excellent service, driven by a sense of national and familial unity among its members. All activities are geared towards bringing Indonesian students together, ensuring they do not lose their sense of family and Indonesian identity, and providing them with a sense of belonging and a place to return to. All of these elements affirm that PPI-IIUM is a nationalist organization rooted in the sense of ownership (belonging) of Indonesian citizenship held by its members. Another perspective on Pancasila is provided by Siraj (treasurer 2), who sees Pancasila as the seed and emphasizes its importance as a common agreement among individuals with diverse value sources. Starting from this shared agreement on values, it can serve as a guiding principle for the Indonesian nation. It is worthy of appreciation for accommodating different principles yet serving as a unifying asset. Similarly, Ridho (treasurer 1), as the Treasurer of PPI IIUM, echoes similar sentiments.

Living abroad can foster a heightened appreciation for one's home country and culture while internalizing Pancasila values, a multifaceted process fostering a strong sense of national identity and unity among Indonesian students living abroad. This is achieved through activities and services that reinforce the notion of belonging and shared values, ultimately strengthening the bond between Indonesian students and their homeland.

About nationalism, according to Abu (social department):

"Nationalism is not just about us, you know, it is about how we should contribute in any way so that we, as the younger generation, can make Indonesia even better, no matter how small the action is. It doesn't have to be something grand; even just feeling proud is already a form of nationalism."

Abu's perspective demonstrates a broad understanding of nationalism, emphasizing that it should not be narrowly defined. Instead, it should encompass a growing and strengthening sense of national pride nurtured from the outset. Therefore, if someone wants to dedicate themselves to their country, they need to strengthen their sense of ownership and motivation to do something for their nation, such as upholding ethics, politeness, tolerance, and helping fellow citizens. Rahman (education and da'wah department) and Dari (strategic studies department) share exciting insights. Rahman personally feels that his sense of nationalism increases when he is living abroad. For example, singing the national anthem in Indonesia and abroad feels different. It feels more solemn in Malaysia, although he cannot explain why. When there are cultural events abroad, his sense of nationalism burns even brighter. The farther he is from Indonesia, the stronger his sense of nationalism becomes, especially in minority situations. It aligns with Kania's (strategic studies department) way of experiencing nationalism in a foreign land. She feels a stronger sense of nationalism when living and studying in Malaysia. She perceives a higher level of ownership, or nationalism, in Malaysia compared to Indonesia. She expresses this sentiment when singing the Indonesian national anthem, where the lyrics and verses resonate more deeply within her. Those are consistent with prior findings stating that Chinese overseas students have a strong national identity and tolerance (Jiang, 2021).

There are situations when hearing the national anthem or witnessing fellow citizens in a foreign land can ignite a sense of heroism and heightened nationalism, particularly when it concerns values and cultural norms. While it's acknowledged that sometimes, upon initially moving to a foreign country, one may experience immense pleasure, realizing that the host country is more comfortable and relatively better than their own. However, if this situation persists and they live abroad for an extended period, the love for their homeland and their sense of nationalism gradually emerge and strengthen. This is because the values instilled in them

since childhood in their home country begin to shape their identity in the foreign land. This situation arises from the perspective that their homeland has numerous advantages and merits compared to the foreign country they currently reside. The finding shows the communal feeling of nationalism among Indonesian students abroad, which is slightly different from a prior study that mentioned the young generation is more likely to subscribe to individualism sense (Fung et al., 2016). It exhibits that Pancasila can emerge as a collective value among Indonesians abroad.

#### Pancasila and Diversity

On the other hand, Sasa (education and da'wah department) has her unique way of experiencing and implementing the values of Pancasila. According to her:

"I experience it by implementing the principles in Pancasila, like being proud of Indonesia's diversity. We shouldn't be ashamed of having batik; instead, we should take pride in it. We shouldn't be ashamed of showcasing Indonesia's creations. Likewise, we should help our fellow citizens, such as assisting other Indonesians abroad or anywhere else. Experiencing it means coming together and recognizing Indonesia's cultures."

Sasa's statement attempts to look at Indonesia or her homeland from a different perspective. It is not just about feelings and pride but rather about the results, feelings, thoughts, and creations of the nation's children whom she knows well. By comparing the creations abroad with those of her fellow citizens, she can develop an optimistic view that her country possesses culture and traditions that are equally outstanding. This includes souvenir products, social ethics in public spaces, and the sense of mutual respect as distinctive features of her homeland.

Izy, the Secretary of PPI IIUM, and Dina emphasize the need to strengthen national values in the programs and activities organized by the institution. These various perspectives represent the views of PPI IIUM officials regarding Pancasila and the internalization of its values as personal values when in Malaysia. However, the views of regular students or members of PPI IIUM, who are not part of the leadership, differ. For example, Raden states that the principles in Pancasila are interconnected and complement each other, thus having a close relationship between their values. He finds it attractive, especially regarding the point about Pancasila and Islam, that:

"...the phrase 'Ketuhanan yang Maha Esa' (The oneness of God) in Pancasila does not explicitly refer to Allah, it also includes other religions in Indonesia. So, in my view, it's like that..."

This perspective is intriguing, as it challenges the common understanding that the phrase 'Ketuhanan yang Maha Esa' (The oneness of God) is synonymous with Islamic values. Instead, it interprets the phrase in a broader sense, meaning God for everyone, signifying God for all the different religious communities in Indonesia. It suggests a more universal interpretation of God, where God is the Universal Truth itself. It is in line with the prior research related to Pancasila and plurality (Intan, 2023).

Raden makes a humorous and thought-provoking statement:

"When you're sick here, it's really complicated compared to in Indonesia. However, you just have to enjoy it. If you ask about nationalism in a foreign country, it's like... however, your own country is still better, even though it has many flaws compared to other countries, there are many things that are better in your own country..."

This statement conveys that "it is better to have hailstones in your own country than golden rain in a foreign land." Even though some good and beautiful things exist in foreign countries, being in your own country is more enjoyable and peaceful. For many people, especially students studying in Malaysia, cultural events, traditional customs, values, and how religious teachings are implemented are more flexible and familiar in their home country. The

interaction and tolerance are enhanced, which is possessed by international students (Hail, 2015).

For Fafa, what makes him feel more grateful as an Indonesian is the sense of nationalism that arises when he is united with others. However, this feeling is different from his experiences in Malaysia, where there is a strong sense of respect and reverence for the monarchy. Interestingly, in Indonesia, people are united by their differences, including different religions, races, and ethnicities, which makes the country more appealing for its sense of togetherness rather than its differences. Alfa shares a similar perspective, noting that he can live more fully and expressively when he can accept and manage differences as something unique rather than a barrier, mainly when it doesn't involve racial biases. According to prior research, Pancasila and civic education have a significant relationship (Lubis & Rasyid, 2023). In line with this, Alya believes that internalizing Pancasila's values means being a good person to others. This aligns with the concept of "Kemanusiaan yang adil dan beradab" (Humanity that is just and civilized) in Pancasila—being civilized means showing respect and appreciation for others, even if they are different (Hail, 2015). The essence of Pancasila is comprehensive; it just needs to be practised.

This statement is also supported by Ina, who states that these values of Pancasila can be felt when living in a foreign country, where things that were once considered ordinary, like singing the national anthem, respecting and helping others, and understanding how to appreciate differences, become unique and touching. Based on these explanations, it is evident that PPI IIUM implements the values of divinity, humanity, unity, and justice. Divinity is evident in their regular Islamic studies to strengthen the principle of Tawhid (the oneness of God). Humanity can be witnessed when they assist and support each other in various difficulties in a foreign land. Unity can be seen in their collaborative execution of various programs and activities, prioritizing unity even when leaders have differing opinions (Jiang, 2021). Unity implies that Indonesian society always protects and creates a unified state, regardless of their diverse religious beliefs. Muslims will live together with Hindus, Buddhists, Confucians, Jews, and Christians. This is not merely based on religious tolerance commands; it is a willingness to "tolerate" those perceived as wrong to maintain social order (Badrun et al., 2023). Conversely, this statement indicates that these religious communities are also an inherent part of their faith.

Next, democracy is implied in their perspective as they regard their country as valuing the people's sovereignty because Indonesia is a Republic (Wisnaeni & Herawati, 2020). It is acknowledged that there are pros and cons to living in both a Republic and a monarchy. A Republic is relatively more democratic in its governance system, while a monarchy is based on inheritance or the passing of the throne from generation to generation. Furthermore, justice can be seen in their perspective, as all aspects of societal life are integrated with spiritual matters. For instance, being fair to others will positively affect the afterlife. Such perspectives can significantly contribute to social awareness, impacting society. Social inequalities can be addressed, and principles of justice can be effectively realized. Thus, integrating principles of justice with one's social perspective can lead to positive social change and transformation.

In conclusion, personal value systems are crucial in shaping individuals' behaviour and decision-making, including their academic pursuits. The theory of fundamental human values by Shalom H. Schwartz provides a framework for understanding and categorizing these values into various domains (Schwartz, 2012). In the context of Indonesian students in Malaysia, internalising Pancasila values as a personal value system is a challenging yet essential endeavour. It involves ensuring that these values become fundamental to individuals' behaviours and actions, particularly for those representing their homeland abroad. The unity of Pancasila values transcends cultural and religious boundaries, serving as a unifying force that reflects the core principles of the Indonesian nation. Therefore, efforts to internalize Pancasila



values within Indonesian students in Malaysia contribute to their personal development and the promotion of national values and identity on the international stage.

## Conclusion

Indonesian citizens who are studying in Malaysia, which are part of PPI-IIUM has a strong sense of commitment to preserving their nationalistic identity. Through their active participation in implementing Pancasila as the foundation of the state, these students and scholars synergize with one another to uphold and maintain the values of Pancasila that are embedded within their organization. Values such as Divinity, Humanity, Unity, and Justice are the core principles of Pancasila that they incorporate into every activity and even their daily lives. These values ultimately become a systemic personal value within each individual, so even when they are far from Indonesia, these values do not fade; instead, they grow stronger. The bond among these individual values is strengthened within the collective strength of the student community in Malaysia, especially for those pursuing their education at the International Islamic University Malaysia (IIUM). The reinforcement of these values is evident in every activity they undertake. From this, it can be understood that the internalization of Pancasila values is a driving force for nationalistic spirit, unity, and a sense of belonging. The limitation of this study is identified as qualitative design employed; hence generalization cannot be applied. Further study should implement quantitative or mixed methods to get richer and numerous information related to the study.

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