Sadiah et al., (2026). SETARA: Jurnal Studi Gender dan Anak, 8(1), 148-168.
ISSN: 2720-9059; E-ISSN: 2716-2230

RESEARCH ARTICLE

The Internalization of Pancasila Values in Developing Gender Justice Awareness among Indonesian Youth: A Conceptual Study

Hilma Halimatus Sadiah,[1*] Dadang Sundawa,[2] Rika Sartika.[3]
[1,2,3] Universitas Pendidikan Indonesia, Indonesia

Received: 27 March 2026
Revisied: 21 June 2026
Accepted: 30 June 2026

***Corresponding author:**
Hilma Halimatus Sadiah,
E-mail:
hilma.halimasa12@gmail.com

Abstract

The rise in cases of violence, discrimination, and gender inequality in Indonesia indicates that the awareness of gender justice still faces various challenges, particularly among the younger generation. As a group that plays a vital role in social development, the younger generation needs a foundation of values that can foster respect for equality and justice. This study aims to analyze the role of the internalization of Pancasila values in enhancing awareness of gender justice among the younger generation in Indonesia. The study employs a qualitative approach using descriptive methods through a literature review of various academic sources, policy documents, and gender-related statistical data. The data were analyzed qualitatively by examining the relationship between Pancasila values and the principles of gender justice. The results indicate that the state of gender equality in Indonesia by 2025 will show positive progress, marked by a decline in the Gender Inequality Index. The values of a just and civilized humanity, along with social justice for all Indonesians, contribute to fostering attitudes of mutual respect, appreciation for diversity, and rejection of gender-based discrimination. This study concludes that the internalization of the values of Pancasila is a crucial strategy for strengthening awareness of gender justice and fostering the development of an inclusive, just, and equality-oriented character among the younger generation.

Keywords: Justice, Equality, Gender, Pancasila Values, Young Generation.

Abstrak

Meningkatnya kasus kekerasan, diskriminasi, dan ketidaksetaraan gender di Indonesia menunjukkan bahwa kesadaran mengenai keadilan gender masih menghadapi berbagai tantangan, terutama di kalangan generasi muda. Sebagai kelompok yang berperan penting dalam pembangunan sosial, generasi muda memerlukan landasan nilai yang mampu mendorong penghormatan terhadap kesetaraan dan keadilan. Penelitian ini bertujuan menganalisis peran internalisasi nilai-nilai Pancasila dalam meningkatkan kesadaran keadilan gender pada generasi muda di Indonesia. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif melalui studi literatur terhadap berbagai sumber akademik, dokumen kebijakan, dan data statistik terkait gender. Data dianalisis secara kualitatif dengan menelaah keterkaitan antara nilai-nilai Pancasila dan prinsip keadilan gender. Hasil penelitian menunjukkan bahwa kondisi kesetaraan gender di Indonesia pada tahun 2025 mengalami perkembangan positif yang ditandai dengan penurunan Indeks Ketimpangan Gender. Nilai kemanusiaan yang adil dan beradab serta keadilan sosial bagi seluruh rakyat Indonesia berkontribusi dalam membentuk sikap saling menghormati, menghargai perbedaan, dan menolak diskriminasi berbasis gender. Penelitian ini menyimpulkan bahwa internalisasi nilai-nilai Pancasila merupakan strategi penting dalam memperkuat kesadaran keadilan gender dan mendorong terbentuknya karakter generasi muda yang inklusif, adil, dan berorientasi pada kesetaraan.

***Kata kunci**: Keadilan, Kesetaraan, Gender, Nilai Pancasila, Generasi Muda.*

Published by :
Pusat Studi Gender dan Anak (PSGA) of Universitas Islam Negeri (UIN) Jurai Siwo Lampung

Website : https://e-journal.metrouniv.ac.id/jsga

Copyright © 2026 The author(s). This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Introduction

Gender equality and justice have become strategic global development priorities enshrined in the Sustainable Development Goals (SDGs), particularly Goal 5 (Gender Equality), which identifies the elimination of gender-based discrimination and violence as a prerequisite for achieving inclusive, peaceful, and sustainable development. The United Nations (UN) emphasizes that gender equality is not only related to the protection of human rights but is also a critical factor in enhancing the quality of democracy, economic well-being, and sustainable social development. Although various countries have developed affirmative policies to promote gender equality, discrimination, stereotypes, subordination, and gender-based violence remain global issues that hinder women's participation in various spheres of life. The debate on gender justice has thus shifted from a mere legal issue to a discussion of cultural transformation, education, and the internalization of values as the foundation for sustainable social change.

In the Indonesian context, these challenges highlight the paradox between progress in gender equality and the persistently high rates of gender-based violence. The Central Statistics Agency (BPS) reported that Indonesia's Gender Inequality Index (GII) in 2025 decreased from 0.421 in 2024 to 0.402, indicating improvements in reproductive health, empowerment, and women's labor force participation. This decline suggests that women's access to various developmental sectors is increasing steadily. However, at the same time, the National Commission on Violence Against Women's (Komnas Perempuan) 2024 Annual Report (CATAHU) documented 330,097 cases of violence against women, an increase of approximately 14.17% compared to the previous year, with the majority of cases occurring in the private sphere, alongside a rise in gender-based violence in public spaces, educational institutions, and the digital realm. This suggests that progress in development indicators has not been fully accompanied by cultural shifts or public awareness of respect for gender equality.

This indicates that the issue of gender justice is not merely about establishing regulations or improving access to development but is also closely tied to the value systems embedded within society. Research shows that patriarchal culture, social constructs, gender stereotypes, and gender-biased interpretations of social and religious values are dominant factors that perpetuate gender inequality (Siahaan, 2025). Therefore, efforts to achieve gender equality require an approach that is not only structural through public policy but also cultural through character building and the ongoing transformation of values.

From an Indonesian perspective, Pancasila holds a highly strategic position as the foundation of the state and the nation's worldview. The values embodied in each principle, particularly "Humanity that is Just and Civilized"

and “Social Justice for All the People of Indonesia”, encompass respect for human dignity, equal rights, and non-discrimination, which align with the principles of gender justice (Madung & Mere, 2021). Furthermore, through Presidential Instruction No. 9 of 2000 on Gender Mainstreaming, the government affirmed that national development must be carried out through a gender equality perspective as part of the implementation of Pancasila’s values. Thus, the internalization of Pancasila values is not only understood as education in state ideology but also as a character-building process capable of fostering awareness among the younger generation to respect human dignity without distinction based on gender (Silfiah and Humiati 2023).

The younger generation is the most strategic group in this process because they are in the phase of identity formation and interact most intensively with developments in information technology and digital media. These conditions indicate that improving literacy regarding gender justice must be balanced with the internalization of national values so that the younger generation not only understands the concept of equality normatively but is also able to implement it in their social lives. Patriarchal culture, gender stereotypes, and gender-biased interpretations of social and religious values remain dominant factors hindering the realization of gender justice (Achadi & Fithriyana, 2020). This situation reveals a gap between the ideal values of Pancasila and social reality, which still exhibits various forms of gender inequality.

This phenomenon is increasingly important to study because it occurs among the younger generation, a group that is both strategically significant and vulnerable to the influences of social change, digital technology, and globalization. Today’s younger generation lives in an increasingly open social space, facilitated by social media and digital platforms that enable the rapid exchange of information. On the one hand, this situation opens up broader opportunities for the dissemination of values of equality and respect for human rights. On the other hand, however, the digital space has also become an arena for the reproduction of stereotypes, discrimination, hate speech, and gender-based violence, which can influence the younger generation’s perspectives on gender relations. Data and reports released by the National Commission on Violence Against Women (Komnas Perempuan) indicate that gender-based violence occurs not only in domestic and public spaces but also within educational settings and digital media, platforms widely accessed by adolescents and students.

This issue is increasingly complex because various forms of gender inequality are not solely caused by biological differences between men and women but also by social constructs that have developed within society. Conceptually, gender differences are not a problem as long as they do not give rise to injustices such as marginalization, subordination, stereotypes, or

violence (Mujiono, 2007). Gender inequality ultimately manifests in various forms of discriminatory treatment that are not based on individual competence, capacity, or aspirations but rather on social systems and structures that disadvantage one gender (Fitrianti et al., 2017). The shift in the development paradigm from a security-based approach to one focused on prosperity and justice also reflects the growing attention to the importance of gender equality as part of equitable human development (Rusnita, 2017; Ni Luh Arjani, 2017).

To address these issues, the internalization of Pancasila values serves as a relevant approach to fostering awareness of gender justice among the youth. Pancasila functions not only as the foundation of the state but also as the nation's value system and worldview, embodying the principles of respect for human dignity, unity, democracy, and social justice (Madung & Mere, 2021). The Second Principle, "Just and Civilized Humanity," affirms the recognition of the equality of human dignity without distinction based on gender, while the Fifth Principle, "Social Justice for All Indonesian People," emphasizes the importance of the fair distribution of rights and opportunities for all citizens (Silfiah and Humiati, 2023). Therefore, all forms of gender-based discrimination, subordination, or violence are, in essence, contrary to the fundamental values of Pancasila. The internalization of Pancasila values through education plays a crucial role in shaping the character of younger generations. The integration of Pancasila values into civics, character, and religious education has been employed as a strategy to instill humanity, tolerance, and social justice in students (Achadi & Fithriyana, 2020). However, various studies also indicate that the younger generation's understanding of Pancasila often remains at a normative level and has not yet been fully realized in their daily social behavior (Karyono et al., 2023).

Based on this background, this study aims to analyze the role of internalizing Pancasila values in enhancing gender justice awareness among Indonesia's youth. Theoretically, this study employs a conceptual framework that links the theory of value internalization, character education, and gender justice from the Pancasila perspective. Internalization is understood as a process of value transformation that does not stop at the cognitive level but extends to the formation of attitudes and social behavior. Within this framework, the values of Pancasila are positioned as a source of social ethics capable of shaping young people's awareness of the importance of respecting human dignity, equality of rights, and social justice. This study contributes to the development of research on Pancasila Education by demonstrating that the values of Pancasila are not only relevant as the foundation of the state but can also be actualized as an instrument of character education to foster awareness of gender justice among the younger generations. Thus, this study offers a more contextual perspective on the role of Pancasila in addressing

contemporary social issues while strengthening efforts to realize an inclusive, equal, and just Indonesian society.

Literature Review

Several studies have examined gender equality from various perspectives, such as Kencanawati's (2024) study, which states that gender equality in Indonesia remains a struggle despite some progress. Women still face inequality in politics, executive positions, and access to education and employment, which is influenced by the patriarchal culture. Although legal policies supporting women's rights are in place, the study indicates that cultural and structural barriers remain the primary factors hindering gender equality. However, this research focuses primarily on macro-level policy aspects and social conditions and thus has not yet examined how the nation's ideological values, particularly Pancasila, can be internalized as a tool for fostering awareness of gender justice among younger generations.

The gender equality movement has been growing since the early 20th century; however, women remain marginalized in politics and in high-level positions. In line with this, Frohmader (2014) asserts that gender equality is both a human right and the primary developmental goal. Nevertheless, the approaches used have been more oriented toward development frameworks and the fulfillment of rights, and thus have not provided an explanation of the mechanisms for character building or values education that can support the implementation of gender equality in society. Similarly, (2010), in her thesis titled "The Integration of Values of Justice and Gender Equality in the Teaching of the Qur'an and Hadith in Grade XI at MAN Demak in the 2009/2010 Academic Year," highlights that gender roles do not exist in isolation but are intertwined with identity and the various characteristics that society ascribes to men and women, characteristics that extend beyond mere physiological differences to encompass all the sociocultural values embedded in society, which also play a role. Biological sex gives rise to gender, and gender differences have led to various forms of injustice in the workplace. Other studies have examined broader gender issues in Islamic laws. For example, Putra et al. (2023) argue that Islam offers solutions to gender issues. This is achieved by emphasizing justice rather than identical treatment (Putra et al. 2023).

However, research on gender from a religious perspective, such as that of (2010) and Putra et al. (2023), shows that religious values play a crucial role in promoting gender justice. However, these studies focus on normative religious approaches and their implementation in religious education; thus, they have not yet integrated the values of Pancasila, the state's founding principles, which possess the legitimacy to serve as a guide for national and civic life. Pancasila embodies the values of humanity, equality, social justice,

and respect for human dignity, which are highly relevant in fostering awareness of gender justice among the younger generation.

However, other studies indicate that gender justice and equality still face significant gender disparities. Judiasih et al. (2020) explain that, to this day, the prevailing societal perspective in Indonesia still views women as having a lower status than men. Gender inequality or discrimination is often associated with women occupying a lower and weaker position in social life and within the legal framework. Wu and Cheng (2016) further emphasized that gender inequality is linked to inadequate resource allocation, which hinders socioeconomic development. Gender inequality in society stems from social and cultural constructs.

Therefore, the internalization of Pancasila values to promote gender justice must be reinforced among Indonesia's younger generations. Putra (2025) offers a solution to gender issues by internalizing Pancasila values to raise awareness of gender justice, which is the key to shaping the character of Indonesia's younger generation so that they possess integrity, morality, and a strong sense of nationalism. Amid the rapid tide of globalization, Pancasila serves not only as the foundation of the state but also as a value system capable of guiding the behavior of the younger generation to remain grounded in the nation's identity. However, this study focuses more on character development in general and has not yet explored the relationship between the internalization of the values of each principle of Pancasila and increased awareness of gender justice. Thus, there remains scope for further study on how the values of Pancasila can be translated into character-education tools that concretely shape the attitudes, perspectives, and behaviors of the younger generation toward gender justice. Efforts to achieve gender equality and empower women involve raising awareness and building their capacity. This process aims to enable women to participate more broadly in terms of scope, oversight, and decision-making, and to promote transformative actions toward achieving more substantive equality between women and men (Indonesian Ministry of Finance 2022).

Method

This study employed a qualitative approach using descriptive methods through library research. This approach was chosen to gain an in-depth understanding of the internalization of Pancasila values in raising awareness of gender justice among the younger generation through an analysis of various relevant scholarly sources. Moleong (2010:6) argues that the qualitative descriptive method is defined as research intended to comprehensively understand the phenomena experienced by research subjects, resulting in descriptive data in the form of written or spoken words. The research objects consist of literature discussing the values of Pancasila,

character education, gender justice, and the younger generation, while the data sources include national and international scientific articles, books, seminar proceedings, government documents, and publications from official websites relevant to the research focus. The primary research instrument is the researcher (human instrument), who plays a role in selecting, interpreting, and synthesizing the data. This qualitative study begins by gathering data from the field, which is then reinforced by robust data from various sources capable of generating new theories from the data (Hermawan, 2018). This study also relies heavily on a literature review, aiming to utilize these sources to obtain research data from various scholarly works (Zed, 2014).

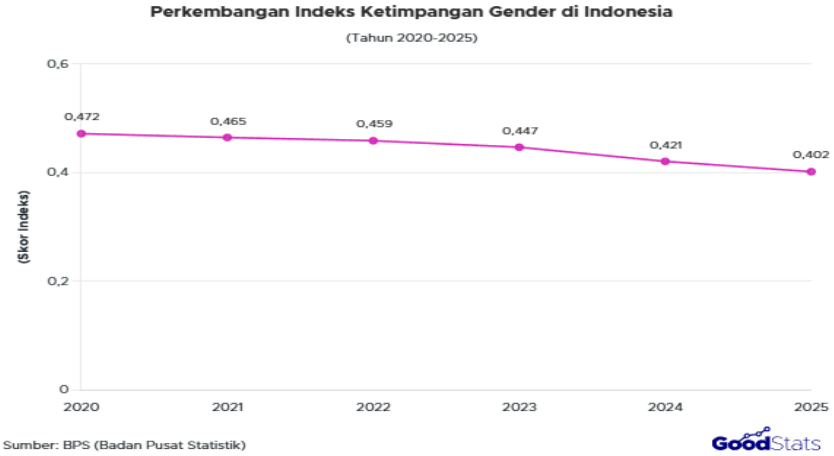
The research procedure was carried out in several stages: identifying the research focus, searching for and selecting literature based on the relevance and credibility of the sources, grouping data according to the research theme, and conducting a systematic analysis. According to Arikunto (2010:3), descriptive research is intended to investigate existing states, conditions, or other matters, the results of which are presented in the form of a research report. The researcher does not alter, add to, or manipulate the research object or area. The researcher merely captures what occurs within the research object or area and then presents these findings in a research report in a straightforward, factual manner. Data collection was conducted through a documentary study by gathering, reading, recording, and reviewing various scientific references.

This research was conducted by compiling literature data, followed by data processing and citation of references, which generated general knowledge from which conclusions were drawn (Darmalaksana, 2020). Subsequently, the data were analyzed using content analysis, involving the stages of data reduction, data presentation, and drawing conclusions to produce a synthesis of the role of the internalization of Pancasila values in enhancing gender justice awareness among younger generations. This approach allows the study to not only describe the results of previous research but also to conduct a critical analysis of various findings, thereby yielding a comprehensive understanding of the phenomenon under study. The data sources used in this research may include official websites, as well as sources such as seminar reports, discussion reports, scientific papers, and others. The sources used in this study were drawn from articles, scientific papers, books, and official websites. This is intended to save time and facilitate future research data searches.

Result

The results of this study show that several regions have made progress in reducing gender inequality in the past year. Gender equality in Indonesia is showing a positive trend in 2025, marked by a decline in the Gender Inequality Index (GII). The internalization of Pancasila in promoting gender justice is a way of understanding the concepts of humanity, diversity, and justice as enshrined in its values.

Figure 1. Development of the Gender Inequality Index in Indonesia

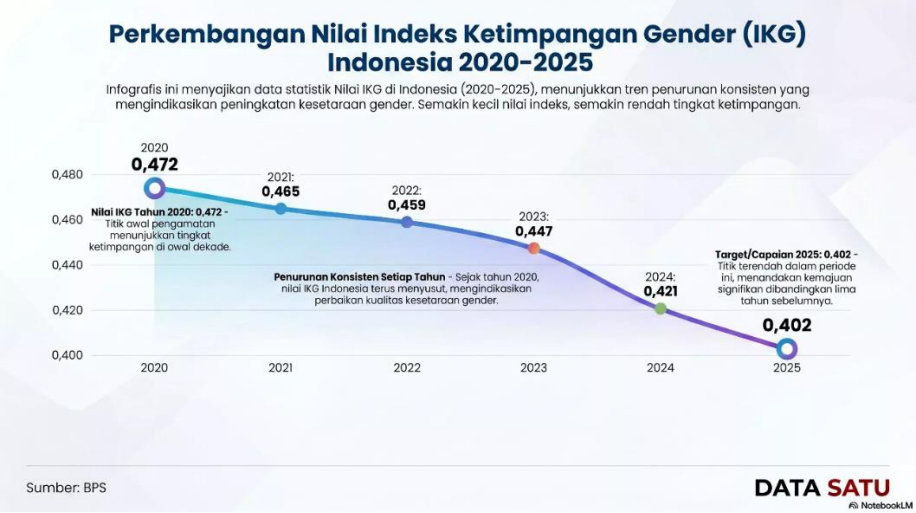


Source: Trends in the Gender Inequality Index in Indonesia, 2026 | GoodStats

Figure 1 shows the downward trend in the Gender Inequality Index (GII) in Indonesia during the 2020–2025 period. Based on data from the Central Statistics Agency (BPS), the Gender Inequality Index in Indonesia decreased from 0.472 in 2020 to 0.402 in 2025, indicating that the gap between men and women is narrowing across various dimensions of development, such as reproductive health, empowerment, and labor market participation. According to Agnez (2026), in this measurement, the lower the GGI value, the smaller the level of gender inequality. Thus, this figure shows that various government policies and increased access for women to education, healthcare, and public spaces are beginning to have a positive impact on improving gender equality in Indonesia.

However, a decline in the GGI does not necessarily mean that gender justice issues have been fully resolved. The IKG only measures development achievements, whereas public awareness of gender justice values cannot be measured solely using statistical indicators. The continued existence of discrimination, gender stereotypes, and patriarchal culture indicates that structural changes must be balanced with shifts in the public's mindset. Therefore, this study considers the internalization of Pancasila values as a crucial factor in reinforcing these changes. The value of "Just and Civilized Humanity" teaches respect for the dignity of every individual regardless of gender, while "Social Justice for All Indonesians" serves as the foundation for creating equal opportunities for men and women.

Figure 2. Development of Indonesia's Gender Inequality Index (IKS) 2020–2025



Source: Indonesia's Gender Inequality Index (IKG) Values, 2020–2025 – (Various sources / design by NotebookLM/DATASATU)

Figure 2 shows the gender inequality index values across various regions of Indonesia, indicating that several regions have made significant progress in reducing inequality by 2025 as part of efforts to promote gender equity for the Indonesian people, particularly the younger generation. Some provinces exhibit lower levels of inequality than others, suggesting that the success of gender equality initiatives in Indonesia has not been evenly distributed across provinces. Wirachmi (2026) states that this progress is also supported by improvements in the empowerment dimension, where the percentage of women in the legislature now stands at 22.28%, and the proportion of women with at least a high school education has reached 38.35%. This indicates that these three provinces have been able to move more quickly in creating more equitable opportunities in the education and political sectors than other provinces. These differences indicate that the implementation of gender equality policies is influenced by various factors, such as the quality of education, sociocultural conditions, level of regional development, and commitment of local governments to promoting women's empowerment.

These findings reinforce the argument that gender justice cannot be achieved through formal policies alone; it also requires strengthening the values embedded in society's fabric. In the context of this study, the internalization of Pancasila values serves as the foundation for fostering awareness among the younger generation to respect equal rights, avoid discrimination, and uphold social justice. Thus, the differences in GGI scores across regions, as shown in Figure 2, are not only indicators of development

success but also underscore the continued need to strengthen Pancasila-based character education so that gender justice can be implemented more evenly across Indonesia.

Discussion

Gender as a Social Construction: Concepts, Characteristics, and Implications for Gender Justice

The concept of gender cannot be understood merely as a biological difference between men and women but rather as a social construct that shapes the division of roles, responsibilities, and societal expectations for both sexes. The word “gender” comes from English and refers to sex. In Webster’s New World Dictionary, gender is defined as the apparent differences between men and women in terms of their values and behaviors. The Women’s Studies Encyclopedia explains that gender is a cultural concept that seeks to draw distinctions in terms of roles, behavior, mentality, and emotional characteristics between men and women as they develop within society (Sulistyowati, 2020). Meanwhile, Lips defines gender as the cultural expectations for men and women. This view aligns with that of feminists, such as Lindsey, who considers all societal definitions regarding the classification of individuals as male or female to be part of the field of gender studies (what a given society defines as masculine or feminine is a component of gender).

These findings indicate that the understanding of gender has shifted from a biological to a social construction perspective. This shift aligns with Fakih (2013), who asserts that gender inequality stems from social constructions that give rise to marginalization, subordination, stereotypes, violence, and a double burden of work for women. Butler (1990) argues that gender identity is shaped through social practices that are continuously reproduced and can thus change in response to cultural shifts. Consequently, the findings of this study reinforce the notion that gender inequality is not a natural given but can be transformed through changes in values and education.

The fundamental distinction between sex and gender serves as a crucial foundation for understanding gender justice issues. Sex refers to innate, permanent, and culture-uninfluenced biological characteristics. In contrast, gender is a social construct shaped through processes of socialization, education, tradition, and evolving societal values (Fakih, 2013). Therefore, the division of roles between men and women is not absolute but can change according to social, cultural, economic, and educational developments. This analysis shows that various forms of discrimination, subordination, marginalization, stereotypes, and the double burden of work experienced by women are not caused by biological differences but by social constructs that have developed within society.

Furthermore, Sulistyowati (2020) explains that sex and gender are two distinct concepts, as sex or biological sex is a natural characteristic, whereas gender refers to roles and functions shaped by societal, social, and cultural contexts. Gender places greater emphasis on the aspects of masculinity and femininity within a specific culture. Thus, gender is fundamentally a construct that is formed, socialized, reinforced, and legitimized through social and cultural processes. This finding expands upon Sulistyowati's (2020) study, which focused on gender as a social construct. This study demonstrates that a conceptual understanding of gender must be integrated with the internalization of the values of Pancasila so that it does not remain merely at the level of knowledge but is capable of shaping attitudes and behaviors that reflect humanistic values, equality, and social justice in the community.

Gender Justice and Equality: Law, Policy, and Social Development

Justice refers to the recognition and balanced treatment of rights and obligations. It may also be understood as an impartial action that does not favor any particular party but instead grants individuals what they are rightfully entitled to receive. Acting justly means understanding one's rights and responsibilities, distinguishing between what is right and wrong, acting honestly and appropriately in accordance with established laws and regulations, and refraining from arbitrary conduct (Kumala Sari, 2024). Fundamentally, justice lies in the balance and harmony between claiming rights and fulfilling one's obligations. From an ethical perspective, individuals are expected to demand their rights and carry out their responsibilities. Actions that focus solely on claiming rights while neglecting obligations may lead to the exploitation or oppression of others.

Gender equality refers to equal conditions for men and women to obtain opportunities and exercise their rights as human beings, enabling them to participate fully in various aspects of life, particularly in the political sphere (Sumar, 2015). Gender justice and gender equality are closely related concepts that emphasize fair and equal treatment of all individuals across legal, economic, social, and political dimensions. To promote gender equality and justice, the Indonesian government incorporated these principles into Presidential Instruction Number 9 of 2000 on Gender Mainstreaming in National Development. The policy defines gender justice as a condition in which women and men are treated fairly through cultural and structural processes that eliminate barriers arising from gender-based discrimination, whether cultural or institutional. This principle is based on the understanding that differences in gender should not result in unequal rights and obligations between women and men.

One of the fundamental responsibilities of the state is to empower women. This includes promoting women's participation as agents of change in political, economic, and social processes; encouraging changes in

attitudes, behaviors, and role distribution between women and men across various sectors; and implementing specific measures aimed at eliminating gender disparities at different levels of society. The implementation of justice principles through the internalization of Pancasila values has become an important focus in efforts to strengthen justice in national and civic lives. Various state regulations reflect improvements in the implementation of justice through the incorporation of Pancasila values. For example, Law Number 7 of 1999 concerning the Ratification of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and Law Number 17 of 2007 concerning the National Long-Term Development Plan (2005–2025) were enacted to support gender equality initiatives and improve women's quality of life.

Within the context of this study, such developments are highly relevant to the internalization of Pancasila values. If gender is understood as a social construct, gender justice awareness must also be achieved through value internalization. The second principle of Pancasila, Just and Civilized Humanity, teaches respect for the dignity of every human being, regardless of gender, while the fifth principle, Social Justice for All Indonesian People, provides a foundation for equal opportunities for both women and men. Therefore, this study extends previous discussions that merely explain the concept of gender by demonstrating that the internalization of Pancasila values can serve as a character education mechanism for fostering gender-justice awareness among young people.

Pancasila Values as the Foundation for Shaping Social Attitudes and Behavior

The internalization of Pancasila values should not be understood as merely transmitting knowledge about the state ideology. Rather, it constitutes a process of character formation that encourages individuals to embody the values of humanity, unity, democracy and social justice in their lives. The findings of this study indicate that the success of Pancasila value internalization largely depends on the ability to connect these values with real social issues faced by society, including that of gender justice. Therefore, the internalization of Pancasila must extend beyond the cognitive domain and lead to meaningful changes in attitudes and social behavior.

The internalization of Pancasila values serves as an important means of promoting and strengthening gender justice among young people by embedding the principles of Pancasila as the foundation of the state and the guiding philosophy of the nation. Dwiyanto and Saksono (2012, p. 93) argue that Pancasila functions as an ideological ideal whose values operate as regulatory principles governing individual and collective actions in national and civic lives. This view is consistent with Apriyanto (2025), who identified the limited integration of Pancasila values into both academic and non-

academic activities as a primary obstacle to successful value internalization. This suggests that Pancasila education remains predominantly focused on knowledge acquisition rather than on character development. Furthermore, this study supports Nurhadianto's (2014) argument that implementing Pancasila values requires a continuous educational process involving families, schools, and society so that these values can effectively function as practical guidelines for social, national, and civic life.

Through this approach, individuals are not only equipped with a cognitive understanding of the principles underlying the state ideology but are also encouraged to apply them in their daily lives. Within the Indonesian context, ideological education plays a strategic role in instilling Pancasila values, both as the philosophical foundation of the state and as a moral guide for building a just, united, and civilized society. Consequently, educational approaches that emphasize experiential learning, such as social activities involving mutual cooperation (*gotong royong*) and solidarity, are highly relevant for strengthening the internalization of ideological values among the younger generations.

Pancasila constitutes the philosophical foundation of the Indonesian state, and its values have existed within Indonesian society since ancient times in the form of customs, cultural traditions, and religious beliefs. Accordingly, the First Principle, "Belief in the One and Only God," reflects values that have long been embedded within Indonesian society and serve as the causa materialis of Pancasila. To understand the essence of the Second Principle, "Just and Civilized Humanity," it is first necessary to examine the position of human beings within the state. Kaelan (2013, p. 28) explains that major political thinkers have consistently emphasized that individuals cannot fully realize and enhance their dignity and humanity independently. As social beings, human beings inevitably depend on others to fulfill their needs and achieve personal development.

Pancasila embodies spiritual values and, as a value system, represents universal principles. Therefore, the structure, characteristics, conditions, and realities of the state should remain coherent with the fundamental principles embodied in Pancasila, namely divinity, humanity, unity, democracy, and justice. The principle of national unity contained in the Third Principle, "The Unity of Indonesia," requires that the integrity of the nation, its territory, and its constitutional structure remain aligned with the essential value of unity itself. The realization of Pancasila values as the philosophical foundation of Indonesia must be carried out gradually through educational processes in schools, families, and communities to achieve the aspirations of the nation and the state. Consequently, it is essential for all Indonesian citizens to understand Pancasila to comprehend and practice its values in their daily lives. A thorough understanding and implementation of Pancasila values are

therefore necessary to ensure that these principles continue to guide individual conduct and social interactions in contemporary society (Nurhadianto, 2014).

Pancasila and Gender Justice: Strengthening Youth Awareness through Values Education

In a general sense, a generation refers to a group of people who live during approximately the same period of time, a cohort, lineage, or the era in which those individuals live. The term young refers to individuals who have not yet reached middle age, in contrast to the term old. Therefore, the younger generation consists of people whose life spans fall within a relatively similar period, ranging from birth to approximately 30–40 years of age. Zakiah Daradjat defines the younger generation from both broad and narrow perspectives: In the broad sense, the younger generation includes children and adolescents from birth until they attain maturity in all aspects of life, including the physical, psychological, social, cultural, and economic dimensions. In the narrower and more commonly understood sense, the younger generation refers to youth, encompassing adolescence and early adulthood.

Young people occupy a strategic position as agents of social change because they are the group most closely connected to technological advancements, social media, and globalization. However, these developments also present significant challenges, including moral crises, individualism, intolerance, and weakening of national values. Therefore, the older generation cannot claim to be the sole savior of society and the world, nor should it label the younger generation as violators of sacred boundaries of tradition. Conversely, young people cannot evade their responsibility to actively participate in nurturing and sustaining the shared garden of life, alongside the older generation. Youth participation in community activities should be supported by all members of society. Any shortcomings in their actions should be addressed constructively rather than through excessive criticism, as continuous criticism without offering solutions may diminish their motivation to innovate and contribute creatively.

These findings are consistent with Wulandari's (2020) study on the internalization of Pancasila values among Generation Z, which found that Generation Z's understanding of Pancasila remains largely normative and has not been fully reflected in social behavior. In other words, knowledge of Pancasila has not automatically translated into attitudes that embody humanitarian values, tolerance, or respect for equality. This study also supports the findings of Pudjiastuti (2020), who argued that Pancasila-based character education can foster a generation that is tolerant, democratic, appreciative of diversity, and committed to humanitarian values. Other studies have similarly emphasized that the internalization of Pancasila values is

essential for preventing the growth of intolerance, radicalism, and various forms of social discrimination. In relation to gender justice, young people play an important role in building a more egalitarian social culture through education, social media, community engagement, and social interactions. Therefore, strengthening the internalization of Pancasila values is necessary to enable young people to become pioneers in creating social relationships that are fair, inclusive, and respectful of gender equality.

The Internalization of Pancasila Values as an Effort to Enhance Gender Justice Awareness among Young People in Indonesia

The literature review indicates that gender injustice in Indonesia continues to be influenced by strong social constructions and patriarchal cultural norms that create an unequal division of roles between men and women in the workplace, as discussed below. These findings demonstrate that gender inequality is not solely caused by biological differences but is significantly shaped by social, political, economic, and cultural factors that develop within society. This condition is reflected in the persistence of female subordination, gender stereotypes, marginalization, and low participation of women in several strategic sectors in the country.

These findings are consistent with those of Febriyanti and Rahmatunnisa (2022), who argued that gender socialization greatly influences the emergence of gender injustice. The differences between sex and gender are natural phenomena formed through socialization processes and reinforced by social and cultural constructions. Gender socialization can also contribute to the emergence of gender inequities. This study also supports the findings of Muzakki and Sumbulah (2025), who emphasized that patriarchal culture and gender-biased interpretations remain the primary causes of gender inequality. These disparities are evident in the differentiation of roles and positions between men and women in society, leading to various forms of inequality and gender injustice.

The deeply rooted patriarchal culture within society has marginalized the roles and positions of women, meaning that women are more frequently victims of injustice in their social lives. Several factors contribute to the gender bias (inequality) experienced by women, preventing them from achieving equality. First, patriarchal culture has long dominated societies. Second, political factors have not fully supported women’s rights. Third, economic factors, particularly the global capitalist system, often exploit women. Fourth, gender-biased interpretations of religious texts continue to reinforce gender inequality.

However, unlike the two studies mentioned above, which focus primarily on identifying the causes of inequality, this study demonstrates that the internalization of Pancasila values can serve as a preventive strategy for developing gender-justice awareness in early childhood. These findings also

extend Khoriunnisa's (2024) research by linking gender equality to the Fifth Principle of Pancasila and highlighting the relationship between the Second and Fifth Principles as the foundation for developing a character based on justice. The emergence of injustice against women under the pretext of religion is caused by the misapplication of religious teachings, which are influenced by historical, environmental, cultural, and patriarchal traditional factors within society. These factors give rise to attitudes and individual behaviors that, from generation to generation, determine women's status and perpetuate gender inequity. This condition has subsequently produced misleading myths disseminated through values and erroneous interpretations of religious teachings that promote male superiority and weaken women's positions.

The issue of gender injustice is sometimes legitimized by religion. An incomplete understanding of religious teachings among a large segment of society creates the impression that religion legitimizes women's inferior role and position. For example, women are considered ineligible to lead congregational prayers, are encouraged to pray at home rather than in mosques, and wives are prohibited from leaving the house freely in the absence of their husbands, among other restrictions. In fact, the Qur'an does not teach discrimination between men and women as human beings; before Allah, men and women possess equal dignity and status. Therefore, perspectives that marginalize women should be reconsidered and transformed because the Qur'an consistently advocates justice, security, and peace, promotes goodness, and prevents wrongdoing (Sulistyowati, 2020).

From the perspective of Pancasila, the value of gender justice is consistent with the second principle of Pancasila, namely, Just and Civilized Humanity, which emphasizes respect for human dignity regardless of sex or gender. The humanitarian value embedded in Pancasila contains principles of anti-discrimination, respect for human rights, and recognition of social equality. Therefore, practices such as the subordination of women, gender stereotyping, gender-based violence, and the marginalization of women are contrary to the spirit of Pancasila. Furthermore, the fifth principle, Social Justice for All Indonesian People, emphasizes the importance of equal rights and justice in social and national life. The literature review indicates that gender injustice in Indonesia continues to be influenced by patriarchal culture, social constructions, and value interpretations that do not fully reflect gender equality. Conversely, various studies have demonstrated that Pancasila values are a strong moral foundation for promoting respect for human dignity, equal rights, and social justice.

Gender equality is closely related to the fifth principle of Pancasila, namely, social justice for all Indonesians. This principle emphasizes the importance of equality in the social, economic, and political lives of all

Indonesian citizens. This relationship can be explained through several dimensions: equality in the economy, politics, and social life, and protection for victims of violence. Therefore, gender equality is not only consistent with the values of Pancasila, but also constitutes an important moral and constitutional foundation for inclusive and sustainable development in Indonesia. The implementation of gender equality reinforces the commitment to the fifth principle of Pancasila and contributes to realizing the ideal of social justice for all Indonesian people (Khoriunnisa, 2024).

The value of Social Justice for All Indonesian People represents the ultimate goal of internalizing the Pancasila values. The internalization of these values fosters the development of a collective awareness aimed at realizing justice and shared prosperity. Society is becoming increasingly aware of the importance of equitable development, concerns for vulnerable groups, and active participation in efforts to improve the social welfare. These findings indicate that the issue of gender justice is not solely related to regulatory or policy aspects but also to the value system embedded within society. Although the government has developed various gender-responsive policies, structural changes have not always been accompanied by cultural transformation. This suggests that the transition toward gender justice requires a continuous process of value internalization through education, the family, and the broader social environment. In this context, Pancasila values function as an ethical foundation capable of shaping young people's perspectives on respecting human dignity and equal rights.

To make Pancasila a way of life, its values must be organically internalized into the daily lives of the youth. This requires a shift from a structural to a more adaptive and reflective cultural approach. Subekti (2020) explains that the success of internalizing Pancasila values depends on the extent to which these values respond to the needs and existential concerns of youth. Therefore, it is important to connect Pancasila with contemporary issues such as climate change, gender justice, and social inclusion. The involvement of young people in Pancasila-based communities should be facilitated. Kaelan (2013) recommends establishing student- and university-based national forums that can serve as spaces for discussion and cross-identity collaborations. Such forums would strengthen national solidarity while simultaneously building inclusive social networks. This movement should be supported by both the state and society through funding, mentoring, and recognition of the strategic role of youth as ideological agents in the party.

Furthermore, Pardi (2025) emphasizes that by providing adequate opportunities for youth participation in national forums, the state effectively invests in the sustainability of Pancasila ideology in a more organic and contextual form. When young people are trusted, resources, and opportunities to express themselves in the spirit of Pancasila, these values will not only

endure but also evolve in response to changing times. This represents a form of living ideological actualization, one that is not merely inherited but also reinterpreted and championed by future generations. Based on these findings, this study offers a conceptual contribution by demonstrating that the internalization of Pancasila values strengthens national identity and functions as a character education approach capable of enhancing gender justice awareness among young people. These findings enrich the discourse on Pancasila Education by showing that Pancasila values can be actualized to address contemporary social issues, particularly gender injustice, thereby making their implementation more contextual and relevant. Consequently, the internalization of Pancasila values contributes significantly to the formation of a nation characterized by religious, humanistic, democratic, and just values. Pancasila values remain relevant as a guiding philosophy for the Indonesian people in navigating the dynamics of modern life.

Conclusion

This study concludes that the internalization of Pancasila values plays a strategic role in enhancing gender justice awareness among young people in Indonesia. Based on the synthesis of various scholarly works, gender injustice continues to be influenced by social constructions, patriarchal culture, and understandings that do not fully reflect the principle of equal human dignity. In this context, the values of Pancasila, particularly the Second Principle, Just and Civilized Humanity, and the Fifth Principle, Social Justice for All Indonesian People, serve as ethical foundations for promoting respect for human rights, equal opportunities, and the fair treatment of both men and women.

The internalization of Pancasila values represents an important effort to increase gender justice awareness among Indonesian youth, as a manifestation of the social justice values embodied in the fifth principle of Pancasila. In this regard, the principles of gender equality contained within the fifth principle, namely, equality of rights and obligations, equality of opportunity, and equality of treatment, can serve as guidelines for both society and the government in realizing social justice for all Indonesian people. The value of social justice embedded in the fifth principle provides a strong foundation for shaping young people’s character by fostering tolerance, respect for diversity, and commitment to social justice, thereby contributing to the advancement of gender equality and gender justice in Indonesia. Therefore, concrete measures must be taken to ensure that young people’s awareness of gender justice continues to be nurtured and strengthened, so that women and men enjoy equal rights in all aspects of life.

The findings indicate that the internalization of Pancasila values through character education, family environments, educational institutions,

and community life can strengthen young people's awareness of rejecting discrimination, respecting differences, and developing inclusive and equitable attitudes toward others. This study also demonstrates that addressing gender injustice cannot rely solely on legal approaches or public policies but requires reinforcing values as part of a broader cultural transformation process. Accordingly, this study makes a conceptual contribution by positioning the internalization of Pancasila values as a relevant character education strategy for fostering gender-justice awareness amid the social dynamics of Indonesian society.

This study has several limitations owing to its reliance on a literature review approach. Consequently, the findings are based on a synthesis of the existing literature and are not supported by empirical data collected directly from respondents or informants. Furthermore, this study did not specifically examine the effectiveness of implementing Pancasila value internalization across different educational levels or among youth communities with diverse social characteristics. Therefore, future research should employ empirical approaches, including qualitative, quantitative, or mixed-methods designs, to examine the relationship between the internalization of Pancasila values and the level of gender justice awareness among youth. Future studies should also develop models of Pancasila-based character education that are integrated with gender equality education in schools, universities, youth organizations, and community groups. Such efforts would enrich theoretical development and provide more practical recommendations for policymaking and educational practices aimed at strengthening gender justice awareness in Indonesia.

Acknowledgements

We would like to express our deepest gratitude to Prof. Dr. Dadang Sundawa, M.Pd from Universitas Pendidikan Indonesia as Supervisor 1, whose expertise and guidance played a crucial role in the completion of this research. We also extend our sincere appreciation to Dr. Rika Sartika, M.Pd from Universitas Pendidikan Indonesia as Supervisor 2 for her valuable guidance and constructive direction throughout the research process. Their support, insights, and encouragement were instrumental in the successful completion of this study.

Author Contribution Statement

HHS was responsible for the conception and design of the study, conducting the literature review, collecting and analyzing the data, interpreting the findings, and preparing the original manuscript draft. HHS also managed the overall research process and revised the manuscript in response to feedback throughout the publication process. DS contributed to the

development of the conceptual framework, provided academic supervision and critical guidance, validated the research design and findings, and offered substantive reviews to strengthen the theoretical and analytical quality of the manuscript. RS contributed to methodological refinement, provided scholarly supervision during the research process, validated the analysis, and reviewed and edited the manuscript to enhance its clarity, coherence, and academic rigor. All authors discussed the results, contributed to the refinement of the manuscript, and approved the final version for publication.

References

Achadi, M. W., & Fithriyana, N. L. (2020). Integration of Pancasila values in student books of Islamic religious education and character at high school level. *Jurnal Pendidikan Agama Islam, 17*(2), 161–178.

Daradjat, Z. (1991). *Ilmu jiwa agama* (Cet. XIII). Bulan Bintang.

Dewi Maharani, & Yusuf, M. (2020). Implementasi prinsip-prinsip muamalah dalam transaksi ekonomi: Alternatif mewujudkan aktivitas ekonomi halal. *Jurnal Hukum Ekonomi Syariah, 3*(2), 131–144.

Frohmader, C., & Ortoleva, S. (2014). The sexual and reproductive rights of women and girls with disabilities. *ICPD Beyond, 1*, 1–10.

Judiasih, S. D., et al. (2020). Effort to eradicate child marriage practices in Indonesia. *Journal of International Women's Studies, 21*(6), 139–147.

Karyono, H., Sukmariningsih, R. M., Isharyanto, J. E., & Jatmiko, A. (2023). Pancasila ideology as the basis for building the character of the younger generation in Indonesia. *Academic Journal of Interdisciplinary Studies, 12*(5), 251–260. https://doi.org/10.36941/ajis-2023-0148

Kementerian Keuangan Republik Indonesia. (2022). *Kesetaraan perempuan dan laki-laki*. https://www.djkn.kemenkeu.go.id/artikel/baca/15362/Kesetaraan-Perempuan-dan-Laki-Laki.html

Kumala Sari, I. D. (2024). Konsep keadilan dan kesetaraan gender dalam politik Indonesia: Perspektif hukum positif dan hukum Islam. *Jurnal Ilmu Syariah dan Hukum, 1*(1), 145–162.

Maba, A. P. (2017). *Peran kesendirian dan kecemasan sosial terhadap keinginan untuk konseling siswa* (Skripsi sarjana). Institut Agama Islam Negeri Metro.

Madung, O. G., & Mere, W. S. (2021). Constructing modern Indonesia based on Pancasila in dialogue with the political concepts underlying the idea of human rights. *Journal of Southeast Asian Human Rights, 5*(1), 136–160. https://doi.org/10.19184/jseahr.v5i1.20258

Munafiah. (2010). *Pengintegrasian nilai-nilai keadilan dan kesetaraan gender dalam pembelajaran Al-Qur'an-Hadis kelas XI di MAN Demak tahun 2009/2010* (Skripsi sarjana). IAIN Walisongo Semarang.

Muzakkir. (2015). Generasi muda dan tantangan abad modern serta tanggung jawab pembinaannya. *Jurnal Al-Ta'dib, 8*(2), 1–15.

Nurhadiyanto. (2014). Internalisasi nilai-nilai Pancasila dalam upaya membentuk pelajar anti narkoba. *Jurnal Pendidikan Ilmu Sosial, 23*(2), 44–54.

Pardi, I. W. (2025). Menguatkan nilai-nilai Pancasila pada generasi muda sebagai upaya untuk menangkal radikalisme dan depancasilaisasi. *Jurnal Sangkala, 4*(2), 1–15.

Poerwadarminta, W. J. S. (1976). *Kamus umum bahasa Indonesia* (Cet. V). Balai Pustaka.

Siahaan, M. (2025). The universality of human dignity and human rights: An Indonesian experience. In *New perspectives on human dignity in Asia: Cross-cultural interpretations and dialogue*. Springer.

Silfiah, R. I., & Humiati. (2023). The relevance of gender mainstreaming in Indonesia to women's rights in Islamic law. *Lampung Journal of International Law, 5*(1), 45–58.

Suhra, S. (2013). Kesetaraan gender dalam perspektif Al-Qur'an dan implikasinya terhadap hukum Islam. *Jurnal Al-Ulum, 13*(2), 373–394.

Sulistyowati, Y. (2020). Kesetaraan gender dalam lingkup pendidikan dan tata sosial. *Indonesian Journal of Gender Studies (IJOUGS), 1*(2), 1–14.

Sumar, W. T. (2015). Implementasi kesetaraan gender dalam bidang pendidikan. *Jurnal Musawa, 7*(1), 158–172.

Tilaar, H. A. R. (1994). Tinjauan pedagogis mengenai pemuda: Suatu pendekatan ekosferis. In T. Abdullah (Ed.), *Pemuda dan perubahan sosial* (pp. 25–26). LP3ES.

Umar, U., Hendra, H., & Yusoof, M. H. B. (2019). Building children's character: Ethnographic study of Maja Labo Dahu culture at Bima community. *SETARA: Jurnal Studi Gender dan Anak, 4*(2), 182–201. https://doi.org/10.25217/ji.v4i2.582

Wu, R., & Cheng, X. (2016). Gender equality in the workplace: The effect of gender equality on productivity growth among the Chilean manufactures. *The Journal of Developing Areas, 50*(1), 257–271.