

PANCASILA AND THE CHALLENGE OF MORALITY: A RESPONSE TO THE LGBT PHENOMENON IN HIGHER EDUCATION ENVIRONMENTS

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ABSTRACT

LGBT phenomena in the campus environment are not in line with the values of Pancasila as a nation's moral guideline and cause various debates in society. This study explores how Pancasila can be used as a basis for responding to LGBT phenomena in the campus environment. With a qualitative approach and phenomenological method, this research collects data through in-depth interviews with students and observations on campus. The results showed that the values of Pancasila applied by students in responding to LGBT phenomena by not supporting their existence in the campus environment. Students conduct socialization activities that reject LGBT, hold discussions on their negative impacts, embrace their friends who have fallen into the moral values of Pancasila, and engage in various activities aimed at maintaining social and moral norms that are in line with the values of Pancasila. Based on research findings, policy regulations are needed that become guidelines for the campus in addressing the LGBT phenomenon.

ABSTRAK

Fenomena LGBT di lingkungan kampus tidak sejalan dengan nilai-nilai Pancasila sebagai pedoman moral bangsa dan menimbulkan berbagai perdebatan di masyarakat. Penelitian ini bertujuan untuk menelusuri bagaimana Pancasila dapat digunakan sebagai dasar dalam merespons fenomena LGBT di lingkungan kampus. Dengan pendekatan kualitatif dan metode fenomenologi, penelitian ini mengumpulkan data melalui wawancara mendalam dengan mahasiswa serta observasi di kampus. Hasil penelitian menunjukkan bahwa nilai-nilai Pancasila yang diterapkan oleh mahasiswa dalam merespons fenomena LGBT dengan tidak mendukung keberadaannya di lingkungan kampus. Mahasiswa melakukan kegiatan sosialisasi yang menolak LGBT, mengadakan diskusi mengenai dampak negatifnya, merangkul temannya yang telah terjerumus agar kembali pada nilai moral Pancasila, serta berbagai kegiatan yang bertujuan untuk mempertahankan norma sosial dan moral yang sejalan dengan nilai-nilai Pancasila. Berdasarkan temuan penelitian maka diperlukan regulasi kebijakan yang menjadi pedoman bagi kampus dalam menyikapi fenomena LGBT.

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INTRODUCTION

Pancasila, as the ideology and foundational philosophy of the Indonesian state, embodies fundamental values for national life. The principles of divinity, humanity, unity, democracy, and social justice function not only as the basis of law but also as a moral compass for addressing contemporary social issues, including the phenomenon of lesbian, gay, bisexual, and transgender (LGBT) identities. Pancasila serves as an ethical reference in shaping social norms and national identity, providing a framework for how the Indonesian people respond to challenges that may disrupt cultural and moral order (Khoir, 2020; Manik et al., 2021). Accordingly the LGBT issue is not merely an individual matter but also a question of civic morality with significant implications for values, norms, and the character of the nation.

The LGBT phenomenon in Indonesia has sparked multidimensional debates from legal, religious, health, and sociocultural perspectives. From a legal standpoint, same-sex marriage has no legitimacy in Indonesia's legal system, which is grounded in Pancasila, and is therefore considered incompatible with the nation's foundational values (Rohmawati et al., 2018). From a health perspective, studies show that sexual practices among LGBT groups, particularly men who have sex with men, are strongly correlated with a higher prevalence of HIV/AIDS and other sexually transmitted infections (Hasnah & Alang, 2019; Indira et al., 2022). From religious and moral perspectives, LGBT practices are often viewed as contrary to divine values and human nature, undermining both social order and civic morality (Arzaqi, 2018; Prayitna, 2019). This complexity makes LGBT issues a strategic concern requiring serious attention across multiple sectors.

This reality is also evident in local contexts such as Pekanbaru. According to Riaukini.com (2023), of 428 LGBT cases detected in the city, 181 individuals were reported to be living with HIV. Such data highlight that LGBT issues extend beyond personal identity or sexual orientation and carry broader consequences for public health, social stability, and the civic values upheld by Indonesian society. Therefore, addressing and preventing LGBT-related problems requires shared responsibility and collaboration between families, communities, government institutions, and the education sector (Hudi et al., 2023).

Within this context, universities play a particularly strategic role. Higher education institutions are not only centres for intellectual development and critical thinking but also arenas for character formation, moral education, and strengthening civic identity. Universities are responsible for instilling Pancasila values, cultivating ethical awareness, and preparing young generations to respond critically to social challenges while remaining grounded in national identity. This position directly aligns with the scope of citizenship studies. LGBT is not to be understood merely as a private matter but as a national issue demanding ethical and normative responses rooted in civic education and Pancasila values.

The novelty of this research lies in its focus on applying a campus-based approach to LGBT issues through the lens of Pancasila, unlike previous studies that predominantly examined LGBT individuals from legal or public health perspectives (Indira et al., 2022; Ramadani & Sianturi, 2022). This study emphasizes Pancasila as a moral guide within academic spaces. Doing so contributes to citizenship studies, particularly in strengthening civic morality and national values in responding to contemporary social challenges among university students.

METHOD

This study employed a qualitative research design with a phenomenological approach. Phenomenology was chosen because it emphasizes understanding lived experiences and further explores how individuals perceive and interpret social phenomena (Creswell & Poth, 2016; Smith, 2003). In this context, the method allowed the researchers to explore students' perceptions, experiences, and moral reflections concerning the LGBT issue within the campus environment of the University of Muhammadiyah Riau.

The research framework was constructed to answer the question. How can Pancasila function as a moral guide in responding to LGBT issues in the campus environment?. Students' awareness and interpretations of LGBT issues. The extent to which Pancasila values shapes students' responses. The implications for civic education in higher education institutions.

Primary data were obtained directly from student activists representing various student organizations. Informants were selected using purposive sampling with the criteria that participants were actively engaged in student organizations, had experience in campus-level discussions on social or moral issues, and were willing to participate in the research. Nine student activists were interviewed, representing diverse backgrounds and organizations. Table 1 presents the data sources, including informant codes, organizational affiliations, gender, and interview dates.

Table 1. Data Source

No	Informant Codification	Gender	Date
1	DY, HIMA Psikologi Islam	Laki-laki	07-01-2025
2	MFK, HIMA Manajemen	Laki-laki	26-12-2024
3	DMJ, HIMA Sistem Informasi	Perempuan	25-12-2024
4	AA, HIMA Psikologi Islam	Perempuan	24-12-2024
5	EFH, HIMA Akuntansi	Perempuan	26-12-2024
6	FG, Persekutuan Mahasiswa Kristen UMRI	Laki-laki	19-12-2024
7	DNAF, BEM UMRI	Laki-laki	21-12-2024
8	M.HNM, HIMA Pendidikan Informatika	Laki-laki	25-12-2024
9	S, HIMA Teknik Industri	Laki-laki	23-12-2024

Source: Research Results, 2024

In-depth interviews were conducted using a semi-structured format to provide flexibility while ensuring that key topics were covered. Participant observation was carried out in the campus environment to observe social interactions, student discussions, and activities related to LGBT issues. Document analysis, including campus regulations, student organization charters, and local media coverage concerning LGBT, to triangulate and enrich interview and observational data. Data were analyzed using Miles and Huberman's interactive model (2002): data reduction, data display, conclusion drawing, and verification.

Research findings are expected to contribute academically to understanding social dynamics and student perceptions of LGBT phenomena in the campus environment. Research findings become the basis for formulating policy recommendations based on Pancasila values. Recommendations can be input for campus leaders when designing regulations for campus communities.

RESULTS AND DISCUSSION

1. Theoretical Perspective on LGBT Rights

LGBT rights are associated with the universality of human rights, which confirms that every individual has the right to freedom, dignity, and legal protection without discrimination (Gerber & Gory, 2014; Ibhawoh, 2014). The concept of LGBT rights has been studied in gender and sexuality studies since the 1980s, especially in the United States (Kuriakose & Iyer, 2020; Lockhart, 2023). This study initially emerged as part of the LGBT movement's demand for equal rights and freedom for sexual and gender minorities. Initial approaches, such as Gay and Lesbian Studies (GLS), focus on the identity of LGBT as an issue of minority rights, but they are then criticized because they tend to be normative and assimilationist (Lockhart, 2023).

Queer theory emerged in the 1990s as a counter-discourse against GLS, using postmodern deconstruction techniques that had opened up space for various identities, such as bisexual and transgender in the LGBT community (Lockhart, 2023; Ramadan et al., 2024). Queer theory emphasizes permanent identity. Deconstruction allows various expressions in the LGBT community. Subsequent criticisms of GLS and Queer theory highlighted the need for a more comprehensive theory, especially regarding identity other than bisexual and transgender related to race, gender, and class intensity in fighting for justice (Ramadan et al., 2024).

LGBT rights can be understood through a philosophical and legal foundation that emphasizes human dignity, diversity, autonomy, and freedom as critical elements in explaining and underlying human rights (Banović, 2020; Gerber & Gory, 2014; Ibhawoh, 2014). This perspective emphasizes reading essential concepts such as Sexuality, marriage, and relationships in the context of human rights (Banović, 2020). The equality movement has carried out this to issue legal products that legalize marriage in Taiwan (Jung, 2024).

Controversy regarding LGBT rights, especially same-sex marriage, is a debate in various countries. In Asia, many countries still prohibit same-sex marriage (Manalastas et al., 2017). Although Singapore is set to repeal the criminalization of homosexual relations in 2022, it still maintain the definition of marriage to prevent legal recognition of same-sex marriage (Chang, 2024).

2. Theory that Opposes LGBT

Several theories oppose and criticize the LGBT community. These theories are difficult to argue from biological, sociological, moral, and religious studies. Some of them reveal that fixed biological factors determine gender identity and sexual orientation. Social structures such as families are also formed from different gender identities. In addition, the social and cultural order approach is also a strong basis for opposition to LGBT, especially studies from religions that reject LGBT.

Biological essentialism views fixed biological factors. The theory of biological essentialism, rooted in Aristotle's thinking, suggests that each organism has an essence or fundamental nature that determines its goals and characteristics (Devitt, 2008, 2021; Walsh, 2006). Biological essentialism argues that every species or species of biology has an unchanged fundamental nature to explain consistency and variation in organisms (Gelman & Hirschfeld, 1999). Although variations among individuals in species exist, the core nature can still be classified into certain groups of organisms.

Structural functional theory is a sociological paradigm that emphasizes how social structures and institutions function to meet the community's needs. This theory sees society as a system, such as customs, norms, traditions, and institutions that work together to maintain social balance and stability (Bello, 2020; Parsons, 2017). Structural functionalism sees the family as an essence of children's socialization and maintenance of cultural values. LGBT is contrary to the structure of family functions (men-women) because of the reproduction and socialization of children. According to Parsons (2017), the family has two main functions: teaching social values to children as the next generation, and maintaining emotional stabilization for their children. Structural functional theory tends to emphasize the importance of cultural norms and the role of heterosexual families in maintaining social balance, so that LGBT groups are a form of deviation.

From the view of religion, LGBT is not justified because it is contrary to the values of religious teachings and social norms that already exist in society (Mafaza & Royyani, 2020; Rahmah et al., 2023; Yansyah & Rahayu, 2018). The majority of religions in Indonesia, such as Islam, Christianity, Hinduism, and Buddhism, teach that same-sex relations and transgender identities are not in line with religious principles (Saleh & Arif, 2018). Religious views reflect that the ideal social structure must be in harmony with religious, moral, and ethical rules adopted by the majority of society. For this reason, LGBT people do not get a place in a population that upholds religious teachings.

3. Pancasila in responding to LGBT

Pancasila is the basis of the Indonesian state, which is the main guideline in the life of the nation and state (Abidin, 2020; Ardhani et al., 2022; Rahmayani et al., 2022). As a state ideology, Pancasila regulates the government system and becomes the basis of social norms and values that apply in society. Every aspect of state life in society must be based on Pancasila's precepts, which are interrelated and cannot be separated.

Pancasila considers morals and ethics important to building the nation's character (Furnamasari et al., 2024; Tamami et al., 2024). The values contained in Pancasila regulate how citizens behave according to Indonesian civilisation's social and cultural norms. Every precept in Pancasila reflects the values that shape the nation's identity, including in aspects of social life.

In the context of the LGBT phenomenon, based on the foundation of Pancasila, the state has the state to enforce morals and ethics in force in Indonesia, as opposed to LGBT groups (Setiawan & Sukmadewi, 2017). As a nation that upholds the value of divinity, Indonesian society opposes LGBT as a behavior that is contrary to religious teachings. The value of humanity in Pancasila emphasizes a dignified life, and by human nature, also assesses that LGBT is contrary to these values. As stated by the informant:

I know that every individual has the right to choose their way of life, but I disagree with LGBT behavior. In my opinion, it is a behavior that deviates from religious teachings. I am of the view that marriage and relationships should be founded on traditional values that prioritize relationships between men and women. However, my organization will still respect these differences and try to educate people with a wise approach to the moral values that they believe in. Worrying. As a city with a majority religious and conservative population, this phenomenon can cause social friction (Interview with S Hima Industrial Engineering, 2024).

Pancasila consists of five precepts, each of which has fundamental values in the life of the nation and state (Alaby, 2020; Moeis et al., 2020; Sari & Najicha, 2022). The value of God Almighty, Religion in Indonesia rejects LGBT Practices because it is not in line with

religious teachings. Humanity value emphasizes the value of dignified humanity. LGBT does not reflect human nature and should be based on biological and social norms. The value of unity views the existence of LGBT as raising social divisions because it is contrary to the cultural values of the majority of Indonesian people. The value of deliberation, the decision taken in the deliberation, refers to religious and cultural values that do not accept LGBT. The value of justice is associated with the obligation to live by applicable norms against LGBT people.

Pancasila is taught as a subject in schools and as a compulsory subjects in tertiary institutions to ensure every citizen understands and practices its values daily. Pancasila education aims to instill an understanding of the importance of morals and ethics in the life of the state. Pancasila education instills an understanding that LGBT is contrary to religious and cultural norms and not in line with national values (Setiawan & Sukmadewi, 2017). Through Pancasila education, the state seeks to maintain the understanding that LGBT is not part of Indonesian culture and is not in line with the ideology of the state.

4. Campus and students against LGBT phenomena

Pancasila is a compulsory university subject that ensures that students understand and apply national values in their daily lives (Indrawan & Aji, 2018). Pancasila education aims to shape the character of students who uphold morality, social norms, and culture rooted in religious values embraced by Indonesian society (Julianty & Dewi, 2022). The Pancasila course is used to instill an understanding that behavior that conflicts with religious and cultural norms, such as LGBT, does not align with Pancasila values.

Universities in Indonesia have a crucial role in shaping the character and thinking of students (Anwar et al., 2019). Campuses as higher education institutions are responsible for instilling national values in their students. Campus policies banning LGBT organizations or communities are also a form of resistance to this phenomenon (Darmoko, 2018). Some campuses implement strict regulations regarding student socialization and activities to prevent the spread of thoughts or behavior that deviates from prevailing social norms. Through these policies, universities strive to maintain an academic environment that reflects Pancasila's values.

Students have a strategic role in responding to developing social phenomena, including LGBT cases (Pribadi et al., 2024). In line with this, student organizations carry out activities as a form of prevention so as not to fall into despicable acts. Conveyed by an informant who emphasized the importance of socialization activities.

HIMA is currently still engaged in socialization, introducing how we should not fall into the LGBT sphere and inviting young people and the community to be smart in choosing which friendship spheres are good and which are bad, and HIMA will also explain the impact of LGBT so that young people today do not easily fall into the LGBT sphere (Interview with DMJ HIMA Information Systems, 2024).

Other student informants highlighted the importance of education "by holding seminars and discussions, training and workshops, educational content on social media." (Interview with M.HNM HIMA Informatics Education, 2024). Student organizations reject the existence of LGBT by holding various activities to increase student awareness of the importance of maintaining morality and social norms (Walukow & Silitonga, 2024). Academic discussions highlighting the LGBT phenomenon from a legal, cultural, and religious perspective provide a theoretical basis for shaping student awareness in responding to the LGBT phenomenon in line with national values.

5. Pancasila and Legal Regulations Regarding the LGBT Phenomenon

As a state ideology, Pancasila is the primary guideline in various aspects of national and state life, including responding to the LGBT phenomenon (Moeis et al., 2020). As conveyed by the informant who highlighted the values of Pancasila can be applied in responding to the LGBT phenomenon case, as follows:

“... as we know that Pancasila is the state ideology and Pancasila is a foundation for future behavior and conduct. When we interpret and think about it in everyday life, especially about LGBT behavior, the first principle, the value of the Almighty God, is that we are taught obedience to God, and this LGBT behavior is very contrary to that principle” (Interview with FG Persekutuan Mahasiswa Kristen UMRI, 2024).

The values contained in Pancasila are the basis for forming legal regulations and policies related to LGBT in Indonesia. In Indonesian positive law, no specific law explicitly prohibits or recognizes LGBT rights (Dhamayanti, 2022). However, several regulations are used to regulate actions or behaviors that deviate from social norms. The Criminal Code (KUHP) has several articles that can be used to prosecute LGBT activities, especially in the context of morality and public order.

From the perspective of positive law in Indonesia, the existence of LGBT is not recognized and is contrary to applicable legal norms (Asyari, 2018). Hayati (2019) states that from the perspective of Islamic law which is often used as a reference in national law, LGBT behavior is contrary to moral principles and sharia law. Meanwhile, Dhamayanti (2022) highlights the debate regarding the status of LGBT in Indonesian law, some consider it a violation of social and legal norms while others see it as part of human rights. Several regions in Indonesia have issued regional regulations (Perda) that limit or prohibit LGBT activities in their areas (Annisa & Indrawadi, 2020; Efendi & Yusran, 2021).

Several regions in Indonesia have issued regional regulations (Perda) that limit or prohibit LGBT activities in their areas (Annisa & Indrawadi, 2020; Efendi & Yusran, 2021). These regulations are generally based on religious and moral values held by the majority of the local community. In some cases, law enforcement uses regulations related to pornography and public order to crack down on activities deemed to be contrary to social norms (Hamzah et al., 2024). Therefore, campuses as institutions that have a role in formulating policies are critical to be present to provide new formulations in combating and preventing LGBT-related behavior and actions.

CONCLUSION

This study highlights the role of Pancasila as a moral guideline in responding to the LGBT phenomenon in the campus environment. The research findings show that students' understanding and rejection of the LGBT phenomenon is based on the values of Pancasila as a moral guideline for Indonesian society. Students react to the phenomenon by carrying out various activities such as socialization, discussions on the negative impacts of LGBT, and embracing and guiding their friends who have fallen to return to the values of Pancasila. The campus is an academic institution that shapes students' character in line with Pancasila. Although not as proactive as in cases of sexual violence, due to the established PPKS regulations.

Based on the research results, it is recommended that campus leaders formulate stricter policy regulations related to the LGBT phenomenon in the campus environment by referring to the values of Pancasila. Regulations are needed that guide campuses in responding to the

LGBT phenomenon constructively. Collaboration between the government, academics, and the community is key to creating policies that are in line with the values of Pancasila. Thus, the campus environment can be a place for intellectual development that aligns with the moral principles of Pancasila adopted by the Indonesian nation.

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