

The Influence of Pancasila Education on Students' Awareness and Understanding of LGBT Issues at Universitas Budi Darma

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ABSTRACT

This study aims to analyze the influence of Pancasila Education on the awareness and understanding of Universitas Budi Darma students regarding LGBT issues. The research employs a qualitative method with a case study approach and data collection through in-depth interviews with several students from various study programs. The findings indicate that Pancasila Education plays a significant role in shaping tolerant attitudes, critical thinking, and a values-based perspective grounded in Pancasila when interpreting the LGBT social phenomenon. Although there are differing viewpoints among students, the majority of respondents recognize the importance of respecting human rights without neglecting cultural and religious values. These findings contribute to the development of a more responsive Pancasila Education curriculum that addresses contemporary social issues among the younger generation.

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INTRODUCTION

LGBT behavior has increasingly become a trend among younger generations, particularly university students, raising concerns about its potential impact on their future. LGBT stands for lesbian, gay, bisexual, and transgender, which refers to a spectrum of sexual orientations and gender identities. It is commonly expanded to LGBTQ, with the "Q" denoting queer or questioning. Within certain social and cultural perspectives in Indonesia, these identities are frequently regarded as deviating from societal norms and values (Kalidjernih, 2010).

The term LGBT became widely used in the 1990s and has evolved in line with the global recognition of sexual minority rights (Ardhanary Institute, 2015). However, in Indonesia, the phenomenon remains controversial as it is often perceived to contradict dominant religious and cultural values. According to data from the Indonesian Ministry of Health (2019), there were approximately 1,149,270 individuals identified as gay or men who have sex with men (MSM), and 35,500 identified as transgender. When including lesbian, bisexual, and other queer identities, the total population may exceed 1.2 million people, or about 0.6% of the national population (Anam, Nugroho, & Hanum, 2021). This figure indicates that LGBT identities are a significant social reality that cannot be ignored and must be understood objectively within social and educational contexts.

While many segments of society strongly oppose the LGBT phenomenon due to its perceived contradiction with religious and moral values, others advocate for the recognition of LGBT rights as a fundamental aspect of human rights. Kalidjernih (2010) notes that "deviance" is a term often associated with violations of social rules, even when these rules are not codified in law, including in the context of sexual orientation. However, Anam et al. (2021) emphasize that labeling LGBT as deviant may, in fact, serve as the starting point of human rights violations against sexual and gender minorities.

In this context, education plays a crucial role in shaping how young people perceive evolving social issues. Pancasila Education, as a compulsory component of the Indonesian higher education curriculum, is expected to instill values of nationalism, humanity, tolerance, and justice in students (Wahyuni & Mahpudz, 2020). Through this education, students are not only taught to understand

Pancasila as the philosophical foundation of the state but are also encouraged to develop critical and humanistic perspectives when responding to contemporary social phenomena, including LGBT issues. Law No. 12 of 2012 on Higher Education also affirms that one of the goals of higher education is to foster student character and personality based on the noble values of the nation.

This study aims to analyze the influence of Pancasila Education on the awareness and understanding of Universitas Budi Darma students regarding LGBT issues. The focus of the research is to assess the extent to which Pancasila Education shapes students' attitudes in responding to LGBT issues objectively and tolerantly, while remaining grounded in national, cultural, and religious values.

METHOD

This study was conducted at Universitas Budi Darma, located at Jalan Sisingamangaraja No. 338, Siti Rejo I, Medan Kota, Medan, North Sumatra. The research employed a descriptive quantitative approach with the objective of illustrating the level of students' awareness and understanding of LGBT issues after completing the Pancasila Education course. This approach was chosen as it allows the researcher to analyze numerical data to identify patterns of attitudes without inferring causal relationships between variables.

Data collection was carried out using a closed-ended questionnaire developed based on indicators derived from Pancasila values – particularly the principles of humanity, tolerance, and social justice. The questionnaire consisted of 15 statement items measured using a 4-point Likert scale, ranging from "Strongly Disagree" to "Strongly Agree". The instrument was validated through a limited trial involving 10 respondents to ensure clarity and reliability. The population of this study included all students at Universitas Budi Darma who had completed the Pancasila Education course. The sample was selected using purposive sampling, with the following criteria: (1) active students of Universitas Budi Darma and (2) have passed the Pancasila Education course. The total number of respondents was 21 students, representing various academic programs.

Given the relatively small sample size for a quantitative study, the researcher acknowledges that the data are exploratory in nature and are not intended to be generalized to the entire student population. Therefore, the findings are aimed at providing an initial overview and serving as a foundation for further research with a broader scope. The collected data were analyzed using descriptive statistics, including frequency distribution, mean values, and standard deviation. This analysis was employed to identify patterns or trends in students' attitudes toward LGBT issues based on their understanding of the values instilled through Pancasila Education.

The study also adhered to research ethics principles, such as ensuring the confidentiality of respondent identities, obtaining voluntary informed consent, and avoiding coercion in answering sensitive questions. Through this ethical and careful approach, the researcher aimed to maintain academic integrity throughout the process, especially given the socially sensitive nature of the topic under investigation.

RESULTS AND DISCUSSION

This study aimed to describe the attitudes and understanding of Universitas Budi Darma students toward LGBT issues after completing the Pancasila Education course. Data were collected through a questionnaire consisting of 15 statements measured using a Likert scale. The following is a summary of the findings and discussion:

1. Saya mengetahui apa itu LGBT (Lesbian, Gay, Biseksual, dan Transgender).
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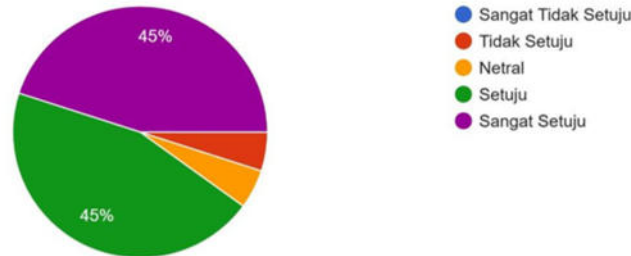


Figure 1. General Understanding of LGBT

Most respondents demonstrated a basic understanding of the term LGBT. A total of 45% agreed and another 45% strongly agreed that they understood the meaning of LGBT. Only 5% disagreed and 5% were neutral. This indicates that the topic is widely recognized among students, although the depth of understanding regarding social and legal contexts may vary.

2. Perilaku LGBT bertentangan dengan nilai Ketuhanan Yang Maha Esa.
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Figure 2. Attitudes toward LGBT and the Value of Divinity

Seventy percent of respondents strongly agreed and 25% agreed that LGBT behavior contradicts the value of "Belief in the One and Only God" as reflected in the first principle of Pancasila. Only 5% were neutral, and none expressed disagreement. This suggests that most students view LGBT issues through a lens of strong religious and moral conviction.

3. LGBT dapat memengaruhi moral dan etika mahasiswa.
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Figure 3. Perceived Impact on Morality and Ethics

Regarding the influence of LGBT on student morality and ethics, 60% strongly agreed and 35% agreed that the phenomenon could affect moral values among students. Only 5% were neutral.

These findings reflect a general concern over the perceived social impact of LGBT in academic settings.

4. Saya merasa keberadaan LGBT bertentangan dengan nilai-nilai Pancasila.
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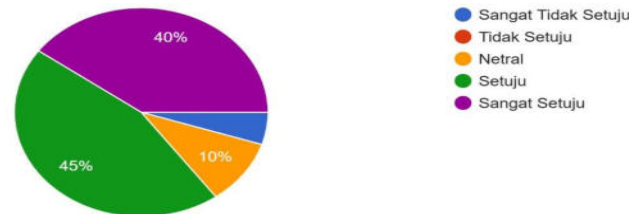


Figure 4. Compatibility of LGBT with Pancasila Values

Forty percent of respondents strongly agreed and 45% agreed that LGBT is incompatible with Pancasila values. Ten percent were neutral, and 1% strongly disagreed. This suggests that many students perceive LGBT as being at odds with the state ideology, particularly from the perspective of prevailing social norms.

5. Saya menghargai hak asasi setiap individu, termasuk kaum LGBT.
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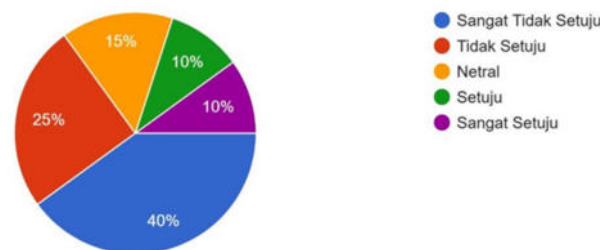


Figure 5. Recognition of LGBT Human Rights

Only 10% strongly agreed and 10% agreed that LGBT rights should be respected as part of universal human rights. Conversely, 40% strongly disagreed and 25% disagreed, with the remainder being neutral. This indicates significant resistance to the formal recognition of LGBT rights, likely influenced by cultural and religious beliefs.

6. LGBT tidak sesuai dengan nilai-nilai budaya dan norma masyarakat Indonesia.
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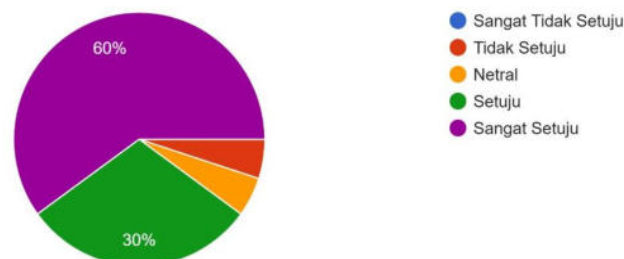


Figure 6. Alignment with Cultural and Social Norms

Sixty percent strongly agreed and 30% agreed that LGBT is incompatible with Indonesian cultural values and societal norms. Meanwhile, 5% were neutral and another 5% disagreed. This reinforces the view that resistance to LGBT is rooted in the preservation of local traditions.

7. Saya merasa nilai Kemanusiaan yang Adil dan Beradab bisa diterapkan tanpa mendukung perilaku LGBT.
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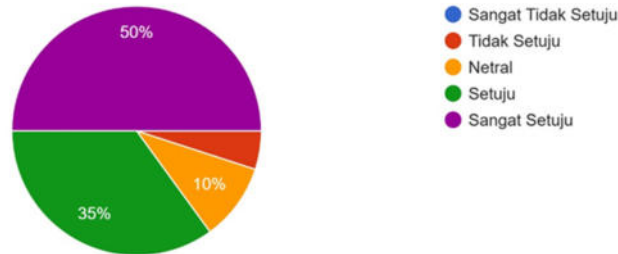


Figure 7. Upholding Humanitarian Values without Supporting LGBT

Fifty percent strongly agreed and 35% agreed that it is possible to uphold just and civilized humanitarian values without endorsing LGBT practices. Only 10% were neutral and 5% disagreed. This reflects a moderate stance among respondents—respecting individuals as human beings without necessarily approving of LGBT behavior.

8. Mahasiswa sebaiknya mendapatkan edukasi tentang LGBT dan dampaknya terhadap masyarakat.
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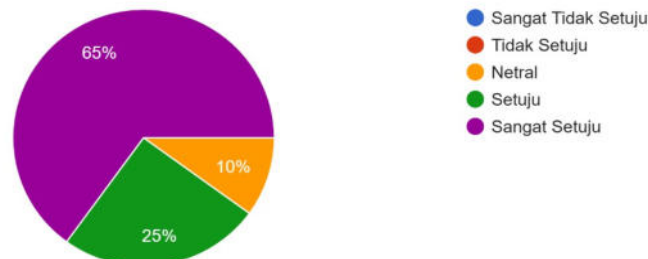


Figure 8. Social Education on LGBT

A majority of respondents supported education regarding LGBT and its societal implications. Sixty-five percent strongly agreed and 25% agreed. Ten percent were neutral, and none disagreed. This indicates a high level of interest in approaching the issue through educational and informative means.

9. Toleransi terhadap LGBT perlu dilakukan tanpa melanggar nilai Pancasila.
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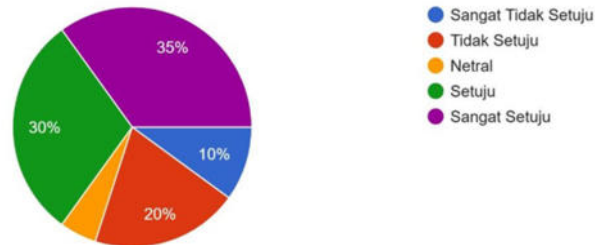


Figure 9. Tolerance toward LGBT within the Framework of Pancasila

Thirty-five percent strongly agreed and 30% agreed that tolerance toward LGBT can be exercised as long as it does not violate the values of Pancasila. However, 20% disagreed and 10% strongly disagreed. This suggests a nuanced view among students regarding the boundaries of social tolerance.

10. LGBT dapat merusak persatuan dan kesatuan bangsa.
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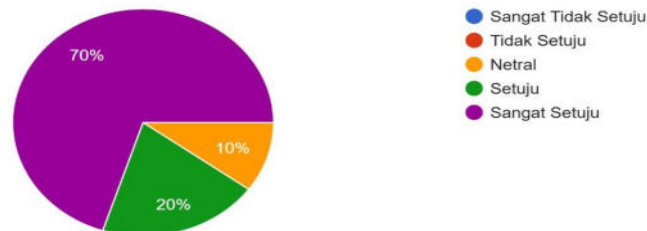


Figure 10. Perceived Threat to National Unity

Seventy percent strongly agreed and 20% agreed that LGBT poses a threat to national unity and cohesion. The remaining 10% were neutral. This response reflects concern about potential social fragmentation stemming from differences in sexual orientation.

11. Saya merasa terganggu jika ada mahasiswa LGBT di kampus saya.
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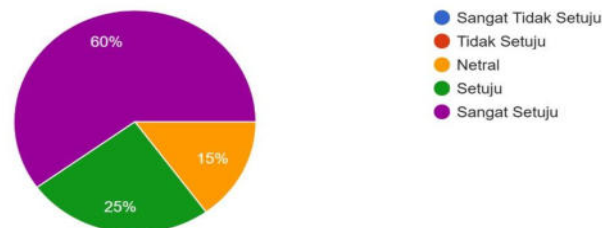


Figure 11. Perception of LGBT Students on Campus

Sixty percent strongly agreed and 25% agreed that the presence of LGBT students on campus is considered disruptive. Fifteen percent were neutral, with no respondents disagreeing. This indicates a strong resistance to LGBT visibility within academic environments.

12. Kebebasan berekspresi tetap harus dibatasi jika bertentangan dengan Pancasila.

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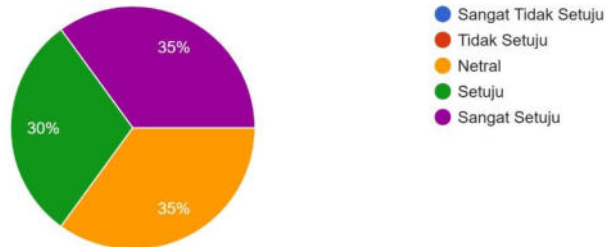


Figure 12. Freedom of Expression versus Pancasila

Thirty-five percent strongly agreed and another 30% agreed that freedom of expression should be limited if it conflicts with Pancasila. Meanwhile, 35% were neutral, suggesting a complex consideration of individual liberty versus collective values.

13. Saya percaya bahwa Pancasila tetap relevan dalam menghadapi isu LGBT saat ini.

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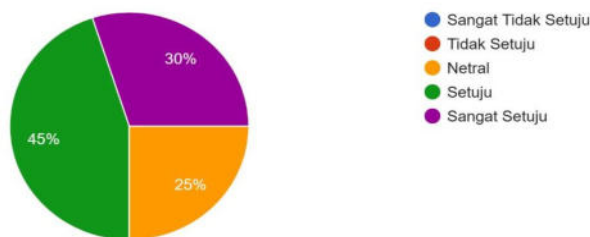


Figure 13. Relevance of Pancasila in Addressing LGBT Issues

Forty-five percent agreed and 30% strongly agreed that Pancasila remains relevant in addressing LGBT-related challenges. Twenty-five percent were neutral, and none disagreed. This affirms the belief in Pancasila as an adaptable ideological foundation for navigating modern social issues.

14. LGBT tidak seharusnya dipromosikan dalam lingkungan kampus.

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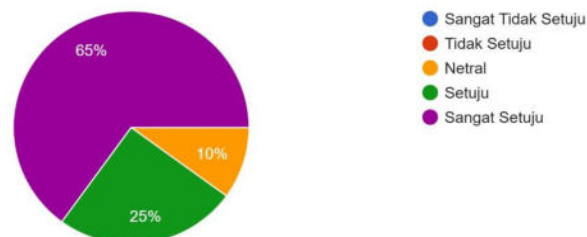


Figure 14. Opposition to LGBT Promotion on Campus

Sixty-five percent strongly agreed and 25% agreed that LGBT promotion or campaigns should not take place on campus. Only 10% were neutral, with no disagreement recorded. This reinforces a conservative viewpoint within higher education contexts.

15. Saya memahami nilai-nilai Pancasila sebagai dasar negara Indonesia.
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Figure 15. Understanding of Pancasila Values

Lastly, 55% agreed and 40% strongly agreed that they understand the core values of Pancasila. Only 5% were neutral, and none disagreed. This indicates a high level of ideological awareness among respondents.

In general, the results indicate that the majority of students exhibit a conservative attitude toward LGBT issues, although there are also signs of openness to educational and humanistic approaches. Pancasila Education plays a role in shaping the understanding of core values such as divinity, humanity, unity, and justice; however, respondents' perceptions remain heavily influenced by prevailing social and cultural norms. These findings highlight the need to reform the pedagogical approach to Pancasila Education so that it becomes more inclusive while remaining grounded in national values.

CONCLUSION

This study reveals that the majority of students at Universitas Budi Darma possess a relatively sound understanding of the concept of LGBT; however, they tend to express rejection when it is associated with the values of Pancasila, local culture, and religious beliefs. Such attitudes appear to stem from a combination of internalized values imparted through Pancasila Education and prevailing societal norms. Nonetheless, there are indications of openness toward humanistic and educational approaches to the issue, provided they do not contradict the foundational principles of Pancasila. Human dignity remains a key reference point for some respondents in advocating tolerance without necessarily endorsing behaviors they perceive as misaligned with collective moral standards. In light of these findings, it is recommended that Pancasila Education in higher education be developed in a more contextual and adaptive manner, particularly to address contemporary social issues, including the diversity of identity and sexual orientation. Universities are also encouraged to cultivate open, educational spaces for dialogue rooted in humanitarian and national values, with the aim of fostering critical awareness and inclusive tolerance among students. Future research with a broader sample and more in-depth methodology is necessary to gain a more comprehensive understanding of how Pancasila Education shapes young people's perspectives on social diversity in the modern era.

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