

Strengthening Pancasila Relations in the Era of Globalization and Digitalization

ABSTRACT

The development of globalization and digitalization has brought significant changes to various aspects of Indonesian life, from social and cultural to economic and even political. The increasingly rapid dissemination of information, the openness of global culture, and advances in digital technology present both opportunities and challenges for the existence of national values. In this regard, Pancasila, as the foundation of the state and the ideology of the Indonesian nation, faces serious challenges regarding its relevance and application amidst current developments. This article aims to examine the relevance of Pancasila in the era of globalization and digitalization and analyze how Pancasila values continue to function as a guideline for the Indonesian people, fostering a more tolerant, just, and prosperous life. Therefore, strengthening Pancasila education, digital literacy, and the active role of the state and society in developing Pancasila values are key to maintaining Pancasila's existence amidst the rise of globalization and digitalization.

Keywords: Pancasila, globalization, digitalization, national ideology, national values

INTRODUCTION

Pancasila is the process of forming the noble values and culture of the Indonesian nation, which are rooted in the elements of the culture as a whole. The study of the philosophy of Pancasila states that the elements of Pancasila actually originate from the Indonesian nation itself, not from other nations. Although Pancasila has formally become the foundation of the Republic of Indonesia on August 18, but before that date the Indonesian nation already had the elements of Pancasila and had even been applied in everyday life (Antari & Liska, 2020). Pancasila functions as the foundation of the state and the ideology of the nation, a way of life, the soul of the Indonesian nation, the personality of the nation, the source of all sources of law, as a noble agreement and others (Unggul et al., 2022). Indonesia itself was born from the thoughts of independence figures such as Soekarno, Muhammad Hatta, and others. Pancasila summarizes five principles that reflect the nation's noble values such as divinity,

humanity, unity, democracy, and social justice. In a historical context Pancasila not only functions as a unifier of religious, ethnic, and cultural diversity, but also as an ethical guide for sustainable national development. However, amidst the increasingly rapid flow of global change, the relevance of Pancasila is often tested by new dynamics that demand adaptation without losing its original values.

Globalization is an adaptation of the word "globalization," meaning the process of information, ideas, lifestyles, and technology entering the global sphere. This phenomenon is unavoidable in modern life. Globalization is a phenomenon of international integration that arises from the exchange of world views. This phenomenon arises from various factors, including technological and scientific developments, free trade, the ease of migration from one country to another, political cooperation between nations, and increasingly advanced societal ways of thinking (Widianti, 2022). The development of information and communication technology has created a borderless world, where interactions between nations occur at a rapid pace. Globalization does not stand alone in bringing about change; it is accompanied by digitalization, which is a primary step in social change through the use of the internet, social media, and various digital platforms that influence ways of thinking, communicating, and acting.

According to Mumtaz and Karmilah (2021) digitalization is a technological development towards full digitalization where people tend to have a new way of life that cannot be completely separated from electronic devices. The digital era is a period when access to information becomes easier, faster, and its dissemination can be done using digital technology in a limited time. The era of globalization characterized by the integration of economics, culture, and information across borders has profoundly changed the landscape of Indonesian society. Since the late 20th century a wave of trade liberalization through organizations such as the WTO and ASEAN has opened the door to the entry of foreign values from Western food to global competition in the job market. With trade liberalization, countries around the world can take advantage of market expansion, increase competitiveness between countries, and encourage the inflow of foreign direct investment (Widianti, 2022). However, the impact of globalization is not always positive in various sectors. On the one hand,

globalization brings progress such as access to advanced technology and new economic opportunities, but on the other hand, it gives rise to challenges such as the erosion of national identity, social inequality, and cultural conflict. For example, rapid growth in large cities like Jakarta and Surabaya has created an increasingly individualistic society, where the value of mutual cooperation (gotong royong), the core of the fourth principle of Pancasila, has begun to be displaced by foreign cultures. Without proper management globalization has the potential to weaken the sense of unity that underpins the third principle of Pancasila, thus threatening social stability in the world's largest archipelagic nation.

Meanwhile, digitalization is accelerating this transformation with the inevitable revolution in information technology. In recent years, internet users in Indonesia have reached over 70% of the population, driven by platforms such as social media, e-commerce, and artificial intelligence (AI) (Merlyn & Fasa, 2025). The COVID-19 pandemic in 2020-2022 further accelerated digital adoption, with online transactions surging by 30% annually according to Bank Indonesia data (Astari et al., 2024). However behind this convenience digitalization has also given rise to new issues such as the decline of national values, such as increased individualism, the erosion of social solidarity, the rampant spread of hoaxes, the emergence of hatred in the digital space, and the rise of acts that harm many people, for example, tested by unethical content circulating freely on Facebook, WhatsApp, TikTok, Twitter, and Telegram (Auliasari et al., 2025). Meanwhile the fifth principle on social justice is disrupted by various platforms that exacerbate information inequality. These challenges raise fundamental questions about the position and role of Pancasila as the nation's ideology because, in general, Indonesians understand the values taught in Pancasila, but their practice is increasingly declining in daily life. This demands that the nation's generation actively monitor and control the use of technology that has the potential to undermine these values, while still adhering to the principles of freedom of opinion and religion. In this era Pancasila is no longer merely a formal doctrine, but rather an adaptive tool to guide digital ethics and ensure that technological advances do not sacrifice just and civilized humanity.

Therefore strengthening the relevance of Pancasila in the era of globalization and digitalization is a strategic imperative for Indonesia. This effort involves aligning the principles of Pancasila with current demands, such as implementing the value of unity in personal data regulations or implementing mutual cooperation in digital collaboration between communities. This discussion aims to explore Pancasila's potential as a flexible ideological bulwark while critiquing existing obstacles. Thus Pancasila can continue to inspire the younger generation to build a resilient nation amidst the storms of global change.

RESEARCH METHODS

The writing method for this scientific article is based on a literature review obtained through a review of various relevant sources, including academic books, scientific articles, and research results published in national and international journals. The literature review was used to comprehensively examine the concept of Pancasila as the foundation of the state and the nation's ideology, as well as its relevance in facing the challenges of globalization and digitalization, which are rapidly developing in modern society.

The descriptive-analytical method was used to structuredly outline the main ideas emerging in the literature and critically analyze them based on their relevance to the research problem formulation. The analysis was conducted on primary sources, such as laws and regulations related to Pancasila, as well as secondary sources in the form of relevant textbooks and scientific articles. Through this approach, the research is expected to provide a deep understanding of the relevance of Pancasila values in the era of globalization and digitalization, as well as formulate conceptual strategies that can strengthen the actualization of Pancasila as a guideline for the Indonesian nation amidst the dynamics of the times.

RESULT AND DISCUSSION

The Relevance of Pancasila as the foundation of the state and the ideology of the Indonesian nation in the era of globalization and digitalization

Pancasila as the foundation of the state and the ideology of the Indonesian nation, holds a fundamental position in regulating social, national, and state life. The meaning of Pancasila as a state ideology is that the values contained within Pancasila serve as guidelines and normative ideals for the organization of national and state life in Indonesia. Pancasila serves as the philosophical foundation and foundation that regulates the basic values, principles, and goals of the Indonesian state (Hidayat et al, 2025). Pancasila is universal, humanistic, and contextual, enabling it to remain relevant across eras, including the current era of rapid globalization and digitalization (Hidayanto & Irawatie, 2025). Globalization characterized by openness of information, cross-border cultural flows, and global economic integration, demands a strong adherence to values to prevent the Indonesian nation from losing its identity and morals.

In this context Pancasila functions as an ideological filter capable of filtering global influences entering Indonesia (Kristian, 2025). If global influences are accepted by all without exception, they will significantly impact the Indonesian state. Moreover, Indonesia is not only rich in natural resources but also in culture, ethnicity, race, and customs. Belief in the One Almighty God, as stated in the first principle, serves as a moral foundation for fostering a society that is religious, tolerant, and upholds spiritual values. For example, it remains a moral foundation amidst the strong currents of global liberalism and secularism that tend to ignore the spiritual dimension of human life. The second principle, "Just and Civilized Humanity," is also relevant as an ethical foundation for addressing the development of digital technology, which largely ignores humanitarian values, such as the exploitation of personal data, cyberbullying, and hate speech on social media. This often occurs among young people who lack wisdom in their social media use.

The third principle, "Unity of Indonesia," plays a strategic role in maintaining national unity amidst the potential for social divisions resulting from globalization and digitalization. Maintaining national unity is typically not solely the responsibility of the government or officials, but of the entire community. However, many people contribute to these divisions, whether through economic factors, status, speech styles, or clothing styles. Advances in communication technology that enable limitless interaction can actually trigger polarization and identity conflict if not balanced by strengthening the value of unity. Therefore, Pancasila remains relevant as a unifying ideology capable of bridging ethnic, religious, racial, and cultural differences in an increasingly diverse digital society (Kaelan, 2016).

Thus Pancasila's relevance lies not in its static nature, but rather in its ability to dynamically adapt to changing times without losing its core values. Pancasila remains the primary and ethical guideline in facing increasingly complex global challenges and digital transformation(Kristian, 2025).

Challenges of Globalization and Digitalization to the Practice of Pancasila Values

Despite Pancasila's strong relevance, practicing its values in the era of globalization and digitalization faces various serious challenges. One major challenge is the influx of foreign values that are not always aligned with Indonesian culture and character. Cultural globalization through mass media and digital platforms often encourages individualistic, consumerist, and hedonistic lifestyles, which contradict the values of mutual cooperation and togetherness as reflected in the fourth principle of Pancasila. This means that many Indonesians have been swept away by foreign cultures, even though without realizing it, their own culture has begun to fade due to foreign influences. Many people are unaware of this because they are too focused on following trends and overly ostentatious lifestyles.

In the digital space, this challenge is increasingly evident with the rampant spread of unverified information (hoaxes), hate speech, and provocative content

that can divide national unity. The echo chamber phenomenon and social media algorithms that reinforce certain views also have the potential to weaken tolerance and dialogue between community groups (Victorio et al, 2026). This situation demonstrates that the values of Indonesian Unity and Democracy Guided by the Wisdom of Deliberation/Representation have not been fully internalized in the behavior of the digital community.

Another challenge is the ongoing digital divide in Indonesia, such as unequal access to technology and information, which can weaken the implementation of the fifth principle, namely Social Justice for All Indonesians (Hidayat, 2014). According to Suryanto the rapidly growing digitalization of the economy such as e-commerce and fintech on the one hand provides new opportunities, but on the other hand, can widen the social gap between digitally literate groups and those technologically disadvantaged.

Furthermore the public's weak digital literacy also poses a serious challenge to the practice of Pancasila values. Many social media users lack ethical awareness when interacting in the digital space, making them easily provoked and engaging in behavior that contradicts humanitarian and civilized values. This demonstrates that the challenges of globalization and digitalization are not only structural, but also traditional and educational.

Implementation of Pancasila Values in Social Life in the Digital Space

By utilizing technology as a means of strengthening values, the implementation of Pancasila values in the digital era must be carried out contextually and adaptively to avoid posing a threat (Hidayat, 2014). The first principle can be implemented through mutual respect between religious communities in the digital space, such as refraining from spreading content containing blasphemy and intolerance. Digital media should be a space for constructive dialogue, not a vehicle for ideological conflict.

The second principle, concerning humanity, can be realized through digital ethics that uphold human dignity, such as respecting privacy, refraining

from cyberbullying, and avoiding the dissemination of information that harms others. In this context, digital literacy and oversight are important instruments for instilling an awareness of moral responsibility in the use of technology. It should be emphasized that digital footprints will not disappear and may reappear sometime in the future. Therefore, thinking before acting is crucial in responding to this era to prevent digital division.

The third principle, the Unity of Indonesia, can be implemented through the use of digital media as a means of strengthening nationalism and social solidarity. National campaigns, national history education, and the promotion of local culture through digital platforms are concrete examples of how technology can be used to strengthen national unity. This aligns with the view that digitalization does not always erode national identity, but can actually expand the reach of national values (Latif, 2018). From this perspective, it is stated that the development of digitalization through digital media does not always have negative impacts, but if used properly without excess, can be very beneficial for the nation and state. For example, the formation of cooperation or special relationships between domestic companies and foreign companies, as well as cooperation between countries to gain mutual benefits while fostering close family ties.

Furthermore, the fourth principle can be implemented through healthy digital democracy practices, such as public participation in policy discussions, online deliberations, and the responsible expression of aspirations. Furthermore, collecting aid through social media will also be very helpful in the face of the increasing number of disasters occurring across provinces. With this online assistance, the public can contribute generously to help those affected. Helping and caring for one another can be done from anywhere thanks to the development of globalization and digitalization.

Meanwhile the fifth principle is realized through efforts to ensure equal access to technology and inclusive digital policies so that the benefits of digitalization can be enjoyed by all levels of society, particularly in the field of education. Access to technology is not limited to those living in cities; the government has also expanded its technology network to remote villages. Even

schools and teaching staff have increased, aiming to facilitate survival, sustainable development, and equitable distribution of facilities for all Indonesians.

Strategy for Upholding and Strengthening Pancasila Values Amidst Globalization and Digitalization

To strengthen the relevance and practice of Pancasila in the era of globalization and digitalization, a comprehensive and sustainable strategy is required. One key strategy is strengthening Pancasila Education, which is not only cognitive but also affective and practical. The rationale for the importance of Pancasila Education for the community, especially the younger generation, in education is based on the basic concepts and understanding of Pancasila education. Wreksosuhardjo (2004, p. 12) states that "Pancasila Education is education regarding the philosophy of life of the Indonesian nation, the philosophical foundations (spiritual principles), and the ideology of the Republic of Indonesia." Another definition also explains that "Pancasila Education is the process of acculturation or the inheritance of the nation's noble culture from the older generation to the younger generation" (Winarno, 2012, p. 8). This definition serves as a reference in developing Pancasila education in higher education (Hastangka & Armawi, 2019). Pancasila education also needs to be applied to current issues, such as digital ethics, tolerance on social media, and civic responsibility in cyberspace, with the aim of guiding students toward the learning outcomes of the Ministry of Research's character building program, in national endeavors. Therefore, the more Pancasila education is implemented, the greater the opportunity for public awareness. To strengthen and uphold Pancasila values, Pancasila education is implemented at every level of education, including elementary, middle, high, and college.

Furthermore, improving the public's digital literacy is a strategic step to ensure that technology utilization aligns with the values of Pancasila (Akbar et al, 2024). Digital literacy encompasses not only technical skills but also critical awareness, ethics, and social responsibility in using digital media. The state plays

a crucial role in formulating regulations that protect the values of humanity, unity, and social justice in the digital space.

The role of civil society and the younger generation is equally crucial in actualizing Pancasila; in fact, they are the primary actors. As active users of digital technology, the younger generation needs to be involved as agents of change, promoting the values of tolerance, diversity, and mutual cooperation through various digital platforms. Collaboration between the government, educational institutions, and the community is key to building a digital ecosystem based on the values of Pancasila.

With the right strategy Pancasila will not only survive as an ideological symbol but also live and function effectively as an ethical guideline in facing the challenges of ever-growing globalization and digitalization.

CONCLUSION

Pancasila continues to play a crucial and relevant role as the foundation of the state and the ideology of the Indonesian nation in the era of globalization and digitalization. The values contained in Pancasila are rooted in Indonesian culture and personality, enabling it to serve as a guideline in facing the changing times marked by technological advancements and global openness. Pancasila serves as a moral and ethical foundation to ensure the Indonesian nation does not lose its identity and self-worth amidst global influences.

Globalization and digitalization offer various conveniences and opportunities, but they also present challenges to the practice of Pancasila values, such as the influx of foreign cultures, increased individualism, the spread of hoaxes, hate speech, and the digital divide, which can weaken unity, humanity, and social justice if not addressed wisely. Therefore strengthening Pancasila values is crucial particularly in the digital world.

To uphold Pancasila values in the era of globalization and digitalization sustained efforts are needed through strengthening Pancasila education,

increasing digital literacy, and the active participation of the state and society, especially the younger generation. By implementing the values of Pancasila in real life and in the digital space, Pancasila will remain alive and function as a guideline in realizing a tolerant, just, and dignified life for the Indonesian nation.

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