

Research Article

# Revive Pancasila: A Strategy to Foster a Generation Loyal to Pancasila in the Era of Globalization

Ety Isworo<sup>1\*</sup>, Yoon Tae-min<sup>2</sup>

<sup>1</sup> Universitas Duta Bangsa Surakarta; e-mail: [raquel\\_wirasya@yahoo.com](mailto:raquel_wirasya@yahoo.com)

<sup>2</sup> Chung-Ang University, South Korea; e-mail: [tae-min@cau.ac.kr](mailto:tae-min@cau.ac.kr)

\* Corresponding Author: [raquel\\_wirasya@yahoo.com](mailto:raquel_wirasya@yahoo.com)

**Abstract:** We give thanks to the presence of God Almighty because, by His abundant grace and blessings, this course material has been compiled as a form of commitment to instill and develop the noble values of Pancasila among the younger generation, especially students. In the midst of the tide of globalization bringing various changes and challenges, it is important for us to hold firmly to the fundamental values that serve as the identity and foundation of the Indonesian nation. Pancasila — as the state foundation and national ideology — should not only serve as a formal symbol of the nation, but must become a moral guide in attitude, thought, and action. In the context of a global society, students are required not only to be intellectually and professionally capable, but also resilient in upholding Pancasila-based national values. Through this material, it is hoped that students will be able to understand, internalize, and actualize the values of Pancasila concretely in campus life, social life, and even in the global sphere. Character education based on Pancasila becomes the key in shaping a generation who are integrous, empathetic, competitive, and uphold the values of humanity, democracy, and justice. In closing, may this material become a real contribution in shaping a young generation who are not only knowledgeable, but also have noble character — as a manifestation of the true Pancasila generation.

**Keywords:** Character Education; Cultural Globalization; National Identity; The Value of Pancasila; The Young Generation

## 1. Introduction

### General Learning Outcomes

Students are able to explain the basic concepts of Pancasila, analyze the challenges posed by globalization to Pancasila values, and design strategies to actualize Pancasila values in their personal, social, and professional lives.

### Specific Learning Outcomes

Students understand the meaning and historical origin of Pancasila, Students identify forms of global challenges to the values of Pancasila, Students are able to apply Pancasila values in the context of a global society, Students are able to become agents of change based on Pancasila values, Understand the philosophical, historical, and juridical basis of Pancasila as the ideology and worldview of the nation, Identify forms of degradation of Pancasila values in the global era (such as individualism, intolerance, hedonism), Demonstrate reflective and evaluative attitudes regarding one's role as a young generation in preserving Pancasila values, Develop critical and creative thinking skills in responding to social issues using Pancasila-based approaches.

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## 2. Research Methods

### Introduction To Pancasila As The State Foundation And National Ideology

#### *Definition of Pancasila*

Pancasila is the state foundation of the Republic of Indonesia, drawn from the noble values of Indonesian culture and way of life. Etymologically, the word “Pancasila” comes from Sanskrit: *pañca* meaning “five,” and *sīla* meaning “principles” or “foundations.” Thus, Pancasila means “five principles” or “five foundations” that become the foundation of national and state life.

Terminologically, Pancasila is a basic value-system comprising five principles (*sila*): Belief in the One and Only God (Ketuhanan Yang Maha Esa), Just and Civilized Humanity (Kemanusiaan yang Adil dan Beradab), The Unity of Indonesia (Persatuan Indonesia), Democracy led by wisdom in deliberation/representation (Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan), Social Justice for all the People of Indonesia (Keadilan Sosial bagi Seluruh Rakyat Indonesia)

Pancasila is not only a guideline for state governance, but also a dynamic, open ideology capable of adjusting to changing times without losing its identity. As the foundation of the state, Pancasila has a primary function as the source of all sources of law in Indonesia. As the national ideology, Pancasila becomes a guide for societal, national, and state life, oriented toward noble values such as justice, unity, democracy, and humanity.

#### *History and the process of the birth of Pancasila*

The birth of Pancasila as Indonesia’s state foundation is inseparable from the dynamics of the Indonesian people’s struggle for independence from colonial rule.

In 1945, the occupying Japanese government — as their power weakened in WWII — formed a body called BPUPKI (Investigating Committee for Preparatory Work for Indonesian Independence) on 29 April 1945. That body was tasked to design the foundation and constitution for an independent Indonesia.

In the first session of BPUPKI, between 29 May and 1 June 1945, several figures presented proposals for the state foundation.

On 29 May 1945, Mohammad Yamin proposed five foundational principles: Nationalism, Humanity, Divinity, Democracy/Representation, and Social Welfare

On 31 May 1945, Soepomo offered a concept of a sovereign, integralistic state rejecting liberalism. But historical records do not show that Soepomo formally defined the five-principle foundation that became Pancasila.

Then on 1 June 1945, Sukarno — later the first President of Indonesia — delivered a historic speech that explicitly proposed five principles he called “Pancasila.”

Because of this, 1 June is commemorated as the Birth of Pancasila.

After that, BPUPKI formed a small committee Panitia Sembilan (Committee of Nine) to refine the proposal. On 22 June 1945, this committee formulated a draft called Piagam Jakarta (Jakarta Charter).

Finally, on 18 August 1945 a day after the independence proclamation the foundation was formalized when the preamble of the Undang-Undang Dasar 1945 (1945 Constitution) was adopted by PPKI (Preparatory Committee for Indonesian Independence), making Pancasila the official state foundation.

#### *The Position of Pancasila in the Indonesian Constitutional System*

Pancasila holds a very fundamental position in the constitutional system of the Republic of Indonesia. As the state foundation (staatsfundamentalnorm), it is the source of all lawful norms and legislation in Indonesia.

As the nation's ideology, Pancasila reflects basic values guiding political, economic, social, cultural, defense, and security aspects of national life. As an open ideology, Pancasila permits intellectual development as long as core values are respected.

As a worldview, Pancasila becomes direction and purpose for Indonesian society — its values guide attitudes and actions in everyday life, whether individually, socially, or institutionally. As the soul and character of the nation, Pancasila reflects Indonesia's unique identity: a pluralistic, tolerant, cohesive, democratic, and socially just nation.

Therefore, Pancasila is not a static legal foundation only, but a dynamic ideology imbued in all aspects of national life. Maintaining Pancasila's position is vital for the continuity and resilience of Indonesia in the face of global challenges.

### ***Pancasila as the Identity and Personality of the Nation***

Pancasila is a crystallization of noble values rooted in the cultural and traditional life of Indonesian society — long before independence. As the nation's identity, it reflects Indonesia's unique character: pluralistic, humane, communal (gotong-royong), and tolerant.

The identity of a nation is what distinguishes it from others. Through its five principles, Pancasila contains fundamental values that shape the characteristic behavior of Indonesians in state and society. Belief in God shows Indonesia as a religious nation; Humanity shows care and respect for fellow human beings; Unity binds together Indonesia's diversity of ethnicity, religion, race, and culture; Democracy ensures people's participation in decisions; Social Justice represents aspirations for equality and welfare.

As the national personality, Pancasila guides the building of character among citizens: peace-loving, patriotic, respecting differences, and upholding justice. In the face of globalization that brings foreign values and individualistic lifestyles, Pancasila acts as a cultural and moral filter — helping Indonesia transform modernly without losing its traditional roots and national character.

By making Pancasila the identity and personality of the nation, Indonesia not only strengthens national sovereignty, but also shows to the world a unique national character: inclusive, religious, and humane.

## **3. Results and Discussion**

### **Fundamental Values In Pancasila**

#### ***Principle 1: Belief in the One and Only God → Spiritual values and religious tolerance***

The first principle of Pancasila, "Belief in the One and Only God," affirms that the Indonesian people recognize a Creator and the Organizer of the universe. This value reflects the nation's spiritual belief rooted in deep religiosity and noble morality. In the context of Indonesia's diversity, this principle does not mandate one particular religion, but acknowledges the existence and freedom of every citizen to embrace their religion and beliefs.

The spiritual value implied by this principle fosters awareness that every human action should be guided by ethics, morality, and moral responsibility before God. This

value shapes a national character of faith, piety, honesty, and a high regard for personal and social integrity. Moreover, the “Belief in God” principle also carries the value of inter-religious tolerance. In a pluralistic society like Indonesia, tolerance is the main foundation for peace and harmony. This principle requires citizens to differences in belief, avoid discrimination, and encourage inter-faith dialogue to strengthen national unity.

In practice, the value of “Belief in the One and Only God” animates many aspects of national life, among which: He state guarantees freedom of religion and worship according to one’s own religion or belief , Religious education becomes part of the national education system, Religious institutions receive recognition and protection by the state.

Therefore, the first principle is not only about faith, but also serves as a social-ethical principle and the basis for national integration that values diversity. The spiritual and tolerance values contained in this principle are essential capital in forming a Pancasila-oriented generation — polite, inclusive, and committed to universal human values.

***Principle 2: Just and Civilized Humanity → Values of humanity, empathy, social justice***

The second principle of Pancasila emphasizes respect for human dignity as God’s creation. The value of just and civilized humanity means every individual has equal rights and obligations in social life, regardless of ethnicity, religion, race, or social status. It encourages all citizens to treat one another fairly, reject violence and discrimination, and uphold a civilized attitude toward fellow human beings.

This humanity value also highlights empathy — sensitivity toward the suffering and difficulties of others. As the younger generation and future of the nation, students are expected to cultivate compassion, tolerance, and willingness to help others selflessly. The social-justice value within this principle calls for a social system that protects the weak and empowers the marginalized. Justice here is not only legal but moral and social, ensuring equal opportunity for all citizens to live decently.

In everyday life, practicing this principle means: Rejecting all forms of oppression and injustice, Treating everyone equally, Protecting vulnerable or minority groups, Showing empathy toward victims of disasters, poverty, or structural injustice.

By internalizing and applying the second principle, students as part of the nation’s future can become agents of change who bring humanitarian values into campus environments, communities, and even at a global level. This aligns with the aspiration to build a just, civilized, and dignified society for all Indonesian people.

***Principle 3: Unity of Indonesia → Values of nationalism and social integration***

This principle emphasizes the importance of preserving the unity and integrity of Indonesia. Given the country’s diverse ethnicities, religions, races, and cultures, all Indonesians are expected to remain unified as one nation.

Value of Nationalism: Nationalism here means love for the homeland, demonstrated through loyalty and pride in the nation — without belittling other nations. Under the third principle, nationalism builds national spirit and solidarity among citizens. Indicators of this nationalism value may include: pride in one’s nation, preservation of Indonesia’s natural, cultural, and linguistic heritage; respect for national symbols (flag, anthem, state emblem), commitment to national sovereignty, prioritizing national interest over personal or local

interests, and active participation in national development (education, economy, social and politics).

Value of Social Integration: Social integration means uniting various societal groups into a harmonious social order. In a pluralistic Indonesia, this value is crucial to prevent horizontal conflicts and strengthen social cohesion. Citizens are expected to respect diversity — ethnicity, religion, race — treat each other equally, uphold solidarity, avoid discrimination, and manage conflicts via dialogue and tolerance.

Given globalization — with rising individualism, materialism, foreign cultural influences, and risks such as disinformation, hate speech, radicalism — the values of nationalism and social integration from principle 3 face real challenges.

Therefore, strengthening the third principle's values remains vital through character education, civic awareness, promotion of cultural tolerance, and cultivating national unity among the younger generation.

***Principle 4: Democracy led by wisdom in deliberation/representation → Values of democracy and deliberation***

This principle affirms that Indonesia's governance is based on the sovereignty of the people, exercised through deliberation and representation, upholding wisdom and justice. The people hold ultimate power, but its implementation must be civilized — through fair decision-making, representation, and mutual consent.

Value of Democracy: In Pancasila's context, democracy is not just majority voting. It's a "Pancasila democracy" rooted in moral values, ethics, deliberation — emphasizing community spirit, mutual cooperation, and social justice rather than mere numerical majority.

Characteristics of this democratic value: people's sovereignty; elected representatives through fair elections; equal right for all citizens to express aspirations and participate in nation's life; decisions made fairly and rationally with attention to common good, not partisan interests; avoidance of coercion or authoritarianism.

Value of Deliberation (Musyawarah) : Deliberation is a process of decision-making through discussion, exchanging opinions, and thoughtful consideration to reach consensus (mufakat). Features of this value: every party gets a chance to voice their opinion; decisions are made collectively — not imposed — with respect, honesty, responsibility, and concern for common welfare.

In daily life, practicing Principle 4 might look like participating honestly in elections, engaging in discussions or meetings in campus/community/organization settings, respecting collective decisions even if they differ from personal views, being open to criticism and suggestions, and solving problems peacefully through dialogue.

However, in the global era, challenges to this democratic-deliberative value may include corruption, political money-culture, low civic participation, dominance of opinions on social media without healthy dialogue, and political polarization that threatens tolerance and unity.

***Principle 5: Social Justice for All Indonesians → Values of equality and welfare***

The fifth principle demands that the Indonesian state ensures justice across all aspects of social life: economy, social, legal, culture. Social justice means every citizen has equal rights to fair treatment, without discrimination, and receives equitable welfare.

Value of Equality: Equality means every individual or group has the same rights and opportunities in life, regardless of ethnicity, religion, race, gender, social status, or origin. Characteristic of this equality value include: no discrimination in access to education, employment, health services, legal justice; equal legal standing; fair economic opportunities; and respect for human rights.

Value of Welfare: Welfare refers to fulfillment of basic human needs fairly and equitably — shelter, food, clothing, education, health, security. Indicators: fair distribution of resources, availability of quality public services, protection and support for the poor, marginalized, and underprivileged; national development oriented toward public prosperity — not just elite benefit; community empowerment toward economic and social independence.

Implementation in daily life may include respecting others' rights; helping those in need; avoiding excessive consumerism; supporting pro-justice policies (e.g. education subsidies, health care access); and participating in collective efforts (gotong royong) to build shared welfare.

In the global era, challenges to this value include growing economic inequality, regional disparities, global capitalism and corporate dominance that harm the poor, structural poverty and unemployment that remain unresolved.

### **Globalization And Socio Cultural Change**

#### ***Definition and Characteristics of Globalization***

Definition of Globalization: Globalization is the process of integration and interconnection among nations and societies across the world in various aspects of life: economy, politics, culture, technology, and information. This process blurs the boundaries between countries — so that something happening in one part of the world can quickly affect other parts.

According to prominent scholars: Anthony Giddens defines globalization as “the intensification of worldwide social relations which links distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. Some sociologists define globalization as a multidimensional social process that creates, multiplies, stretches, and intensifies worldwide interdependencies and exchanges. Another view (from Indonesian sociologist Selo Soemardjan) describes globalization as the process by which the world becomes one social system — where communication and organization transcend national boundaries.

#### ***Characteristics of Globalization***

Some main characteristics typically associated with globalization are: Rapid developments in technology and information flow — such as internet, social media, and modern communication devices allowing information to be accessed from anywhere instantly. Increasing interdependence among countries economically, technologically, and socially; trade, capital flows, and cross-border exchanges become more prominent. Free trade or liberalized global trade allowing goods, services, and investments to cross international borders with fewer barriers. Spread of culture quickly across borders (cultural exchange) — this includes lifestyle, media, entertainment, fashion, food, values, etc. High human mobility people can more easily travel, migrate, study, or work abroad, increasing cross-cultural interactions. Global competition in business, education, labor, and more;

individuals and societies need to adapt to global standards and competition. Open international markets, enabling local products to reach global markets and vice versa creating a global economic network. Dissemination of universal values — such as human rights, democracy, transparency, equality, and more — across borders through global discourse and media.

### ***Positive and Negative Impacts of Globalization on a Nation's Culture***

Globalization brings influences, both beneficial and potentially harmful, to a nation's culture. Understanding both sides is important.

**Positive Effects of Globalization on National Culture: Rich and Diverse Cultural Exchange,** Globalization opens opportunities for people to learn about cultures from various countries. This broadens horizons and fosters appreciation for cultural diversity (multiculturalism), People become more open to different traditions, ideas, and lifestyles.

**Modernization of Arts and Tradition:** Global technology enables preservation and promotion of local traditions via digital media, film, documentation, and so on, Traditional culture can be adapted and modernized for global appreciation (for example: local art, music, traditional crafts).

**Increase in Creativity and Innovation:** Exposure to global influences can spark creativity by blending local and foreign elements e.g. combining traditional music with modern instrumentation Cultural hybridization can lead to new forms of art, media, fashion, and expression.

**Promotion of Culture Internationally:** Through social media, tourism, cultural exports — a nation's cultural treasures can reach global audiences, Helps increase global interest and respect for a country's heritage, arts, traditions, and cultural identity.

### ***Negative Effects of Globalization on National Culture***

**Erosion or Marginalization of Local Cultural Values,** Younger generations may become more familiar with foreign cultures rather than their own leading to diminishing knowledge or appreciation for native traditions. Local songs, languages, traditional arts may be overshadowed by global/popular culture. **Westernization and Rise of Consumerism:** Influx of western lifestyle, media, and materialistic values may encourage a more individualistic, material-oriented lifestyle, Glamorizing external (global) norms may shift values away from traditional, communal, or modest norms.

**Marginalization of Local Languages and Traditions:** Use of foreign languages may become dominant; local dialects or indigenous languages might decline, Traditional ceremonies, arts, and customs may be neglected or considered outdated.

**Decline in Nationalism and National Identity:** Younger generations may lose pride in their own culture and heritage, being more influenced by global trends National identity may weaken as global culture becomes more pervasive.

**Spread of Harmful or Immoral Cultural Content:** Globalization may also bring in foreign cultural content that conflicts with local values: excessive materialism, individualism, immodesty, moral decadence, etc, This can challenge traditional moral values, religious values, and social norms.

**Disruption of National Values and Identity (Value & Identity Disruption):** The strong influence of external cultures might undermine sense of togetherness, communal values, solidarity, and shared national values. Might foster radicalism, intolerance, or loss

of social cohesion. Local culture may be replaced by imported cultural norms without critical filtering. Moral and ethical examples (role models) may erode, especially if global media glorifies behavior contradictory to local values. Rapid information flows, coupled with poor digital-literacy, may lead to disinformation, hate speech, social fragmentation, and cultural confusion.

Impact on Younger Generation: Decreased understanding of national history, culture, and traditional values. Reduced interest in preserving local languages, arts, traditions.

Higher susceptibility to foreign influences: trends, lifestyles, value systems that may contradict national culture. Greater risk of social disorientation, loss of identity, and cultural alienation.

### ***Efforts to Overcome Value and Identity Disruption (due to Globalization)***

To guard against the negative impacts of globalization, some efforts include: Revitalizing national character education and awareness of national identity from early education (formal or non-formal), embedding national values and pride. Promoting digital literacy and healthy use of social media encouraging critical thinking, selective content consumption, and appreciation for local culture. Supporting preservation of local culture and languages via cultural communities, local festivals, reviving traditions and encouraging their practice among youth. Encouraging role models: leaders, public figures, community figures to uphold national values and act as examples in practicing cultural integrity and nationalism. Creating and promoting positive, creative, and local cultural content (arts, media, music, literature) that resonates with national identity yet engages with global medium to give youth alternative to imported cultural consumption.

### **The Erosion Of Pancasila Values In The Global Era**

Definition of Consumerism and Hedonism: Consumerism Consumerism is a lifestyle oriented toward excessive consumption, where someone feels compelled to keep buying and using goods or services, even if they are not needed. This lifestyle emphasizes material satisfaction and social-status symbols. Hedonism Hedonism is a life view that considers physical pleasure, enjoyment, and worldly happiness as the main purpose of life. As a result, someone tends to pursue instant gratification without considering moral, social, or moral-responsibility values. Its Impact on Pancasila Values Erosion of Spirituality and the Value of Divinity (Principle 1) Consumerism and hedonism make people love worldly wealth and pleasures more than drawing closer to God. This reduces the role of religion and spirituality in daily life. Weakening the Sense of Humanity (Principle 2) People become individualistic, selfish, and less caring toward others especially those less fortunate. Empathy and social solidarity vanish because focus shifts to personal achievement and luxurious lifestyle.

Threat to National Unity (Principle 3) Differences in lifestyle create social gaps that can trigger envy and division. Social stratification becomes based on material wealth, rather than shared nationality and communal solidarity. Decline in Democratic Spirit and Deliberation (Principle 4) Decisions tend to be driven by individual or economic interests, not by deliberation or consideration for common good. The influence of money in politics and consumerism-based democracy may grow. Obstructing Achievement of Social Justice (Principle 5)

Consumerism creates economic inequality: the rich become richer, the poor stay behind. Hedonism encourages lavish lifestyle, contrary to spirit of simplicity and welfare equity. Examples in Daily Life: wasteful lifestyle: buying branded goods just for style, not out of necessity, Showing off wealth on social media: “flexing” becomes a trend among youth, even if it contradicts values of modesty / simplicity. Neglecting social interest: choosing lavish entertainment rather than participating in social activities or helping others. Judging people by material wealth: someone being valued for possessions rather than ethics, contributions, or knowledge.

Efforts to Overcome: Character education based on Pancasila from an early age. Cultivating consciousness of simple living and wise consumption, Cultivating a culture of solidarity (gotong royong) and social care. Improving digital literacy so people are not easily influenced by showy, consumptive cultures. Strengthening the role of family, school, and community leaders as role models.

### **Individualism and the Decline of Social Solidarity**

Definition of Individualism: Individualism is a life attitude that prioritizes personal interest above the collective or group interest. In an individualistic society, people tend to be extremely self-reliant, indifferent toward social environment, and see everything from a viewpoint of personal gain. In a globalized era, individualism often grows due to foreign cultural influences that emphasize personal freedom, competition, and a “me-oriented” lifestyle.

Definition of Decline in Social Solidarity: Social solidarity is a sense of togetherness, mutual care, and responsibility among members of society. When solidarity erodes, society becomes fragmented, indifferent to each other, neglectful of values like mutual cooperation (gotong royong) and empathy.

Impact on Pancasila Values: Principle 2 (Just and Civilized Humanity): Individualism erodes empathy and concern for others; people become less sensitive to others’ suffering, Principle 3 (Unity of Indonesia): With a “me-first” mindset, it becomes difficult to foster unity and togetherness. Social conflicts may arise due to lack of collective identity or social cohesion. Principle 5 (Social Justice for All Indonesians): Social and economic inequalities may worsen, because collective responsibility for welfare and solidarity declines.

Examples in Society: People more occupied with gadgets and social media than interacting with neighbors. Ignoring communal work or neighborhood cooperation because one feels it's not their personal responsibility. Lack of concern for poor, sick, or disaster-affected people nearby. In work or education, prioritizing competition over collaboration. Underlying Factors for Rising Individualism and Weak Social Solidarity, Influence of Western culture that emphasizes individual freedom. Advances in technology that make people connected digitally but socially distant. Fast-paced urban lifestyle, competitive environment, and declining character education.

Solutions / Countermeasures: Reviving the spirit of solidarity (gotong royong) within communities. Teaching solidarity and empathy from early age through family and school. Encouraging social empathy through volunteerism, social service, or community programs. Using social media as a tool to spread humanitarian and solidarity-based values. Reinforcing Pancasila values in daily life as moral and social guidelines.

### **Radicalism and Intolerance**

**Definition of Radicalism** Radicalism is an ideology or belief that seeks drastic and rapid social or political change, often implemented by extreme, violent, or coercive means. In the context of national life, radicalism may represent rejection of legitimate state systems (like Pancasila and the 1945 Constitution) and attempt to replace them with other ideologies.

**Definition of Intolerance** Intolerance is an attitude of not respecting or accepting differences especially in religion, ethnicity, beliefs, or opinions. Intolerant people refuse to live alongside those who differ and often attempt to impose their own beliefs or views on others.

**Forms of Radicalism and Intolerance:** Believing one's belief or group is the only right one, viewing others as misguided or enemies. Spreading hate speech, misinformation, or propaganda based on ethnicity, religion, race, or group identity. Rejecting national symbols, state rituals, and national ideology (Pancasila). Inciting hatred toward certain communities or authorities. Using violence or terror under the banner of religion or ideology.

**Impact on Pancasila Values:** Principle 1 (Belief in the One and Only God) radicalism and intolerance injure the meaning of religious plurality and respect, because they refuse to respect others' faith. Principle 2 (Just and Civilized Humanity) violence, hatred, discrimination reflect loss of humanity and dignity. Principle 3 (Unity of Indonesia) radicalism fractures national unity; intolerance undermines social harmony and increases risk of social disintegration. Principle 4 (Democracy and Deliberation) radicalism rejects deliberation and dialogue, favoring coercive or violent methods. Principle 5 (Social Justice for All) intolerance leads to discrimination against minorities, obstructing equality and social justice.

**Underlying Factors of Radicalism & Intolerance:** Narrow or exclusivist understanding of religion or ideology. Influence of social media and internet used for propaganda and misinformation. Social-political dissatisfaction or marginalization. Weak character education and low national consciousness. Lack of moral leadership from community or state figures.

**Prevention and Countermeasures :** Strengthening Pancasila-based education and values of tolerance in schools, universities, and society. Active monitoring and counteraction against spread of radicalism in social media. Role of religious leaders, community figures, and influencers in promoting moderation and respect. Reviving culture of deliberation (musyawarah) and interfaith / intercultural dialogue. Improving digital literacy so society is not easily influenced by hoaxes, hate speech, or extremist content.

## **Social Inequality And Justice**

### ***Definition of Social Inequality***

Social inequality is a condition in which there are stark disparities in a society in access to education, employment, income, health services, and basic living facilities. This creates a gap between rich and poor, between developed and under-developed regions.

### ***Definition of Justice***

Justice means each person receives equal rights and fair treatment from the state and fellow citizens, without discrimination. Justice does not always mean identical distribution, but fair allocation according to individual needs and conditions.

### ***Social Inequality in the Context of Globalization***

In the globalization era, social inequality becomes more visible because: Access to technology, education, and capital is often enjoyed only by certain groups. Elites or large corporations control resources, while small people struggle. Urban areas develop quickly, while rural or remote areas remain neglected. Employment opportunities and economic chances are unevenly distributed.

Impact on Pancasila Values : Principle 2 (Just and Civilized Humanity) social inequality undermines fair treatment for all; marginalized or poor groups often experience injustice, Principle 5 (Social Justice for All Indonesians) economic and social disparities show failure to achieve social justice for all. Principle 3 (Unity of Indonesia) inequality can create social jealousy, feelings of being marginalized, and threaten national unity.

Examples in Indonesia: Differences in quality of education between big cities and remote areas. Limited access to health services in rural regions. Economic inequality: a small number of wealthy people versus many living in poverty. Legal injustice: poorer individuals tend to be more vulnerable to unfair treatment under law.

Efforts to Overcome Inequality and Achieve Justice: Equalizing development across regions. Improving infrastructure, education, and health services in under-developed areas. Expanding access to vocational training and employment opportunities for poor or vulnerable groups. Ensuring fair and non-discriminatory legal protection. Supporting grassroots economy (UMKM), empowering small communities for economic and social independence. Implementing inclusive social policies: social assistance, education subsidies, universal health coverage, etc

### **Strategies For Building A Pancasila-Oriented Generation**

Building a Pancasila-oriented generation means shaping young Indonesians who not only understand the contents of Pancasila, but also internalize and practice its values in real life. In an era of globalization and digitalization, this requires contextual, adaptive, and collaborative strategies.

### ***Character Education in the Campus Environment***

As a center of intellectual development, the campus must become fertile ground for shaping students' character—not only academically, but also morally, socially, and nationally. Character education based on Pancasila includes integrity, responsibility, justice, tolerance, and patriotism.

Strategies: Integrating Pancasila values into the curriculum and general education courses (e.g., Civics, Professional Ethics) Habit-building programs such as national ceremonies, community service, and national discourse forums Soft-skill training

emphasizing ethics and moral leadership, Lecturers serving as role models who demonstrate Pancasila-based behavior.

### ***The Role of Student Organizations and Social Communities***

Student organizations such as the Student Executive Board (BEM), Department Student Associations (HMJ), Student Activity Units (UKM), and social communities serve as practical spaces for cultivating leadership, solidarity, and social responsibility—core values of Pancasila.

Strategies: Incorporating national and social themes into organizational agendas, Conducting leadership training and regeneration programs based on Pancasila values, Encouraging community service activities to build social awareness, Cross-campus collaborations to foster unity and tolerance among students.

### ***Digitalization of Pancasila Values (Social Media and Creative Content)***

Today's young generation is deeply immersed in the digital world. Therefore, disseminating and internalizing Pancasila values must adapt to the digital platforms they use daily.

Strategies: Creating educational content on Pancasila in the form of short videos, memes, podcasts, animations, or infographics, Social media campaigns such as #GenerasiPancasila, #BanggaPancasila, etc. Involving influencers, content creators, and academics to produce inspiring content, Establishing digital communities that engage in positive and inclusive discussions on national issues.

### ***Exemplifying Pancasila-Based Leadership***

Role modeling is a key aspect of character building. Students will more easily absorb values when they see real examples of Pancasila behavior from leaders on campus or in public spaces.

Strategies: Lecturers, rectors, and campus administrators demonstrating fairness, democracy, openness, and ethical leadership, Providing students with opportunities to lead campus activities that encourage collective decision-making, deliberation, and social responsibility. Awarding recognition to student leaders who exhibit Pancasila-based conduct, Organizing forums or seminars with national figures as inspirational role models.

## **4. Conclusion**

Implementing Pancasila Values in the Global Community: Pancasila is not only Indonesia's state ideology but also a universal, relevant, and applicable moral system in global life. Its values—humanity, justice, democracy, and tolerance—form an essential foundation for building a peaceful and civilized world.

Global Ethics Based on Pancasila Values: Global ethics refers to universal moral principles that guide interactions among nations. Pancasila values can contribute meaningfully to promoting more civilized, inclusive, and humane global ethics.

Implementation of Pancasila Values: 1st Principle — Belief in One Supreme God: Upholding spirituality without discrimination; respecting all beliefs, 2nd Principle — Just and Civilized Humanity: Encouraging global cooperation that respects human dignity, 5th Principle — Social Justice: Promoting fair and sustainable global resource distribution

Concrete examples: Rejecting racism and oppression at the global level, Encouraging fair and non-exploitative international business ethic, Participating in global social movements for peace and human rights

Cultural Diplomacy and the Role of Students in International Relations: Cultural diplomacy is the effort to introduce national identity through arts, language, customs, and other cultural products. Students, as agents of change, have an important role as cultural ambassadors abroad.

Implementation of Pancasila Values: 3rd Principle Unity of Indonesia: Strengthening pride in national identity, 4th Principle Democracy: Promoting democratic and equal intercultural dialogue

Roles of Students: Participating in student exchanges, international conferences, and cultural forums, Organizing Indonesian Cultural Day events at foreign campuses, Producing creative content that introduces Indonesian culture to the world, Acting as cultural mediators through involvement in international communities

Tolerance and Diversity in the Global Context: The global world faces major challenges such as identity conflict, intolerance, and ideological polarization. Pancasila offers values of tolerance, pluralism, and peaceful coexistence that are highly relevant today.

Implementation of Pancasila Values: 2nd & 3rd Principles: Emphasizing humanity and unity amidst diversity, 4th Principle: Prioritizing deliberation and non-violent conflict.

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