



The Strategy of Strengthening Pancasila Ideology In The Digital Age

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Abstract

This research attempts to analyze the implementation of the Pancasila ideology amid current digitalization. One of the markers of this digital era is the erosion of space and national boundaries for every citizen. Indonesia's large population can be a strength or weakness of the Pancasila ideology. For this reason, systematic steps are needed to make the values of Pancasila remain as a



way of life for the Indonesian. This type of research is normative research that uses literature as a primary data source. The presentation of the data is conveyed by a qualitative descriptive method. The conclusion of this study is the need to strengthen Pancasila ideology in the digital era through efforts to reaffirm the fundamental values of Pancasila to society in general and the younger generation in particular. To ground the values of Pancasila, it is deemed necessary to involve millennial participation through digital influencer programs and the development of digital literacy based on Pancasila values and the doctrine of national values.

A. Introduction

Indonesia is a unitary state with potential insecurity due to ethnic, linguistic, religious, racial, and ethnic diversity.¹ The plurality of Indonesian society, it is impossible to avoid conflict.² As a pluralistic society, Indonesian society is also prone to ethnic based conflicts. In its history, the Indonesian nation has also experienced various kinds of accompanying conflicts, both racial and non-racial. Conflicts between ethnicities, religions, politics, economics, and others. This condition, of course, cannot be ignored and occurs continuously.

Rapid advances in information and communication technology have blurred the boundaries of a nation-state long been championed for its independence. Sovereignty in politics, economy, law, and culture seems to be immersed in globalization due to the advancement of transportation, information, and communication technology.³

The values of Pancasila must be revived in every aspect of life, not just crystallized as the ideology of the state.⁴ With Pancasila as the nation's ideology and the basis of the state, Pancasila should be used as a guide in carrying out the life of the nation and state.⁵ According to Junaedi⁶, Before Pancasila was legalized as an ideology, the values of Pancasila has existed inside the customs and culture of Indonesian since long ago. This is part of the three-dimensional qualities of Pancasila.⁷

¹ Murni Eva Marlina, "Makna Pendidikan Multikultural Bagi Siswa," *Jupiis: Jurnal Pendidikan Ilmu-Ilmu Sosial* 6, no. 1 (2014): 13, <https://doi.org/10.24114/jupiis.v6i1.1479>.

² Anang Dony Irawan, "Nationalism In A State Based On Pancasila," *Jurnal PETITA* 5, no. 2 (2020), <https://doi.org/10.22373/petita.v5i2.85>.

³ Budiono, "Urgensi Pendidikan Multikultural Dalam Pengembangan Nasionalisme Indonesia," *Jurnal Civic Hukum* 6, no. 1 (2021): 79–89, <https://doi.org/10.22219/jch.v6i1.15250>.

⁴ Rizal Dawwas, "Upaya Penanggulangan Disintegrasi Nasional Dalam Menjaga Persatuan Indonesia," *Eksaminasi : Jurnal Hukum* 1, no. 1 (2021): 20–26, <http://jurnal.umpwr.ac.id/index.php/eksaminasi/article/view/1186>.

⁵ Made Oka and Cahyadi Wiguna, "Pentingnya Prinsip Kebijakan Berdasarkan Pancasila Dalam Kehidupan Hukum Dan Demokrasi Indonesia (The Importance Wisdom Principle Based on Pancasila in Indonesian Law and Democracy)," *Jurnal Ilmiah Kebijakan Hukum* 15, no. 1 (2021): 729–44, <https://doi.org/10.30641/kebijakan.2021.V15.133-148>.

⁶ Junaedi Junaedi, "The Axiology of Pancasila in the Reconstruction of Legal Culture in Indonesia," *UNIFIKASI : Jurnal Ilmu Hukum* 6, no. 1 (2019): 7, <https://doi.org/10.25134/unifikasi.v6i1.1815>.

⁷ Topan Indra Karsa, "Perkembangan Paradigma Demokrasi Pancasila Dalam Pembangunan Hukum Di Indonesia," *KeadilaN Jurnal Fakultas Hukum Universitas Tulang Bawang* 17, no. 2 (2019): 130–44, <https://doi.org/10.37090/keadilan.v17i2.269>.

In the context of citizenship in the era of information technology advancement, Ribble and Bailey in Prima Roza⁸ That digital citizens have now been formed (*digital citizens*) that have specific behavioural characteristics that are directly related to technology. Ninuk Triyanti⁹ Suggests that globalization touches all fields of life, including economic, social, cultural, political, education, science and technology, and law. Therefore globalization will significantly affect the lives of people and the administration of countries throughout the world. And it is not uncommon for social media to be used for hate speech motivated by differences in ethnicity, religion, race, and between groups.¹⁰

In early 2021 the total population that Indonesia has were 274.9 million. From total population that Indonesia had there were 202.6 million internet users all across Indonesia in January 2021. The increasing of internet users in Indonesia has reached (+16%) or 27 millions from 2020 until 2021. Also, the internet penetraion in Indonesia stand at 73.7% in early 2021. There were 170.0 million social media users in Indonesia in January 2021. Indonesia's social media users increased by 10 million (+6.3%) between 2020 and 2021. Indonesia's number of social media users was equivalent to 61.8% of the total population in January 2021. There were 345.3 million mobile connections in Indonesia in January 2021. Indonesia's mobile connections increased by 4.0 million (+1.2%) between January 2020 and January 2021. The number of mobile connections in Indonesia in January 2021 was equivalent to 125.6% of the total population¹¹.

The growing population has impacted the implementation of Pancasila Ideology amongst the youth in Indonesia.¹² Followed by the increased number of internet users in Indonesia, the implementation of Pancasila as the ideology are getting weaken throughout the days. Based on the research done by Devi Anggraini, it says that globalization has pushed the ideology of Pancasila away from the life of Indonesia.¹³ Digitalization has played a significant role in forming the people nowadays. The idea of strengthening Pancasila as an ideology in this digital era might be a challenge where everything has changed. Unlike the previous time on the new order era, Pancasila Ideology can plant to every Indonesian through *P4 Program* or *Program Pedoman, Penghayatan, dan Pengamalan Pancasila*, or English Program Guidelines for the appreciation and practice of Pancasila, where those kinds of methods aren't suitable anymore in this era.

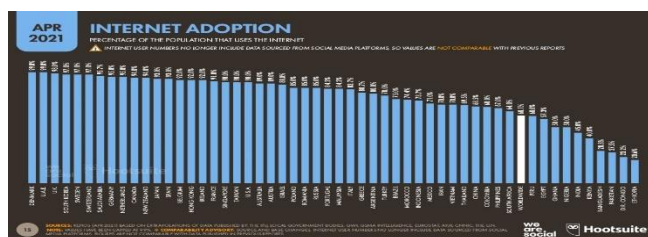


Figure 1 Internet Adoption

⁸ Prima Roza, "Digital Citizenship: Menyiapkan Generasi Milenial Menjadi Warga Negara Demokratis Di Abad Digital," *Jurnal Sositoteknologi* 19, no. 2 (2020): 190–202, <https://doi.org/10.5614/sostek.itbj.2020.19.2.4>.

⁹ Ninuk Triyanti, "Re-Actualization Of Pancasila Values On Law Establishment In The Economic Globalization Era," *Jurnal Pembaharuan Hukum* 6, no. 2 (2019): 225, <https://doi.org/10.26532/jph.v6i2.8721>.

¹⁰ Luh Nila Winarni, "The Existence of Pancasila in Facing Threats," *Jurnal IUS Kajian Hukum Dan Keadilan* 8, no. 1 (2020): 90–96, <https://doi.org/10.29303/ius.v8i1.749>.

¹¹ Data Reportal, "DIGITAL 2021: INDONESIA," datareportal, 2021, <https://datareportal.com/reports/digital-2021-indonesia>.

¹² Suzanne Naafs and Ben White, "Intermediate Generations: Reflections on Indonesian Youth Studies," *The Asia Pacific Journal of Anthropology* 13, no. 1 (2012): 3–20, <https://doi.org/10.1080/14442213.2012.645796>.

¹³ Devi Anggraini et al., "Pengamalan Nilai-Nilai Pancasila Bagi Generasi Milenial," *Jurnal Inovasi Ilmu Sosial Dan Politik* 2, no. 1 (2020): 11, <https://doi.org/10.33474/jisop.v2i1.4945>.

Nurul Fadila's research¹⁴, about challenges and strengthening of the Pancasila Ideology in facing the era of the industrial revolution 4.0 are:

- (1) grounding Pancasila,
- (2) increasing professional human resources based on Pancasila's values,
- (3) maintaining the existence of Pancasila as the State Ideology. In contrast to previous studies, this study focuses on strengthening Pancasila ideology in the digital age. Therefore, based on the background above, a brief study was conducted related to the phenomenon of Pancasila ideology in the digital era through literature. This study is titled Strategy to Strengthen Pancasila Ideology in the Digital Era.

The main focus of this study is to try to find a strategic format in internalizing the values of Pancasila with a contemporary approach based on the use of digital technology. Previous studies have not recommended a model approach to synergize the value of Pancasila in today's digital era. The problem in this study is related to how to strengthen the ideology of Pancasila in the digital age. This research is using a normative legal research method, namely legal research conducted by researching library materials to find the rule of law, legal principles, and legal doctrines to answer legal problems faced.¹⁵ The type of data submitted is qualitative data that researchers present data in the form of words or sentences, which are then compiled in full in legal writing.

B. Discussion

Globalization in the context of the digital age has been greeted with joy and fear associated with all localism, the state, nation and community.¹⁶ The impact of industrial revolution 4.0 influenced all areas, such as lifestyle of the Indonesian to Pancasila as the state ideology.¹⁷ To answer this, a strategy is needed to strengthen Pancasila Ideology in the Digital Age. The big challenge of Indonesia recently is the rapid progress of social development in the global scope that cannot be faced only by partition or physical security between countries or nations. In this situation, Pancasila should be used as a guideline for the people of Indonesia as a whole.¹⁸

1. Reinforcement of Basic Values

The results of Research Saifullah Bombing et al. and Oksep Adhayanto mentioned that the preparation of legal products needs to be subject to the values of Pancasila.¹⁹ The implication, the function of state ideology for the Indonesian, is significant compared to the importance of ideology for other countries, especially those whose homogeneous people.²⁰ However, despite

¹⁴ Nurul Fadilah, "Tantangan Dan Penguatan Ideologi Pancasila Dalam Menghadapi Era Revolusi Industri 4.0," *Journal of Digital Education, Communication, and Arts (Deca)* 2, no. 02 (2019): 66–78, <https://doi.org/10.30871/deca.v2i02.1546>.

¹⁵ Peter Mahmud Marzuki, *Penelitian Hukum* (Jakarta: Kencana Prenada Media Group, 2011).

¹⁶ Tatit Hariyanti, "Pancasila as the Cultural Traits for Indonesian National Religious Identity in the Era of Globalization," *EduLite: Journal of English Education, Literature and Culture* 5, no. 2 (2020): 359, <https://doi.org/10.30659/e.5.2.359-368>.

¹⁷ A. Aco Agus, "Building Pancasila Civilization in Industrial Era 4.0 for Millennial Generation," *Jurnal Pemikiran Dan Penelitian Administrasi Publik* 10, no. 1 (2020): 195–202, <https://doi.org/10.26858/jiap.v10i1.14136>.

¹⁸ Evelyn Angelita Pinondang Manurung and Maria Osmunda Eawe Monny, "Implementation of Pancasila Value for Generation Z in Technology Development," *Jurnal Hukum Prasada* 8, no. 1 (2021): 65–69, <https://doi.org/10.22225/jhp.8.1.2936.65-69>.

¹⁹ Saifullah Bombang et al., "Quo Vadis: Can Indonesia Survive without Pancasila?," *International Journal of Innovation, Creativity and Change. Www.Ijicc.Net* 8, no. 12 (2019): 387–97, www.ijicc.net.

²⁰ Ramlan Siregar et al., "Pancasila As Ideology: Values and Practices in Society in the Era of Globalization," *Asian Journal of Social Sciences & Humanities* 8, no. 4 (2019): 1–13, <http://www.ajssh.leena-luna.co.jp/ajsshvol8n4.php>.

social changes in society, Pancasila should not change.²¹ Nuswantari and Yusuf Fadlila Rachman stated that to strengthen Pancasila as a living ideology. It is necessary to revitalize the learning of Pancasila following the current generational era. The return of Pancasila values in the daily lives of Indonesians should be the primary need. The return of Indonesian "taste" to Indonesian society should be reflected in every aspect of life, ranging from education, lifestyle, clothing, food, and others. So that universal values such as freedom, individualism, hedonist can be defeated by mutual values, respect, manners, please help, and so on.²²



Figure 2 Millennials participations & Digital Influencer

From the top of the narrative, there is more criticism. The data shows the topic of Pancasila is in great demand by the accounts of gen X (adult, old). At the same time, the YZ gene is also very high. This allows the transmission of negative narratives from X to YZ.²³

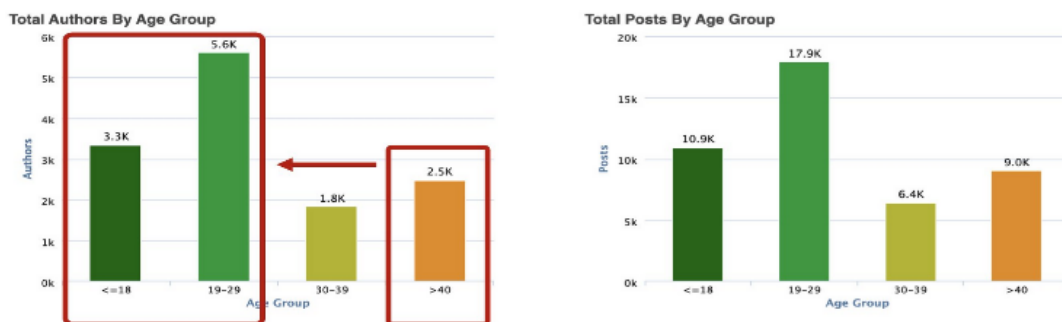


Figure 3 Demographics of Pancasila Issue Users By Age
<https://pers.droneemprit.id/>

The conclusion of the above study states that the condition of conversation in the virtual world with the keyword Pancasila is not favourable for the Indonesian nation because the conversation about Pancasila is not uniting the nation, but it is and widens the polarization.²⁴

²¹ Anita Zulfiani, Hartiwingsih, and Adi Sulistiyono, "Pancasila And Social Change In Indonesia," *PalArch's Journal of Archaeology of Egypt* 17, no. 7 (2020), <https://archives.palarch.nl/index.php/jae/article/view/6460>.

²² Nuswantari and Yusuf Fadlila Rachman, "Penguatan Pancasila Sebagai the Living Ideology Melalui Revitalisasi Pembelajaran Pancasila Di Era Disrupsi," *Citizenship Jurnal Pancasila Dan Kewarganegaraan* 8, no. 2 (2020): 109–19, <https://doi.org/10.25273/citizenship.v8i2.7855>.

²³ Ismail Fahmi, "Optimalisasi Peran Media Sosial Guna Mengembangkan Wawasan Kebangsaan," *Drone Emprit*, 2021, <https://pers.droneemprit.id/optimalisasi-peran-media-sosial-guna-mengembangkan-wawasan-kebangsaan/>.

²⁴ Fahmi.

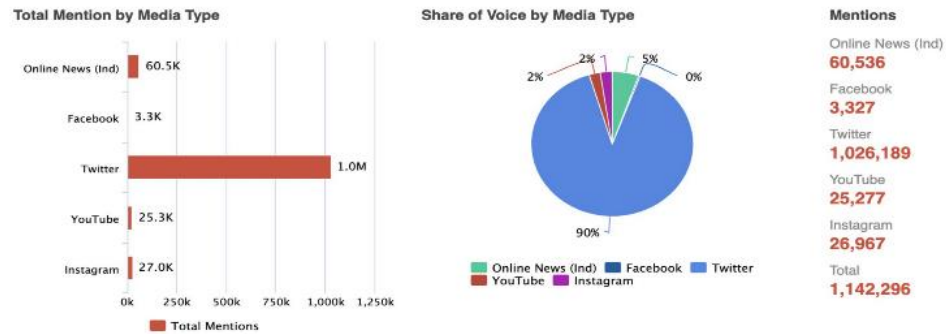


Figure 4 The Use of Keyword Pancasila in Various Social Media Platforms (27 September 2020 – 27 April 2021) <https://pers.droneemprit.id/>

For Generation Z, information and technology have become parts of their lives and have influenced their thinking and characters.²⁵ The weakening of Pancasila ideology's resilience threatens citizens in productive age, especially in students.²⁶ Therefore, the involvement of millennials in strengthening the ideology of Pancasila is urgently needed. Through their implementation of Pancasila, values can be packed with current topics. The creativity of millennials as digital influencers will be able to produce a variety of creative and engaging content related to the ideology of Pancasila. Their generation is active in the digital age, so the dissemination of content related to the ideology of Pancasila will be more widespread and acceptable among them.

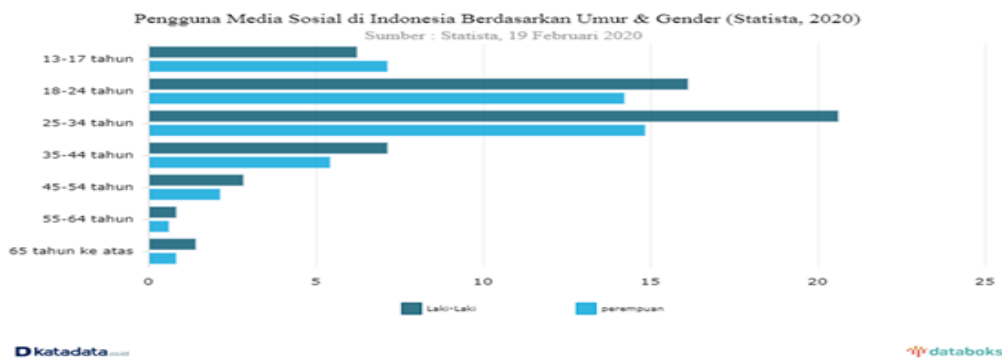


Figure 5 Social Media Users By Age

From the data above, it appears that the age of 13 - 34 years is a large social media user, so it is not excessive if one of the strategies to strengthen the ideology of Pancasila is to involve millennials as digital influencers. Many millennials have high followers, so it is very effective and efficient if they participate in efforts to strengthen the ideology of Pancasila. In line with that, it is necessary for millennials to actively discuss national insight (Pancasila) through actual issues on social media (Twitter, Facebook, Instagram, YouTube, TikTok).²⁷

2. Digital Literacy Development

²⁵ Manurung and Maria Osmunda Eawe Monny, "Implementation of Pancasila Value for Generation Z in Technology Development."

²⁶ Septiana Dwiputri Maharani et al., "Indeks Ketahanan Ideologi Pancasila," *Jurnal Ketahanan Nasional* 25, no. 2 (2019): 277-94, <https://doi.org/10.22146/jkn.31823>.

²⁷ Fahmi, "Optimalisasi Peran Media Sosial Guna Mengembangkan Wawasan Kebangsaan."

Like most other countries, Indonesia has no rules regarding international jurisdiction that apply specifically to the internet.²⁸ During the adjustment of industrial revolution 4.0, Pancasila has a role as a guidance to Indonesian society to conform the nation's noble values.²⁹ Pancasila, as the basis of state philosophy, state ideology, and way of life, should be implemented in practice of an Indonesian. New ideologies have infiltrated Indonesia in the era of globalization.³⁰ Therefore, it is necessary to develop digital literacy from various platforms available on social media, especially those in great demand by the younger generation.

The development of digital literacy must certainly attract readers from all circles to strengthen the understanding of Pancasila ideology. Current literacy tends to be more of a less interesting handbook and ultimately abandoned by readers. The transformation of Pancasila ideology to every Indonesian society should be engineered as efficiently as possible to be captured by the Indonesian to integrate it into their daily lives.

3. Doctrine Values Nationality through Citizenship Education

Ideology is the beginning and end that must be achieved in the state.³¹ Citizenship Education Subject (PKN) plays a significant role through curricular programs in both formal and non-formal education institutions.³² The results of his research mentioned that citizenship education as a valuable education, and legal education will lead citizens to become intelligent and good citizens characterized by the realization of intelligent, participatory, and responsible citizens.³³ The challenges of the globalization era are faced by equipping Indonesian, especially the younger generation, to be aware of the noble culture of the nation that is a pillar of public life, nationhood, and state through citizenship education.³⁴ Conceptually mentioned, Citizenship Education is a multifaceted field of study with a cross-disciplinary context called interdisciplinary and multidimensional based on theories of social science disciplines, which are structurally based on political disciplines.³⁵ Several social sciences theories have contributed to civics development and political democracy. From the main study of political science, these social science include consensus theory, social solidarity, collective awareness, individualism, sovereignty, social contracts, state power, modern liberals, liberal modern. In fact, according to Toni and Faisal.³⁶ Pancasila is an authentic feeling of national paradigm that

²⁸ Kasmudin Harahap, "The Online Dispute Resolution In Pancasila's Frame," *Jurnal Pembaharuan Hukum* 8, no. 1 (2021), <https://doi.org/10.26532/jph.v8i2.15906>.

²⁹ Rizki Alivia Putri Widodo and Moses Glorino Rumambo Pandin, "Implementation of the Pancasila Lifestyle for the Life of the Millennial Generation 4.0 in the Era of Globalization," *Preprints.Org* 1 (2021): 1–13, <https://doi.org/10.20944/preprints202106.0287.v1>.

³⁰ Shofi Munawwir Effendi, "A Review of Pancasila under Globalization," *Lentera Hukum* 6, no. 3 (2019): 457, <https://doi.org/10.19184/ejhlh.v6i3.11090>.

³¹ Nur Hidayat and Desi Apriani, "Hukum Pancasila Dengan Metode Penalaran Ideologi Pancasila (The Coherence of The Pancasila Legal System with the Ideology Reasoning Method of Pancasila)," *Jurnal.Dpr.Go.Id* 12, no. 1 (2021): 143–60, <https://doi.org/10.22212/jnh.v12i1.1985>.

³² Mahmuda Ma'arif, Zalik Narayana, and Intisar Ambu Saidi, "Character Education in the New Paradigm of Pancasila Citizenship Education," *Universal Journal of Educational Research* 8, no. 12 (2020): 6893–6901, <https://doi.org/10.13189/ujer.2020.081255>.

³³ Suradi L, "Pendidikan Kewarganegaraan Sebagai Pendidikan Nilai Dan Pendidikan Hukum Dalam Mewujudkan Warga Negara Yang Cerdas Dan Baik (Smart and Good Citizen)," *Jurnal Pemikiran Dan Penelitian Ilmu-Ilmu Sosial, Hukum, & Pengajarannya* 14, no. 2 (2019): 112–20, <https://doi.org/10.26858/supremasi.v14i2.13143>.

³⁴ sakman And Bakhtiar, "Pendidikan Kewarganegaraan Dan Degradasi Moral Di Era Globalisasi," *Supremasi: Jurnal Pemikiran Dan Penelitian Ilmu-Ilmu Sosial, Hukum, & Pengajarannya* 14, no. 2 (2019): 84–93, <https://doi.org/10.26858/supremasi.v14i1.13301>.

³⁵ Jagad Aditya Dewantara et al., "Pancasila as Ideology and Characteristics Civic Education in Indonesia," *International Journal for Educational and Vocational Studies* 1, no. 5 (2019): 400–405, <https://doi.org/10.29103/ijevs.v1i5.1617>.

³⁶ Toni Toni and Faisal Faisal, "Pancasila Antara Akumulasi Informasi Dan Paradigma Kebangsaan," *PROGRESIF: Jurnal Hukum* 13, no. 1 (2019): 57–63, <https://doi.org/10.33019/progresif.v13i1.1031>.

must be continuously maintained and bequeath those values to logical consciousness with intuitive reflection.

C. Conclusion

In the digital era like nowadays, we can see a lot of improvement in every aspect of life. Started from the economy, communication, transportation until the ideology of the people itself. The changes that happened throughout the years has changed the way of people living in Indonesia. Everything started to change to digital, and it is a challenge for Pancasila as the ideology of Indonesian. To strengthen the ideology of Pancasila in the Digital era, different approaches are needed to instil the fundamental values of Pancasila into the lives of Indonesians in general. Strategies for strengthening Pancasila ideology in the digital age can be done by reinforcing fundamental values by involving the participation of millennial groups as digital influencers while developing the influence of digital literacy with content themed on Pancasila ideology. In addition, it is also necessary to strengthen citizenship education as a medium of "doctrine" to the younger generation.

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