



Revitalizing Pancasila values in the digital era in preventing moral decadence of the younger generation

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**Abstract:**

This study examines the revitalization of Pancasila values in the digital era as a strategic framework for strengthening moral and civic awareness among Indonesian youth. Amid rapid technological development and globalization, national identity, social cohesion, and ethical values face increasing challenges. Using a descriptive-analytical method with a conceptual and normative legal approach, the study explores how digital transformation influences moral reasoning, social behavior, and national consciousness. The revitalization of Pancasila is implemented through digital literacy programs, ethical education, and civic engagement reflecting the principles of humanity, unity, democracy, and social justice. Grounded in the 1945 Constitution and Law No. 20 of 2003 on the National Education System, the study highlights the importance of integrating civic, moral, and digital ethics education. It also identifies digital threats such as misinformation, cyberbullying, and online radicalization. A multi-sectoral strategy involving government, educators, and digital communities is proposed to strengthen ethical awareness and ideological resilience among youth.

**Keywords:**

Pancasila, digital era, moral decadence.

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**Resumen:**

Este estudio analiza la revitalización de los valores de Pancasila en la era digital como marco estratégico para reforzar la conciencia moral y cívica entre la juventud indonesia. En medio del rápido desarrollo tecnológico y la globalización, la identidad nacional, la cohesión social y los valores éticos se enfrentan a retos cada vez mayores. Utilizando un método descriptivo-analítico con un enfoque conceptual y jurídico normativo, el estudio explora cómo la transformación digital influye en el razonamiento moral, el comportamiento social y la conciencia nacional. La revitalización de Pancasila se lleva a cabo a través de programas de alfabetización digital, educación ética y participación cívica que reflejan los principios de humanidad, unidad, democracia y justicia social. Basándose en la Constitución de 1945 y en la Ley n.º 20 de 2003 sobre el Sistema Educativo Nacional, el estudio destaca la importancia de integrar la educación cívica, moral y en ética digital. También identifica amenazas digitales como la desinformación, el ciberacoso y la radicalización en línea. Se propone una estrategia multisectorial en la que participen el Gobierno, los educadores y las comunidades digitales para fortalecer la conciencia ética y la resiliencia ideológica entre los jóvenes.

**Palabras clave:**

Pancasila, era digital, decadencia moral.

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## 1. INTRODUCTION

In the rapidly evolving era of globalization and digital transformation, the values of Pancasila remain the fundamental foundation of Indonesia's national identity and moral orientation. However, the increasing dominance of digital culture has transformed patterns of communication, social interaction, and access to information—particularly among the younger generation. These transformations have contributed to shifts in moral reasoning, ethical awareness, and civic engagement, raising concerns about the erosion of Pancasila-based values in contemporary society (Setiawan *et al.* 2025).

Various studies have examined the challenges faced by Generation Z in maintaining moral integrity amid globalization and technological advancement. Previous literature has primarily focused on the role of education and family in shaping youth character (Erviana 2021, Ainun *et al.* 2024). However, these studies often adopt normative perspectives that emphasize what *should* be done, rather than analyzing *how* Pancasila values can be effectively revitalized and operationalized within the digital context. This leaves a conceptual gap concerning the mechanisms through which digital platforms, social media, and educational innovations can serve as instruments for moral and civic reconstruction.

The digital era offers both opportunities and threats to the internalization of Pancasila values. On one hand, information technology provides broad access for disseminating national values and moral education; on the other, it exposes young people to misinformation, intolerance, and online radicalization that contradict Pancasila's core principles of humanity, justice, and unity (Odah and Muhtar 2024). These dynamics underline the urgency of examining how Pancasila can function as a *living ideology* adaptable to digital realities yet consistent with Indonesia's constitutional and cultural identity.

Existing research on moral education in Indonesia has yet to fully integrate digital transformation as a variable influencing national values. The majority of character education models remain anchored in traditional pedagogical approaches, with limited exploration of digital tools, interactive learning platforms, or social media as agents of value transmission (Maryam 2023). This creates an empirical and theoretical gap regarding how digital literacy can be aligned with civic and moral education to strengthen Pancasila's relevance among youth.

Therefore, this study aims to analyze the revitalization of Pancasila values in the digital era through a conceptual legal approach that situates digital transformation within the framework of national ideology. The research contributes to existing literature by identifying the intersections between technology, moral development, and national consciousness, while proposing an analytical model for integrating Pancasila-based values into digital education and policy frameworks. Through this approach, the study seeks to provide a more comprehensive understanding of how the digital environment can be utilized to reinforce, rather than diminish, Indonesia's ideological foundation.

## 2. LITERATURE REVIEW

The digital revolution has significantly redefined human interaction and transformed the ways individuals construct meaning, exercise civic participation, and internalize national values such as Pancasila (Samosir *et al.* 2024). From a sociological and technological perspective, the rise of digital platforms has created what terms a *network society*—a structure where information flow determines power, identity, and social relationships. Within this framework, Pancasila must be reinterpreted not merely as a philosophical ideal but as a living moral compass capable of guiding digital citizenship in Indonesia.

The expansion of social media, e-learning, and virtual civic forums has introduced new forms of participatory culture (offering opportunities for youth to engage with national ideology through digital narratives and creative expression. Government institutions and educators have utilized digital campaigns, online seminars, and interactive applications to promote civic awareness, aligning with the Fourth Principle of Pancasila—democracy guided by deliberation and wisdom (Bahari *et al.* 2024). These developments reflect a shift toward what the sociology of law identifies as *norm diffusion*—the process through which legal and moral norms are adapted within new technological contexts (

However, digitalization also brings substantial ethical and social challenges. The phenomenon of misinformation, disinformation, and *algorithmic bias* (Wardle and Derakhshan 2017) undermines trust in national institutions and distorts the moral understanding of young people. From the perspective of the *ethics of technology*, Scholars such as Luciano Floridi, Lawrence Lessig, and Shoshana Zuboff argue that digital environments increasingly shape human agency and moral judgment through the logic of the “infosphere,” where interactions between human actors, digital technologies, and algorithmic systems redefine how information is produced, accessed, and evaluated. Within this environment, technological architectures and data-driven systems do not merely facilitate communication but actively structure behavioral choices and ethical perceptions. Consequently, the transformation of the infosphere raises significant legal and governance challenges, particularly concerning accountability, regulatory control, and the protection of fundamental rights in the digital sphere, where ethical awareness must evolve alongside technological advancement. In Indonesia’s context, this means that digital ethics must be integrated with Pancasila’s principles of justice, humanity, and unity to form a coherent moral foundation for digital engagement.

Furthermore, the anonymity and viral dynamics of social media have amplified hate speech, cyberbullying, and online radicalization (Citron 2014), directly challenging Pancasila’s Second Principle—Just and Civilized Humanity. Sociologically, these phenomena demonstrate what scholars such as Zygmunt Bauman, Manuel Castells, and Sherry Turkle observe that contemporary digital society reflects what Bauman describes as “liquid modernity,” a condition in which social bonds become increasingly fragile and ethical commitments tend to weaken amid the fluid and rapidly changing dynamics of digital life. In such circumstances, without adequate regulatory frameworks and sufficient moral and digital literacy, young people may become particularly vulnerable to ideological manipulation and the gradual erosion of civic values (Bahari *et al.* 2024, Rahmadillah *et al.* 2025).

Another major concern lies in the cultural consequences of globalization through digital media. The pervasive exposure to Western cultural products and lifestyles has gradually displaced local wisdom and national identity among young Indonesians, leading to what refers to as *mediated globalization*. This cultural shift threatens the ideological continuity of Pancasila by prioritizing consumerist and individualistic values over communal harmony and national unity.

Addressing these challenges requires integrating insights from *digital ethics*, *sociology of law*, and *education technology*. Strengthening digital literacy programs with a moral-legal dimension rooted in Pancasila is essential to bridge the gap between national ideology and digital realities. As Maryam (2023) and Odah and Muhtar (2024) emphasize, character education should evolve from traditional instruction toward an *interactive, dialogical model* that combines civic awareness with critical digital engagement. Moreover, collaboration among policymakers, educators, and digital platform providers is crucial to develop algorithmic and content-governance frameworks that promote responsible digital citizenship consistent with Pancasila's values.

In summary, existing literature shows that digital transformation simultaneously reinforces and destabilizes moral and ideological structures in Indonesia. Yet, the theoretical integration between digital studies, ethics of technology, and the sociology of law remains underdeveloped. This research therefore seeks to bridge these domains by constructing a conceptual model for revitalizing Pancasila values in the digital era—one that harmonizes technological advancement with ethical consciousness and legal-cultural identity.

### 3. RESEARCH METHODOLOGY

This research employs a descriptive-analytical qualitative method combined with a conceptual legal approach to examine the revitalization of Pancasila values in the digital era as a means of preventing moral decadence among Indonesia's younger generation. The descriptive-analytical method enables an in-depth understanding of how digital transformation influences moral formation, civic engagement, and the internalization of Pancasila values, while the conceptual legal approach provides the normative framework for interpreting these dynamics within Indonesia's legal and ideological system.

To ensure methodological rigor, this study adopts a systematic literature review (SLR) framework, encompassing stages of literature identification, screening, and analysis. Data were obtained from secondary and tertiary sources, including scholarly journals, books, policy papers, government regulations, and official documents related to digital ethics, civic education, and national ideology. Searches were conducted in Google Scholar, Scopus, ScienceDirect, SpringerLink, and DOAJ, using English and Indonesian keywords such as "Pancasila values," "digital era," "moral education," "youth character," and "digital ethics." The inclusion criteria focused on studies published between 2014-2025, prioritizing peer-reviewed works that explore the intersection of digital transformation and moral or ideological preservation in Indonesia.

Collected data were analyzed using thematic analysis to identify patterns and conceptual relationships. Themes emerging from the literature—such as digital ethics, civic responsibility, educational innovation, and legal-political frameworks—were interpreted

through a conceptual legal lens, aligning empirical insights with constitutional and educational principles embodied in the 1945 Constitution and Law No. 20 of 2003 on the National Education System. Theoretical integration from digital sociology, legal theory, and the ethics of technology further strengthened the interdisciplinary basis of analysis.

Overall, this methodological design bridges normative legal reasoning with empirical insights from digital society studies, providing a coherent analytical framework for understanding how digital literacy, online ethics, and civic education can harmonize with the revitalization of Pancasila values in shaping a morally resilient and ideologically grounded young generation.

#### 4. RESULTS AND DISCUSSION

##### 4.1. THE IMPACT AND RELEVANCE OF PANCASILA VALUES IN THE DIGITAL ERA

Pancasila, as the philosophical and constitutional foundation of Indonesia, not only provides normative guidance but also functions as a dynamic framework through which societal values are interpreted, contested, and negotiated in the digital sphere. In the contemporary context, the digital transformation has created new arenas where moral, social, and ideological values interact—sometimes harmoniously, but often in tension. Thus, understanding Pancasila in the digital era requires more than reiterating its normative principles; it demands an exploration of how these principles are redefined through daily interactions in cyberspace.

The First Principle, Belief in One Almighty God, is increasingly tested in the digital realm where anonymity and algorithmic personalization can blur moral accountability. The proliferation of hate speech, blasphemy debates, and moral policing on social media platforms illustrates how religious expressions are negotiated in fragmented online communities. Rather than simply “upholding” faith online, users actively reinterpret what digital piety means—whether through virtual prayer groups, digital da’wah, or online moral campaigns. These phenomena reveal that religiosity in the digital age is shaped not only by doctrinal values but also by technological mediation and social validation mechanisms such as likes, shares, and followers.

Similarly, the Second Principle, Just and Civilized Humanity, encounters significant challenges in digital communication, where empathy is often diminished by the speed and impersonality of interaction. While Pancasila promotes human dignity, digital platforms frequently amplify incivility and dehumanization through trolling, doxxing, or hate speech. The persistence of these behaviors suggests a contestation between algorithmic logic—which rewards engagement and emotional intensity—and the ethical imperative of humaneness. This tension underscores the need to understand Pancasila not as a static moral doctrine but as an evolving ethical compass that must navigate the technological conditions of visibility and virality.

The Third Principle, *The Unity of Indonesia*, is also deeply implicated in the digital landscape. Online discourses surrounding ethnicity, religion, and regional identity often become arenas of ideological negotiation. For instance, hashtags promoting nationalism frequently coexist with polarizing identity politics and disinformation campaigns. This

duality reveals that digital nationalism in Indonesia is not merely an expression of unity but a complex process of redefining collective belonging in an era of fragmented media consumption. The invocation of *Bhinneka Tunggal Ika* thus becomes a rhetorical and political act contested across digital publics with divergent interests.

In relation to the Fourth Principle, *Democracy Guided by the Inner Wisdom of Deliberation*, digital democracy expands public participation but simultaneously blurs the boundaries of rational deliberation. Social media platforms democratize access to information, yet they also enable the rise of populism and post-truth politics. Online deliberations often privilege speed over substance, emotional resonance over reasoned argument. This reflects a structural contradiction between Pancasila's ideal of collective wisdom (*musyawarah*) and the digital economy's incentive for polarization. Hence, analyzing digital democracy through a Pancasila lens exposes the fragility of ethical communication in algorithm-driven discourse.

The Fifth Principle, *Social Justice for All Indonesians*, gains renewed urgency in confronting digital inequality. Access to technology remains uneven, and algorithmic bias often reproduces socio-economic disparities. The notion of justice in this context extends beyond redistribution to include epistemic and informational equity—ensuring that marginalized communities are not excluded from the digital public sphere. The negotiation of “digital justice” therefore embodies a new form of Pancasila praxis, one that seeks to humanize technology and democratize access to knowledge.

Taken together, these dynamics demonstrate that Pancasila values are not merely implemented but constantly renegotiated in response to technological and cultural shifts. The digital space becomes both a site of moral contestation and a laboratory for ethical innovation. For example, while viral hoaxes may erode public trust, digital fact-checking communities represent an emergent form of *gotong royong*—a collective effort to restore truth as a shared civic virtue. Likewise, the rise of online activism reflects the reinterpretation of justice and solidarity in virtual networks. Thus, the relevance of Pancasila in the digital era lies in its capacity to be rearticulated as a living moral discourse responsive to the complexities of digital modernity.

#### 4.2. STRATEGIES FOR REVITALIZING PANCASILA VALUES IN THE DIGITAL ERA

Revitalizing Pancasila in the digital era cannot be reduced to moral exhortation; it must be understood as a strategic process of cultural negotiation, institutional adaptation, and technological mediation. The digital ecosystem is not ideologically neutral—it shapes how values are circulated, contested, and internalized. Therefore, revitalization requires multi-level strategies that engage individuals, communities, and the state within the logic of digital culture itself.

First, digital literacy must evolve beyond technical competence toward *ethical and ideological literacy*. Understanding algorithms, data politics, and online influence mechanisms allows citizens to recognize how digital infrastructures shape moral choices and ideological exposure. This reframing positions Pancasila not as a set of prescriptive norms but as a critical lens for evaluating technological power—how it distributes visibility, regulates behavior, and constructs truth.

Second, education systems should embed value negotiation within digital pedagogy. Rather than merely teaching “Pancasila values,” educators can facilitate dialogical spaces where students critically engage with how these values manifest—or are challenged—in their digital lives. For instance, case-based learning about online hate speech or digital consumerism can help students analyze structural tensions between economic incentives and ethical imperatives. This pedagogical shift transforms Pancasila education from rote moral instruction into critical ethical reflection.

Third, digital cultural production offers an opportunity to reimagine Pancasila in contemporary aesthetic forms. Memes, films, and online campaigns that reinterpret *gotong royong* or *kebinekaan* for digital audiences exemplify how national ideology can be revitalized through participatory creativity. Here, influencers and content creators become new mediators of ideology, shaping emotional and symbolic engagement with Pancasila’s ideals.

Fourth, policy and governance should adopt a values-based regulatory framework that balances digital freedom with collective responsibility. The challenge is not only to suppress harmful content but to foster ethical infrastructures—platform accountability, transparent moderation, and civic participation in digital policy-making. Embedding Pancasila principles in digital regulation means ensuring that technology serves public good rather than private control, aligning with the Fifth Principle’s emphasis on social justice.

Fifth, intergenerational and cross-sector collaboration is vital. Families, schools, civil society, and digital industries must collectively negotiate the moral parameters of online behavior. For example, community-driven digital campaigns against hoaxes or hate speech represent practical embodiments of *gotong royong*. Meanwhile, partnerships between government and tech companies can promote algorithmic ethics consistent with Pancasila’s humanistic vision.

Finally, revitalization also requires academic and epistemic innovation. Researchers should examine how digital power reshapes moral subjectivity and national identity. Interdisciplinary studies—combining law, communication, and digital ethics—can uncover how Pancasila operates as a dynamic discourse of negotiation rather than a static moral code.

In essence, the digital era does not diminish Pancasila’s relevance; it transforms the terrain of its articulation. The challenge lies in understanding *why* Pancasila values are contested and *how* they can be meaningfully recontextualized in algorithmic environments. Only through critical engagement, ethical reflexivity, and participatory governance can Indonesia ensure that its digital transformation remains anchored in its philosophical and moral foundation. Thus, revitalizing Pancasila is not merely about preservation—it is about renewal through dialogue between ideology, technology, and society.

## 5. CONCLUSION AND RECOMMENDATION

This study contributes to the socio-legal discourse by positioning *Pancasila* not merely as a normative state ideology but as a dynamic socio-legal framework capable of adapting to the ethical complexities of the digital era. The research highlights how *Pancasila* can be

reinterpreted as a living constitutional norm that mediates the tension between technological modernization and moral preservation within Indonesia's plural society. This offers international readers a novel analytical perspective—one that demonstrates how an indigenous philosophical system can function as a regulatory and moral compass in navigating digital transformation. In this sense, *Pancasila* represents a unique model of “digital constitutionalism” rooted in local values yet responsive to global technological currents.

Empirically, the study reveals that moral decadence among youth in the digital age cannot be addressed merely through regulation or didactic moral instruction. Instead, it requires a multidimensional revitalization strategy—integrating digital literacy, ethical reasoning, and participatory citizenship education—embedded within both formal institutions and digital communities. These strategies enable young Indonesians to negotiate competing values in the digital public sphere while maintaining civic integrity and social cohesion.

Theoretically, this article extends the discussion in socio-legal studies by linking national ideology with digital ethics and citizenship formation. It proposes a conceptual bridge between law, culture, and technology, illustrating how legal-philosophical foundations such as *Pancasila* can guide behavioral norms and institutional responses in a digital society. For global scholars unfamiliar with Indonesia, this study underscores that non-Western legal-philosophical systems can contribute meaningfully to global debates on moral governance and digital justice.

Nevertheless, this research acknowledges its limitation in the lack of empirical data on how *Pancasila* values are negotiated and contested within digital spaces—such as social media debates, online activism, or digital governance mechanisms. Future research could explore these dynamics through digital ethnography or comparative socio-legal analysis, examining how ideological values evolve amid algorithmic mediation and platform regulation. Such inquiry would deepen our understanding of *Pancasila*'s transformative potential in shaping ethical digital citizenship and inform broader theoretical models of moral governance in technologically mediated societies.

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