

The Role of Pancasila in Shaping National Identity and Reinforcing the National Legal System

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INFORMASI ARTIKEL	ABSTRAK
<p>Sejarah Artikel: Diterima: 2026-01-22 Disetujui: 2026-02-23</p> <p>Kata kunci: Pancasila Globalisasi Generasi Muda</p> <p>Keywords: Pancasila Globalization Young Generation</p>	<p>Pendidikan Pancasila dan Kewarganegaraan harus dekat dengan generasi muda sehingga tidak hanya diperingati dalam acara seremonial. Pancasila sebagai sumber inspirasi utama dan kompas moral menjadi pedoman konkret. Pasal 37 ayat (2) UU Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional menegaskan bahwa kurikulum pendidikan tinggi wajib memuat Pendidikan Kewarganegaraan. Penelitian ini diklasifikasikan sebagai penyelidikan hukum yuridis normatif, berfokus pada dimensi teoritis undang-undang. Metodologi normatif mengacu pada teori-teori hukum yang merupakan penelitian deskriptif analitis. Tulisan bertujuan untuk mengkaji serta upaya pembentukan karakter bangsa dalam menghadapi dinamika era globalisasi melalui karakter Pendidikan Pancasila dan Kewarganegaraan. Masyarakat perlu dibekali pengetahuan yang tidak hanya dibatasi pada ranah seremoni semata, namun harus tertanam dalam setiap kebijakan publik, kegiatan masyarakat, serta kerangka hukum yang pro masyarakat. Tentu era globalisasi memang menawarkan sisi positif berupa peningkatan kualitas teknologi dan performa ekonomi bangsa, namun di sisi lain menghadirkan potensi pengaruh negatif yang berseberangan dengan nilai-nilai Pancasila.</p>
	<p>ABSTRACT</p> <p><i>Civics and Pancasila Education must be closely integrated with the younger generation so that it is not merely commemorated in ceremonial events. Pancasila, as the primary source of inspiration and a moral compass, provides concrete guidance. Article 37, paragraph (2) of Law Number 20 of 2003 concerning the National Education System stipulates that higher education curricula must include Civics Education. This research is classified as a normative juridical legal inquiry, focusing on the theoretical dimensions of legislation. The normative methodology refers to legal theories, which constitutes a descriptive-analytical study. The paper aims to examine the efforts in forming national character in facing the dynamics of the globalization era through the character of Civics and Pancasila Education. Society needs to be equipped with knowledge that is not solely limited to the ceremonial realm, but must be embedded in every public policy, community activity, and pro-people legal framework. The era of globalization indeed offers positive aspects such as improvements in technological quality and national economic performance; however, on the other hand, it presents potential negative influences that are contrary to the values of Pancasila.</i></p>

Introduction

The state is a large, jointly managed, modern, and open organization (Rizki & Azhari, 2021). Pancasila is the state ideology, occupying the highest position in determining the direction for the life of the Indonesian nation, society, and state. The significance of Pancasila's role becomes increasingly crucial with the rapid flow of globalization. This flow, while bringing benefits such as technological advancements and ease of communication, also presents inherent challenges in the form of potential weakening of national identity and erosion of local cultural values. Globalization, defined as borderless global interconnectedness, automatically accelerates the influx of external influences, both cultural and ideological, into Indonesia. In line with findings from various recent scientific literature (Anggraini et al., 2020), this escalation of foreign influence can erode the foundational noble values of Pancasila if not balanced with structured and sustainable ideological strengthening efforts. A continued decline in the practice of Pancasila's fundamental values can lead to threats against national



unity and socio-political instability. The impact of globalization on Indonesia has undoubtedly led to a paradigm 'shift' in understanding the practice of Pancasila (Suaila & Krisnan, 2019b).

The emergence of deep concern regarding the decline in character quality and moral degradation among students is the primary driving factor behind the development of the "Profil Pelajar Pancasila" (Pancasila Student Profile). It is hoped that this framework can effectively foster the development of constructive behavior in students, based on the fundamental principles of Pancasila (Basri et al., 2021). Strengthening Pancasila values is not merely an option, but a strategic imperative. This strengthening strategy needs to focus on two key elements: first, the formation of Indonesian national character rooted in Pancasila values through the education system, and second, the reinforcement of the national legal framework capable of navigating the balance between the nation's ideological principles and global dynamics. This research aims to elaborate a comprehensive framework for implementing Pancasila through these two strategic pillars, in order to guarantee the continuity, relevance, and resilience of Pancasila as the nation's ideology amidst the challenges of globalization.

Pancasila functions as the primary filtering element, a vital role in integrating global values into the societal order of Indonesian life, in line with its position as the collective psychological representation of the nation (Dewi, 2025). Pancasila serves as the fundamental basis for the state, a philosophy that guides the way of life, and an ideology that binds the national identity of Indonesia. The role of Pancasila here is crucial in shaping the personality of students, who, upon graduation, are expected not only to develop their intellectual capacity but also their attitudes and intellect (Probolinggo et al., 2020). Globalization, defined as a process of international interconnection encompassing the exchange of information, technology, economy, culture, and even ideology, has a wide-ranging influence on various dimensions of Indonesian society. Symptoms such as increasing individualism, consumerist culture, liberalism, and a decline in social solidarity are some manifestations of the tide of globalization that potentially erodes the foundations of nationhood and Indonesian identity.

One strategy proven effective in fostering positive behavior among students is through strengthening character education, emphasizing the importance of implementing the essential values contained within Pancasila (Darmayanti et al., 2024). The formation of the Indonesian national character, based on fundamental values that are respected and continuously preserved across generations, inherently refers to the set of values contained within Pancasila. This review becomes relevant when we acknowledge and embrace the realities and phenomena of globalization, which have now expanded and influenced the societal order (Putri & Meinarno, 2018). Pancasila should not be classified as a mere historical artifact to be commemorated only in ceremonial events, but rather it should be elevated as the primary source of inspiration and a moral compass providing concrete guidance in daily life practices. To prepare future generations capable of building the nation effectively, a more maximal effort is needed in organizing character education, so that its noble values can truly become valuable capital for their development (Farhani, 2019).

The character of the Indonesian nation must be consistently shaped based on the principles of Pancasila, which encompass the aspects of divinity, universal humanity, national unity, deliberative democracy, and social justice for all people. Character education, oriented towards Pancasila, needs to be progressively introduced from an early age through the active roles of educational institutions, the family unit, and interactions within the community. The reality faced in societal life today indicates a significant unpreparedness in confronting the waves of digitalization and communication evolution, which inherently trigger profound concerns for many parties. The frequency of media reports highlighting issues such as sporadic violence, clashes between students or groups, incidents of sexual harassment, the dissemination of pornographic material, uncontrolled promiscuous sexual behavior, abortion cases, to the rampant abuse of narcotics, has evoked feelings of dismay and deep concern among observers and the wider public (Gunawan & Suniasih, 2022).

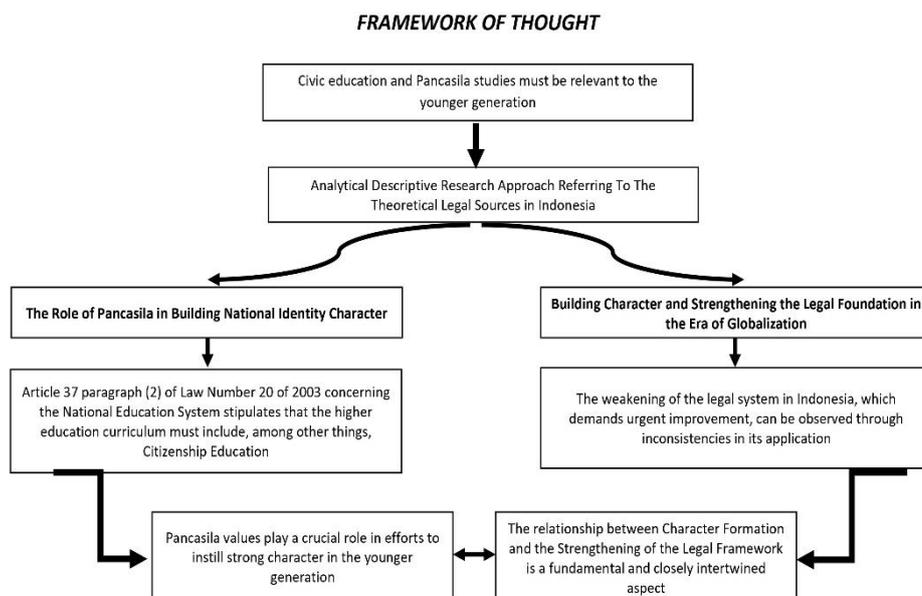


Figure 1
Flow of Thought

The young generation, as the nation's successors, equipped with resilient character and rooted in noble national values, are projected to be capable of navigating various global challenges without being eroded by national identity disorientation. In a broader context, Pancasila firmly upholds its function as the fundamental basis for development and law enforcement efforts at the national level. Within the national legal system, social justice serves as the foundational principle guiding the direction of legislation and jurisprudence (Sulaiman et al., 2025). The practice of law enforcement in Indonesia confronts a series of significant challenges, including persistent issues of injustice, disparities in accessibility to legal facilities and infrastructure, suboptimal effectiveness in rule enforcement, and indications of corrupt practices within the judiciary. The legal system should not be viewed merely as a means to maintain social order or solely as an instrument of power; rather, it must reflect the living and evolving principles of justice within society. The formation of statutory regulations should consider the principle of equality in accessing justice, which also encompasses the provision of legal aid for disadvantaged communities and the simplification of legal procedures to avoid potential discrimination against economically vulnerable groups (Tetiana, 2024).

In this country, it is almost certain that it is difficult for smaller communities to obtain justice, as the current law enforcement system tends to favor the powerful and neglect the weak (Sujana & Kandia, 2024). The quality of law enforcement in Indonesia today indicates serious problems, reflected in the disregard and indifference towards legal rules by certain parties (Santika & Lero, 2023). Considering the previously outlined context, it is vital to re-activate the essence of Pancasila in the endeavor to build a strong national character and strengthen the pillars of national law in facing the dynamics of the global era. Pancasila cannot be confined solely to the theoretical realm; rather, it must be embedded in every public policy, community activity, and people-centered legal framework. Thus, Pancasila will undergo continuous evolution as a dynamic and responsive ideology to the developments of the times, while still maintaining its position as the primary soul and identity of the Indonesian nation. Based on the background explained, the issues to be discussed are: a. What is the role of Pancasila in building national identity character? and b. What is the role of Pancasila in strengthening the national legal system? The objective of this scientific journal is to generally examine the evolving dynamics, particularly concerning Pancasila in the Globalization Era, and it is expected that readers will gain a comprehensive understanding of these developments and dynamics.

Methods

This research is classified as a normative juridical legal inquiry. The definition of library research, according to Nazir (1998: 112) as cited by Purnawanto (2022), indicates that this method is essential for researchers in their endeavor to establish the research focus, namely the specific theme or

topic to be examined. Consequently, researchers are obligated to conduct a comprehensive review of theoretical frameworks that are fundamentally related to the determined research topic. A crucial stage in this process is the identification and acquisition of relevant information, the sources of which include print literature such as books, academic journals, and advanced research works like theses and dissertations, as well as various other scientific publications. This study centers on the theoretical dimensions of codified legislation.

The methodology employed is normative, referencing Pancasila theory and legal theory. It constitutes a form of descriptive analytical research that encompasses the content and structural elements of prevailing culture and laws. The data utilized in this research consists of secondary sources in the form of written documents, obtained through extensive bibliographical investigation. The methodological approach for this scientific inquiry stems from document examination, employing qualitative analysis for data interpretation. Furthermore, this theoretical framework views the legal system as a self-contained, isolated, and detached normative construction from the dynamics of societal existence. The analytical methodology utilized encompasses induction, interpretation, and conceptualization through the utilization of an interactive model, particularly involving data reduction, data presentation, and conclusion formulation. The portrayal of this research is characterized by a descriptive analytical approach, necessitating a comprehensive examination of the application of statutory regulations, especially in relation to the correlation of these regulations with Pancasila theory and other legal theories.

Results and Discussion

The Role of Pancasila in Building National Identity Character

Indonesia is an independent and sovereign nation, with regional governments oriented towards achieving a just and prosperous society, both materially and spiritually, in accordance with Pancasila and the 1945 Constitution (Kurnia et al., 2023). Justice is certainly an absolute prerequisite for every human being to live mutually beneficial lives and, of course, in accordance with the fundamental goal of pursuing ultimate truth. According to Aristotle, justice is fairness in human actions, where fairness is defined as the mean between two extremes of too much and too little (Sembiring, 2018). In the current era of globalization, the Indonesian national character often experiences erosion due to the rapid advancement of the times and the progress of science and technology (S&T). This progress brings positive impacts, especially in the technology and media sectors, which open up limitless access for society. However, on the other hand, this progress also presents negative consequences in the daily lives of the Indonesian people. Ideology serves as the foundation for all aspects of a nation's life, including the ethical system prevalent in its society (Suryanto & Adon, 2023b). Article 37, paragraph (2) of Law Number 20 of 2003 concerning the National Education System stipulates that higher education curricula must include, among other things, civic education. This implies that civic education plays a very important and strategic role in fostering nationalism and character building for students as the future generation of the nation. Indonesia, as a unitary state with a culture and identity bound by *Bhinneka Tunggal Ika* (Unity in Diversity), must prepare itself to prevent any threats and disturbances that could disrupt national unity and integrity.

These values are encapsulated in five precepts, namely divinity, humanity, unity, democracy, and justice. These precepts function as essential foundations for all Indonesian society in preserving their identity, while remaining open to the dynamics of global development. The first precept, Divinity of the One Almighty God, clearly reflects the distinctive characteristic of the Indonesian nation that deeply values religious principles. This precept instills the freedom to practice one's own beliefs and fosters mutual respect among adherents of different religions. Subsequently, the second precept, Just and Civilized Humanity, highlights the urgency of respecting human rights and achieving social justice, which frequently becomes a crucial issue in daily interactions as well as in addressing social disparities. The third precept, the Unity of Indonesia, emphasizes the importance of integrity and appreciation among the diverse ethnicities and cultures across the archipelago. The fourth precept, Democracy Guided by the Inner Wisdom of Deliberation/Representation, underscores the essence of democracy and active citizen participation in decision-making processes. Lastly, the fifth precept,

Social Justice for All Indonesian People, reaffirms the commitment to non-discrimination in fulfilling rights based on social status or position, and promotes equity. Understanding Pancasila as the foundation of national character in the era of globalization can be elucidated through an in-depth examination of the meanings contained within each of its precepts. The implementation of character education based on Pancasila values plays a crucial role in instilling strong character in the younger generation amidst the strong currents of globalization, which asserts that Indonesian citizens are aware of their equal rights and obligations in realizing social justice in life (Yulia & Dewi, 2021). The following is the Flow of Thought: Pancasila, Identity, and Law.

Table 1
Flow of Thought: Pancasila, Identity, and Law

No	Stages	Primary Element	Scientific Explanation & Role
1.	Philosophical Foundations	<i>Philosophische Grondslag</i>	Pancasila as a worldview (Weltanschauung) that is derived from the roots of Indonesian culture and noble indigenous values.
2.	Identity Formation	National Character Building	The values of Pancasila (Divinity, Humanity, Unity, Democracy, Justice) serve as the distinctive characteristic that differentiates the Indonesian nation from other nations.
3.	Supreme Legal Source	Staatsfundamentalnorm	Pancasila holds the position of the Source of All Sources of State Law. This means that no regulation may contradict Pancasila.
4.	Legal System Integration	Transformation of Values to Norms	Translating the abstract values of Pancasila into concrete legal norms within the 1945 Constitution and its subordinate legislation.
5.	Strengthening the National System	Certainty & Social Justice	Pancasila strengthens law by ensuring that the purpose of law is not merely order, but also civilized and humanitarian justice.

The rapid development of technology and media in the current era of globalization has exerted a broad influence on various dimensions of life, including the process of human character formation. Every technology disseminated in Indonesia must be presented in a form that does not contradict Pancasila values (Tirtoni, 2022). The moral and ethical values embedded in each tenet of Pancasila are becoming increasingly difficult to uphold, particularly for the fifth principle concerning social justice. The rights of every Indonesian citizen frequently face injustice, with corruption, discrimination, radicalism, racism, and intolerance increasingly becoming detrimental cultural practices of the nation. The reliance of Generation Z on technology, especially in accessing all forms of information, presents an opportunity for foreign cultures to infiltrate and influence the younger generation with their own cultures and values. This poses a challenge to Pancasila in the era of globalization that can threaten the existence of the nation's personality (Azizah et al., 2025). In the current era of globalization, instilling Pancasila values within the educational system, both formal and informal, holds extraordinary significance. This endeavor is fundamental in nurturing a strong national character with a global perspective while preserving the unique Indonesian identity.

There are three main components of Civic Education, namely civic knowledge, civic skills, and civic disposition. In this millennial era, these three components will be more easily assimilated and internalized by students through real and realistic examples (Laurensius Arliman S, 2018). Within the formal education pathway, strengthening character education through the integration of Pancasila values into the curriculum at all educational levels is a strategic step. Furthermore, the use of more

interactive teaching methods, such as democratic discussion forums, is highly beneficial in deepening students' understanding of Pancasila and encouraging them to apply it in real life. Engagement in discussions and deliberations also effectively actualizes the principle of deliberation, which is central to the fourth tenet of Pancasila, thereby accustoming individuals to think and act collectively. In the context of informal education, instilling Pancasila values from an early age is crucial. Parents can play an active role by providing real-life examples, educating children about the importance of tolerance towards differences, instilling the value of honesty, and educating them about the essence of maintaining social harmony from a young age. Moreover, the surrounding community environment is also an important factor in personality development. Parents need to guide children to draw positive examples from their environment and to filter out things that may not align with Pancasila values.

Millennial citizens or young generations who possess civic knowledge, attitudes, and skills will become smart and good citizens. This is the ultimate goal of teaching Civics Education in the millennial era, especially when supported by a 'smart and good teacher.' Furthermore, to support all of this, more flexible regulations that align with the needs of Indonesian citizens are required. This is, of course, to foster the development and dynamics within civics education. Confronting the complexity of global challenges presented by technology and information flows necessitates an enhancement of digital literacy competencies. This implies educating individuals on the importance of utilizing information technology intelligently and productively. In the modern era, characterized by globalization, information technology and informatics play a powerful role in broadening knowledge horizons. However, without wise application, they can also bring detrimental influences. Consequently, it is imperative to integrate thoughtful literacy education to cultivate an awareness that technology must be directed towards ethical and responsible progress, enabling careful information filtering and adaptation to global developments without losing direction. Moreover, we possess the capacity to preserve local cultural identity by adopting technological advancements, including the preservation of Nusantara's cultural heritage, through the utilization of social media as a tool for promoting Indonesian culture and traditions amidst the powerful phenomenon of globalization.

Building Character and Strengthening the Legal Foundation in the Era of Globalization

Plato stated that a well-governed state is one based on good regulations (laws) (Ramadhan, 2020). Globalization is a phenomenon of international-level integration, spurred by the circulation of ideas, products, concepts, and various cultural elements across nations. In the contemporary landscape of globalization, the dividing lines between national entities tend to lose their significance. The world now appears to have lost its geographical boundaries, where cutting-edge technology, information flow, and foreign cultural nuances can easily permeate the fabric of society, primarily through digital channels such as the internet and social media platforms. This advancement indeed bestows various benefits, including the broadening of perspectives, stimulation of economic growth, and facilitation of access to diverse information sources. However, on the other hand, the phenomenon of globalization also presents significant challenges to national existence, particularly in the endeavor to shape collective character and maintain the supremacy of law. Specifically in Indonesia, globalization frequently clashes with the fundamental values of Pancasila, distinct national identity, and the integrity of the justice system. The influx of global cultural transformations without adequate filtering mechanisms has the potential to condition the mindset and behavior of society, especially among the youth who are highly susceptible to external stimuli. It is very common to observe how the younger generation shows a greater preference for foreign cultural products over their own national heritage, idolizes international celebrities more than the heroism of national heroes, and even tends to disregard principles of morality, social etiquette, and the spirit of patriotism. This is precisely where the cruciality lies in instilling and strengthening character as an essential foundation for preserving national identity.

The success of civic education learning in shaping the mentality and understanding of the younger generation regarding the acceptance and preservation of diversity necessitates optimal preparation, particularly in terms of content and learning strategies. The focus of the material typically revolves around discussions that enable the younger generation to comprehend attitudes and actions that support character formation. Character formation plays a fundamental role as the moral basis

that shapes individual personalities and the structure of society as a whole. Superior character qualities will produce individuals who uphold the value of honesty, possess a high sense of responsibility, are disciplined, practice tolerance, and demonstrate sincere love for their homeland. In the contemporary currents of globalization, the effectiveness of law enforcement presents a significant challenge to the existence of a nation.

A society with noble character will inherently respect the supremacy of law. However, if the legal system itself is flawed and fails to deliver equitable justice, the society's credibility towards state authority will erode. Indicators of a weakening legal system in Indonesia, which demand urgent improvement, can be observed through inconsistencies in its application, the existence of discriminatory practices, and the high prevalence of corruption. Within the context of changes brought about by globalization, the dynamic evolution of the modern world not only facilitates leaps in progress across various sectors but also introduces crucial issues such as the escalation of transnational crime. The emergence of phenomena such as international-scale illegal drug trafficking, human exploitation, cybercrimes, and acts of terrorism underscores that legal threats have now transformed into complex global issues. This situation requires national legal systems to possess the capacity to adapt, respond swiftly, and build effective collaborations with various legal bodies on the international stage. The strengthening of the legal system must commence with a comprehensive revitalization of all elements within the judiciary, an enhancement of the scholarly and skill-based capacity of law enforcement professionals, and the harmonization of laws and regulations to align with the developments in international law, while simultaneously preserving and safeguarding the noble cultural values and national character of Indonesia.

Contemporary civic education, currently deemed insufficiently beneficial to counteract the currents of competition in the era of the Industrial Revolution 4.0. In the realm of education, most individuals prioritize academic scores over an individual's moral values, are more concerned with whether their grades are good or not, rather than whether those grades were obtained honestly. This societal mindset is precisely what needs to be transformed; an educated and moral society will build Indonesia into a better nation. The role of information technology has proven to be vital in expediting the pace and enhancing the efficiency of all stages of law enforcement. Through the adoption of an electronic court system (e-court), broad access to legal information, and the digitization of legal archives, these steps represent fundamental strategies for creating a more accountable legal administration system that operates effectively and is free from corrupt practices. Such technology holds significant potential to restore and bolster public trust in judicial institutions, while simultaneously reaffirming commitment to the core principles of justice. However, the effectiveness of law enforcement is not solely measured by the capabilities of formal institutions, but also by the extent to which the community possesses adequate legal awareness. In this context, enhancing public legal awareness and understanding becomes imperative, which can be achieved through continuous educational programs, structured socialization activities, and legal outreach forums.

The public needs to be equipped with comprehensive knowledge regarding their fundamental rights and constitutional obligations, and instilled with an awareness of the importance of adhering to statutory regulations for the realization of conducive social order and justice perceived by all members of society. Furthermore, efforts to increase public participation in overseeing the course of law enforcement are crucial, so that the public does not hesitate to report violations that occur and actively contributes to realizing a clean, transparent, and just legal system. The contemporary era of globalization undoubtedly presents various influences, both positive and negative. However, often what is predominantly absorbed by society, especially the youth, are the negative aspects. A profoundly detrimental impact on a nation's integrity resulting from globalization is the erosion of noble cultural values that characterize the nation, for instance, through the infiltration of foreign cultures that are fundamentally contrary to the philosophy of Pancasila. This phenomenon is largely caused by the limited understanding of Pancasila among Indonesians, to the point where Pancasila is no longer a guiding principle in social life.

Pancasila education aims to instill Pancasila values to foster individuals with strong morals and broad insights within national, societal, and state life (Risdiyani & Dewi, 2021). The relationship between character formation and the strengthening of the legal framework constitutes two

fundamental, closely interconnected, and inseparable aspects. Character that is not supported by a robust legal foundation risks becoming mere idealistic notions without tangible implementation, while the existence of law not grounded in good character tends to transform into an instrument of power dominance. In the context of ever-evolving globalization, a harmonious synergy between these two plays a crucial role for Indonesia not only to achieve progress in technological and economic aspects but also to experience significant improvement in morality and principles of justice. The progress of a nation should indeed not be measured solely by the grandeur of its physical infrastructure or economic might, but also by the quality of its citizens' character and the extent to which its legal system is justly applied. If individual character and law enforcement can be realized proportionally and balanced, the Indonesian nation will undoubtedly possess adequate capacity to face various global challenges with confidence and without losing its original identity. The phenomenon of globalization should be viewed as a positive momentum to assert Indonesia's image as a great, civilized nation with high dignity, rather than as a threat to be feared. The endeavor to build national character and strengthen the legal system is not solely the government's responsibility but a collective mandate and obligation of all societal elements for the creation of a more robust and sovereign future for Indonesia on the international stage.

Achieving social justice necessitates clear and active preferences within policy-making processes, state budget allocation, and law enforcement to ensure that every individual receives their rights without discrimination. Within Indonesia's prevailing legal system, social justice serves as the primary foundation guiding the direction of legislation and court decisions. The function of law should not be confined to merely maintaining social order or serving as a tool of the ruling class; rather, it must reflect the living values of justice embraced by society. The drafting of laws should consistently consider the principle of equality in accessing justice, including through the provision of legal aid for the indigent and the simplification of legal procedures to avoid burdening or discriminating against the underprivileged. Furthermore, judicial institutions, namely the courts, ought to prioritize substantive justice above mere adherence to formal legality. On-the-ground realities indicate that many court decisions still tend to favor capital power or political elite circles, thereby obscuring the essence of social justice. Profound reforms within the judicial system are indispensable for this institution to effectively resume its function as a bastion of justice for the people, rather than merely acting as an executor of legal procedures.

Civic education focuses on the cultivation of values and morals through content and objectives designed to produce citizens with Pancasila character. To optimize its role as value and moral education, enabling learners to voluntarily embrace national pluralism, the implementation of contextual learning is highly recommended (Suharno, 2016). National-level development policies are a vital area that significantly determines the success of social justice implementation. In their execution, development programs are required not only to pursue mere economic growth indicators but must explicitly include mechanisms for the equitable distribution of development benefits to all societal strata. The stark disparities observed between urban centers and rural areas, as well as between rapidly developed regions and underdeveloped areas, underscore the urgent need for affirmative policies. Such policies should prioritize development grounded in the foundations of spatial and social justice. Concrete efforts to realize social justice in the development process can be elaborated through initiatives such as poverty eradication programs, the development of essential infrastructure, equitable access to education and health services, and economic empowerment programs focusing on rural communities.

Without adopting an approach based on justice and sustainability principles, development endeavors risk exacerbating existing inequality gaps and triggering social exclusion, a phenomenon contradictory to the essence of Pancasila values. Furthermore, within the domain of fiscal and economic policy, the realization of social justice necessitates a fair and proportional process of asset and wealth redistribution. The implementation of a progressive taxation system, targeted subsidies for needy groups, and the management of natural resources primarily aimed at public welfare are tangible implementations of the fifth principle of Pancasila. The state has an obligation to maintain a proper balance between incentives for investment and the protection of economic rights for disadvantaged societal groups. To illustrate this relevance, the following table compares the principles of Pancasila with the challenges of globalization and their applications within a state of law:

Table 2
Comparing the Pillars of Pancasila and their Relevance

No	The Principle Pancasila	Challenges of Globalization	Relevance within the Rule of Law
1.	Ketuhanan Yang Maha Esa	Religious Radicalism and Extremism	Serving as the foundation for tolerance and pluralism, preventing ethnic, religious, racial, and intergroup (SARA) conflicts through anti-discrimination laws.
2.	Kemanusiaan yang Adil dan Beradab	Individualism and the dehumanization of technology	Protecting human rights in the digital age, such as data privacy and social justice.
3.	Persatuan Indonesia	Politicization of identity and fragmentation	Strengthening national unity through laws that support mutual cooperation and anti-separatism.
4.	Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan	Unfettered liberal democracy	Ensuring deliberation in the legislative process, avoiding oligarchy and corruption
5.	Keadilan Sosial bagi Seluruh Rakyat Indonesia	Economic Inequality and Liberalization	Directing economic policy towards the welfare of the people, such as regulations for sustainable mining.

The Pancasila-based rule of law is currently still considered relevant, especially for youth in the era of globalization, serving as a moral, legal, and national identity guide. Despite facing challenges such as the erosion of values and the influence of foreign ideologies, its re-actualization through education, policy, and legal harmonization can strengthen its position. Pancasila is not merely a legacy of the past but the foundation for an inclusive and just future for Indonesia, ensuring the nation's resilience and progress amidst the dynamic and massive global changes. It can be concluded that the achievement of the ideals of social justice is highly dependent on the proactive participation of civil society elements in monitoring and evaluating various state policies, as well as in practice, Pancasila is acknowledged to have not yet fully taken root in the hearts of the Indonesian people (Savitri & Dewi, 2021).

The essence of healthy democracy lies not only in the conduct of general elections but also requires the development of inclusive participatory spaces that are significant for citizens to express their diverse interests. Non-governmental organizations, the press, academics, and various other entities representing interest groups must be actively involved in every public decision-making process, as an inseparable part of the system of checks and balances. Furthermore, to equip the public with adequate understanding of their rights and obligations within the context of the rule of law, enhancing the quality of civic education and legal literacy is imperative. Thus, Pancasila and Civic Education need to continuously adapt to the times and new demands, while its fundamental essence remains the same: to shape a youth imbued with the spirit of Pancasila. As education in values and morals, it is mandatory to present a deep understanding and logical arguments regarding the importance of

accepting and preserving national diversity, with a focus on the internalization of divine and humanitarian values.

Conclusion

Based on the considerations and analyses mentioned, it can be affirmed that the Unitary State of the Republic of Indonesia posits Pancasila and Civic Education as its primary ideological foundation. The formation of this foundation represents a long historical process, always taking into account the Indonesian national context. The role of Pancasila is not merely confined to being the state ideology; it also carries profound implications for individual character development, especially in confronting the current pervasive wave of globalization. The positive impact on student behavior demonstrates that character education through Pancasila plays a crucial role in shaping young generations with noble character, morality, and responsibility as citizens (Halawati, 2020). The era of globalization indeed offers positive aspects such as advancements in technological quality and national economic performance; however, on the other hand, it also presents potential negative influences that are antithetical to the essential values of Pancasila.

Civic Education is one of the fields of study within the context of national education that holds a strategic role in shaping national character amidst the heterogeneity of Indonesian society. Consequently, various scientific discoveries, concepts, and theories should be applied to social realities with the advancement of the times and to address complex issues contributing to injustice, social friction, and hindered public welfare. This underscores the importance of Pancasila and Civic Education for the younger generation, promoting the principle of multiculturalism, where the rationalization of findings and the substance of material become the main focus. Therefore, the emphasis on implementing Pancasila and Civic Education as the primary instrument for character formation must be supported by the educational system, both formal and informal, within society. Article 37 paragraph (2) of Law Number 20 of 2003 concerning the National Education System stipulates that higher education curricula must include, among others, Civic Education. In a global environment characterized by rapid technological advancements, uncontrollable information flow, and the penetration of foreign cultural values, the urgency of Pancasila as the fundamental pillar of the state and the paradigm of Indonesian national life has gained increased significance for continuous actualization.

Pancasila does not merely function as a symbolic reminder but as a substantive commitment to re-root essential principles such as justice, respect for humanity, national unity, people's sovereignty through democracy, and faith in God Almighty into every dimension of national and state existence. The formation of the nation's collective character, grounded in the essence of Pancasila values, constitutes a crucial foundation for fostering a society with high integrity, upholding tolerance, and consistently demonstrating responsibility. Furthermore, the implementation of these principles is also reflected in the mechanisms of fair law enforcement, free from all forms of discrimination. Within this framework of thought, Pancasila acts as a moral and ethical compass in the formulation and implementation of the national legal system. Therefore, responding to the challenges of the globalization era demands the strengthening of national identity through the profound internalization of Pancasila values within the educational curriculum, relevant public policies, and daily life practices.

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