

## THE RELEVANCE OF PANCASILA IDEOLOGY IN NATIONAL AND STATE LIFE IN THE ERA OF GLOBALIZATION

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### Abstract

#### Keywords:

*Pancasila,  
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*The era of globalization has brought about major changes in various aspects of human life, including the social, cultural, economic, and political order of a nation. Indonesia, as a nation based on Pancasila, faces serious challenges in maintaining the ideological values that form the foundation of national and state life. Globalization, with all its forms of technological advancement and openness to information, presents not only opportunities but also threats to national integrity and the existence of the nation's noble values. This study aims to analyze the relevance of the Pancasila ideology amidst the rapid flow of globalization and reaffirm the importance of practicing Pancasila values in maintaining national unity. The research method used is conceptual study Using a descriptive qualitative approach, this study examined academic literature, scientific journals, and relevant policy documents. The study's findings demonstrate that Pancasila remains relevant as the foundation of the state, a national ideology, and a moral guideline in the face of global change. Pancasila's values, such as divinity, humanity, unity, democracy, and social justice, have proven to be a strong foundation for maintaining national stability and promoting equitable national progress.*

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## INTRODUCTION

In the history of the Indonesian nation, Pancasila Pancasila is the result of a profound reflection on the values that live and thrive in Indonesian society. As the foundation of the state, ideology, and national outlook, Pancasila embodies universal values that unite Indonesia's ethnic, religious, cultural, and linguistic diversity. Pancasila is not merely a political product, but rather the result of the nation's founders' long struggle



to find an ideological consensus that could accommodate the aspirations of all Indonesians. In this context, Pancasila serves as “*philosophische grondslag*” or the philosophical basis which is the source of morals, law and politics for the organization of national and state life.

Over time, Pancasila has experienced various existential challenges, especially in the era of globalization which has had a major influence on the social order and cultural values of the nation. Globalization It's not just an economic phenomenon, but also a social transformation encompassing advances in technology, communication, and information. The process of globalization has created a borderless, interconnected world, where the values, ideologies, and cultures of various nations can easily spread and influence other societies. Under these conditions, the Indonesian nation faces a major challenge in maintaining its national identity and self-identity amidst the onslaught of global values that often conflict with the nation's noble values.

According to (Zainudin Hasan, 2021) , the phenomenon of globalization has a significant impact on the character of the nation, especially in terms of Shifting social and moral values . Society is becoming more open to external cultural influences that sometimes deviate from Pancasila norms, such as increasing individualism, materialism, and a consumerist lifestyle. This has the potential to diminish the spirit of mutual cooperation, tolerance, and social solidarity that are characteristic of Indonesian society. Hasan emphasized that without a strong ideological awareness, society can easily lose its direction and national identity amidst rapid and dynamic global change.

Furthermore, globalization has also changed the younger generation's perspective on national values. Advances in information technology have exposed the digital generation to a global culture oriented toward individual freedom and an instant lifestyle. The values of Pancasila, which emphasize the balance between rights and obligations, togetherness, and social responsibility, are often considered outdated and irrelevant by some young people. Yet, it is precisely in situations like these that Pancasila values are needed. moral and ethical compass to face the strong current of globalization which tends to erode the nation's morality and spirituality (Hasan, 2023) .

The crisis of national identity in the era of globalization is also evident in social and political life. The phenomena of political polarization, horizontal conflict, and the spread of hoaxes and hate speech on social media are clear evidence that the values of unity and tolerance embodied in the third and first principles of Pancasila are beginning to be neglected. (Hasan, 2023) He stated that the weakening implementation of Pancasila values is due to the low internalization of Pancasila in the education system and the low exemplary behavior of the political elite. As a result, many public policies are not based on the values of social justice and humanity as mandated by Pancasila.

Furthermore, the currents of globalization that have given rise to a global capitalist economic system have created significant social inequality in society. The spirit of social justice, as embodied in the fifth principle of Pancasila, is often marginalized by market economic interests. The disparity between central and regional governments, between the rich and the poor, and the prevalence of corruption demonstrate that the basic values of Pancasila have not been fully internalized in real life. In this context, revitalizing the Pancasila ideology is crucial. strategic inevitability so that the Indonesian nation does not lose direction in equitable and sustainable national development.

Apart from being an ideology, Pancasila also has a very important integrative function in maintaining the integrity of the Unitary State of the Republic of Indonesia

(NKRI) . With the motto *Bhinneka Tunggal Ika (Unity in Diversity)* and Pancasila are capable of bridging the differences and diversity that exist within Indonesian society. The values of humanity, unity, and democracy serve as the foundations that foster a peaceful, just, and harmonious life. However, amidst globalization, which emphasizes competition and economic efficiency, the spirit of togetherness and mutual cooperation has begun to be replaced by a pragmatic mentality. This reinforces the urgency for all elements of the nation to reaffirm their commitment to Pancasila as an ideology that is inclusive and adaptive to changing times.

Furthermore, according to a study by (Suryono, 2020) , globalization can have a positive impact if the values of Pancasila are used as the primary filter in dealing with these developments. Pancasila possesses high flexibility because it embodies universal values that align with global humanitarian principles such as justice, peace, and solidarity. Therefore, the main challenge for the Indonesian nation is not to reject globalization, but rather to embrace it. managing globalization based on Pancasila values so that national development remains in line with the ideals of independence, namely realizing a just and prosperous society.

Thus , the relevance of Pancasila ideology in the era of globalization Pancasila's importance lies not only in its symbolic function as the foundation of the state, but also in its substantial role in guiding public morality, government ethics, and the social order of society. Pancasila is a living and dynamic ideological instrument, capable of adapting to changing times without losing the essence of its fundamental values. Therefore, strengthening Pancasila education, cultivating its values in everyday life, and leading by example from national leaders are key to maintaining the existence of Pancasila ideology amidst the rapid flow of globalization.

## RESEARCH METHODOLOGY

This research uses qualitative approach with conceptual research method which focuses on an in-depth study of the relevance of Pancasila ideology amidst the dynamics of globalization. A qualitative approach was chosen because this research does not intend to measure or test hypotheses statistically, but rather explores the meaning, values, and ideological interpretations contained in Pancasila and examines the relationship between these values and ongoing global phenomena. This approach also allows researchers to interpret social reality more comprehensively, especially in the context of socio-cultural, political, and moral changes resulting from globalization. In line with the view (Creswell, 2014) , qualitative research is interpretive and emphasizes the importance of understanding the subjective meaning of social experiences that occur in society, not just describing phenomena descriptively.

In the context of this research, the approach used is normative-philosophical , namely examining the ideological values of Pancasila in relation to the basic norms of national and state life as stipulated in the constitution. This approach aims to explore the nature and essence of Pancasila as a living value system and the basis for the formation of the character of the Indonesian nation. Philosophically, this research is based on the assumption that Pancasila is not only the formal ideology of the state, but also a moral and social ethical foundation that guides the lives of Indonesian society to maintain personality and justice amidst the influence of globalization. Thus, this research not only describes Pancasila as a normative concept, but also connects it to the social, political, and economic realities faced by the Indonesian nation today.

The data in this study comes from secondary data obtained through library research. According to (Zed, 2018) , library research is a scientific activity carried out by collecting information, theories, and concepts from various relevant written sources, which are then analyzed systematically and critically. The data sources used in this study include scientific books, national and international journal articles, government policy documents, and previous research results discussing Pancasila, national ideology, and globalization. Some of the main references used include works by (Hasan, 2021) which examines the relevance of Pancasila values to the challenges of globalization; book *Pancasila and Citizenship* published by (Hasan, 2023) and its digital version available at (Hasan, 2023) . In addition, this research also refers to constitutional documents such as the Preamble to the 1945 Constitution and the MPR Decree which makes Pancasila the source of all sources of national law.

The data collection process is carried out in several stages, namely literature inventory , critical evaluation of sources , and conceptual data synthesis . The first stage is carried out by identifying literature relevant to the research theme, both from national databases such as Garuda and Sinta, as well as from open international journals such as DOAJ and Google Scholar. The second stage involves a process of evaluating the credibility of the sources, by ensuring that each literature used has academic validity and thematic relevance to the focus of the study. Meanwhile, the third stage is carried out by integrating various literature findings into a consistent framework, in order to build a conceptual argument about the relevance of Pancasila in facing the challenges of globalization.

In analyzing the data, this study uses content analysis (content analysis) And Qualitative descriptive analysis . Content analysis is used to interpret the meaning contained in texts or documents related to the values of Pancasila and their implications for national life in the era of globalization. Through this analysis, researchers identify key themes such as divinity, humanity, unity, democracy, and social justice, which are the core of Pancasila ideology. Each value is then analyzed in a contemporary social context to see how it is applied in facing global change. Meanwhile, qualitative descriptive analysis is used to illustrate the relationship between Pancasila values and social and cultural changes occurring in society. This analysis is interpretive, namely linking the findings of the literature with ideological theory, globalization theory, and the socio-political context of the Indonesian nation.

The validity of the analysis results in this study is maintained through triangulation of sources and verification of literature. Source triangulation was conducted by comparing views from various scientific literature, both classical and contemporary, to ensure consistent interpretation of Pancasila values. Literature verification was conducted by selecting sources from accredited scientific journals (Sinta 1–3) and academic works with recognized credibility. The principle of data validity in qualitative research, as explained by (Moleong, 2019) , is not measured through numbers or statistics, but rather through the accuracy of interpretation and depth of analysis of the context being studied.

Apart from the methodological aspects, this research also develops conceptual framework which connects three main aspects: the Pancasila ideology, the phenomenon of globalization, and the existence of national values. This framework illustrates that Pancasila plays a role as a value system capable of balancing global progress with national morality. Globalization is seen as a phenomenon that brings both opportunities and

threats; therefore, the values of Pancasila become the main filter for maintaining the nation's social, political, and cultural stability. Within this framework, the researcher emphasizes that efforts to maintain the existence of Pancasila do not mean rejecting globalization, but rather managing it to align with national ideals as stated in the Preamble to the 1945 Constitution.

Using a qualitative-conceptual research method based on a normative-philosophical approach, this study seeks to present an in-depth, reflective, and contextual study of the relevance of Pancasila ideology to national life in the era of globalization. The results are expected to provide scientific contributions to enrich academic discourse on strengthening national ideology and provide practical input for policymakers and educators in developing strategies for revitalizing Pancasila values amidst global challenges.

## RESULTS AND DISCUSSION

### Research result

The results of this study indicate that Pancasila remains highly relevant in national life in the era of globalization, even though the Indonesian nation faces various multidimensional challenges. Globalization, as a global phenomenon, has transformed almost all aspects of human life: political, economic, social, cultural, and even moral and spiritual. In the Indonesian context, the current of globalization brings two major consequences: opportunities and threats. The opportunities are the acceleration of development and technological progress, while the threats lie in the weakening of national identity and the erosion of the nation's noble values that are part of the Pancasila ideology.

Pancasila, consisting of five principles, is essentially the crystallization of Indonesian cultural values derived from the social life of the community. However, over time, especially since the advent of globalization and digitalization, these values have faced significant challenges. A review of literature and academic documents shows that the primary challenge to Pancasila's implementation today lies not in its ideological substance, but rather in the weak internalization of its values and practices in real life. Many people, especially the younger generation, understand Pancasila merely as a memorized text, rather than as a moral and ethical guideline for attitudes and actions.

According to (Hasan, 2021), moral degradation and changes in societal mindsets are indicators that the values of Pancasila have not been fully embedded in social life. This phenomenon can be seen in the rise of individualistic and consumerist behavior, and the decline of the spirit of mutual cooperation that has long been a hallmark of the Indonesian nation. Globalization, marked by the free flow of information, global economic competition, and cultural shifts, has given rise to new lifestyles that are more oriented toward personal interests than the common good.

Furthermore, research findings indicate that the process of globalization has influenced the value systems and outlooks of Indonesian society. Local values, once held in high regard, have begun to shift due to the influence of foreign cultures that tend toward liberalism and materialism. This shift is not only occurring in social life but also extends to the political and economic spheres. Relationships between citizens, previously based on deliberation, consensus, and kinship, are now being replaced by pragmatic competition that often neglects humanitarian values and social justice.

A literature study by Hasan (2023) shows that Pancasila-based character education in Indonesia has stagnated due to a lack of integration between theory and



practice. Values such as honesty, justice, and responsibility have not been fully internalized in the national education system. The curriculum often emphasizes cognitive aspects and formal knowledge, while underemphasizing the affective and moral dimensions that are at the core of Pancasila values. As a result, many students understand Pancasila only as a subject, rather than as a value system that shapes personality and behavior.

In a social context, research findings indicate that the values of humanity and unity (the second and third principles) are still recognized normatively by society, but their implementation often faces challenges due to social and political polarization. The phenomenon of division due to differing political, religious, and ideological views on social media indicates a crisis of national consciousness. Yet, the value of unity is at the core of Pancasila's existence as a unifying ideology for the nation. This condition aligns with the analysis (Hasan, 2023) which emphasizes the importance of revitalizing the understanding of "unity in diversity" as a moral foundation for facing global dynamics.

A review of several literatures also shows that the fourth principle, "Democracy guided by the wisdom of deliberation/representation," has experienced a narrowing of meaning in modern political practice. Democracy in Indonesia tends to be trapped in a procedural system that emphasizes majority vote, rather than the substance of deliberation based on wisdom and social ethics. Political globalization, which encourages the liberalization of the government system, has the potential to undermine the democratic values of Pancasila, which emphasizes the balance between the rights and obligations of citizens. As a result, democratic practices often become merely a competition for power, rather than a means to achieve public welfare.

Based on the economic analysis, this study found that the fifth principle, "Social justice for all Indonesian people," is one of the aspects most impacted by globalization. The capitalist global economic system has widened the gap in social inequality between the rich and the poor. (Lestari, 2022) . The value of social justice, the primary goal of Pancasila, is difficult to achieve if national economic policies favor the interests of large capital over the welfare of the people. Phenomena such as corruption, economic monopolies, and unequal regional development are indicators that the value of social justice has not fully become the moral foundation for public policy formulation.

However, research also shows that Pancasila possesses high ideological flexibility to adapt to global change, provided its values are consistently internalized in policies and practices of daily life. Pancasila's values are universal and aligned with global principles such as peace, justice, and international solidarity. Thus, Pancasila can serve as a bridge between global modernity and Indonesia's local wisdom. In this regard, globalization should not be viewed as a threat, but rather as an opportunity to strengthen the contextual implementation of Pancasila in the face of global change.

Findings from (Suryono, 2020) reinforce this view, stating that Indonesia's success in navigating globalization is not determined solely by economic capacity, but by the extent to which society upholds the values of Pancasila as a moral guide. He argues that Pancasila must serve as the basis for national policymaking so that development does not compromise humanitarian values and social justice.

Furthermore, this study found a gap in the implementation of Pancasila between the ideological and practical levels. Ideologically, all Indonesians recognize Pancasila as the foundation of the state and the highest source of law. However, in practice, many policies and social behaviors still do not reflect its values. (Kaelan, 2018) . For example,

weak bureaucratic transparency, increasing intolerance, and the lack of fair law enforcement indicate that the values of Pancasila have not been fully adopted as guidelines for national life.

In the field of education, research reveals that internalizing Pancasila values still faces challenges in terms of learning methodology and the commitment of educational institutions. Existing curricula often position Pancasila as a normative subject, rather than as a value system that shapes character. (Sulastri, 2021) . As a result, students do not gain direct experience in applying Pancasila values in real life. Pancasila should be taught through contextual methods, where values such as mutual cooperation, justice, and tolerance can be realized in real-life activities at school and in the community. (Damsar & Indrayani, 2019) .

Overall, the results of this study demonstrate that Pancasila has two primary functions in facing globalization: as a unifying ideology and as a moral foundation for national development. As a unifying ideology, Pancasila plays a role in maintaining national unity amidst the diversity of cultures, religions, and societal outlooks. As a moral foundation, Pancasila provides ethical direction for development, ensuring it remains oriented toward social welfare and justice.

In the context of national development, the application of Pancasila values has proven to be a solution to various social problems arising from globalization. The value of unity can resolve social conflict; the value of humanity can strengthen solidarity; the value of democracy can foster healthy public participation; and the value of social justice can reduce economic inequality. Therefore, Pancasila is not merely an ideology to be memorized but must also be lived out in all aspects of national and state life (Lestari, 2022) .

The final findings of this study confirm that the relevance of Pancasila in the era of globalization is not a theoretical issue, but rather a practical one. Pancasila will remain alive and functional if it is truly internalized in society, the education system, and government policies. In this regard, the revitalization of Pancasila must begin with a paradigm shift from a formalistic ideology to a transformative and contextual one. Thus, Pancasila can continue to serve as the moral foundation of the Indonesian nation in facing global challenges while maintaining a national identity rooted in the noble values of the nation's culture ( Anshari, 2019) .

## **Discussion**

The research results that have been described previously show that Pancasila ideology has strong resilience and relevance to various global changes. However, this ideological resilience does not emerge automatically, but rather through a continuous process of internalization, adaptation, and strengthening of values. This discussion will elaborate on the meaning, position, and strategies for strengthening Pancasila in the context of globalization, while also interpreting the relationship between the nation's ideological values and modern challenges such as economic liberalization, global cultural penetration, and the national identity crisis.

### **Pancasila as a Dynamic and Open Ideology**

Pancasila is an ideology that is open and dynamic , meaning that its values are not static, but are able to adapt to developments over time without losing their identity. The concept of open ideology was first put forward by (Notonegoro, 1984) explains that Pancasila has two dimensions of value: basic values and instrumental values. Basic values, such as Divinity, Humanity, Unity, Democracy, and Justice, are fixed and

universal; while instrumental values are a form of actualization that can change according to the needs and context of society.

In the context of globalization, Pancasila's open nature is an ideological advantage because it allows adaptation to the currents of global modernization without sacrificing the nation's moral principles. Pancasila can accommodate positive global values such as scientific advancement, openness, and human rights, as long as these values do not conflict with its philosophical foundation. This is in line with the view (Hasan, 2023) , which emphasizes that Pancasila should not be understood as a closed ideology, but rather as a system of living values that must be reinterpreted contextually to answer global challenges.

Thus, the openness of Pancasila serves as a foundation for the Indonesian nation to embrace change without losing its ideological direction. In the realms of education, economics, and politics, Pancasila's values can serve as a guideline for determining national policy directions that balance global progress and local wisdom.

### **Pancasila as an Ideological Filter against the Impact of Globalization**

One of the strategic functions of Pancasila in the era of globalization is become an ideological filter against the influence of foreign culture and values that enters into people's lives. Globalization causes the exchange of values and culture between countries to occur very quickly, so that nations that do not have a strong value system will easily lose their identity (Zubaedi, 2015) .

This is where Pancasila's role as a national ideology comes in, filtering external values to align with the character and identity of the Indonesian nation. The values of divinity in Pancasila can act as a counterbalance to the rapidly growing secularization of the modern world; the values of humanity serve as an antidote to dehumanization and social discrimination; the values of unity maintain social cohesion amidst diversity; the values of democracy ensure that individual freedom does not undermine the social order; and the values of social justice serve as a check on inequality resulting from the global capitalist economic system.

According to (Hasan, 2023) , globalization can be faced positively if society possesses a strong ideological awareness. This awareness can only develop through a consistent and contextual process of values education, not through formal indoctrination. Therefore, it is crucial for the Indonesian people to position Pancasila not merely as the foundation of the state, but as a way of life which is truly internalized and practiced in everyday life.

### **Shifting Social Values and Implementation Challenges**

The research results also show that one of the fundamental problems facing the Indonesian nation is shift in social values in society. Modernization and globalization have changed the orientation of human life from being oriented towards togetherness (collectivity) to being individualistic and pragmatic.

This phenomenon is evident in the changing lifestyles of urban communities, which emphasize competition over collaboration, and in the younger generation, which tends to be influenced by global pop culture. Values such as mutual cooperation, social solidarity, and respect for others are beginning to fade. (Hasan, 2023) highlighted that the decline in the spirit of collectivity indicates a crisis in the internalization of Pancasila values among the people.

In this context, Pancasila needs to be revitalized as an ethical guideline that balances individual freedom with social responsibility. Implementation of Pancasila



values must begin at the smallest level, namely the family and educational institutions. Character building through Pancasila-based education will produce a generation that is not only intellectually intelligent but also possesses moral integrity and strong social awareness.

### **Pancasila and Democracy in the Global Era**

The fourth principle of Pancasila, "Democracy guided by the wisdom of deliberation/representation," reflects the principles of democracy rooted in the nation's culture. However, globalization has brought a liberal democratic model that emphasizes individual freedom and electoral competition. If not balanced by the values of wisdom and deliberation, democracy can degenerate into shallow procedural democracy.

In contemporary political practice, democracy is often measured by how freely individuals express their opinions, rather than by how wisely and responsibly they use that freedom. In fact, Pancasila democracy emphasizes a balance between rights and obligations, between freedom and responsibility. Therefore, revitalizing Pancasila democracy is crucial to ensure that democratic practices in Indonesia do not lose their substance.

Pancasila democracy should be directed towards building substantive democracy, namely democracy that guarantees justice, welfare, and social balance, not just formal democracy. This is in line with the idea (Dardiri, 2020) who emphasized that democracy must be imbued with ethical and moral values rooted in the nation's culture, not merely imitating the Western system.

### **Social Justice and Global Economic Challenges**

Economic globalization has created open competition that demands high efficiency and productivity. On the one hand, this can accelerate development; on the other hand, globalization has also created a sharp disparity between the rich and the poor. This inequality poses a threat to human values. social justice, which is the ultimate goal of the Pancasila ideological system.

According to (Mubyarto, 1997), Pancasila economics should prioritize a balance between economic efficiency and social justice. The national economy should not be solely growth-oriented but should also prioritize equitable distribution of development outcomes. In this context, Pancasila values can serve as the basis for an economic ethic that rejects extreme capitalism while remaining steadfast to global market mechanisms.

The government must use the fifth principle as a guideline in formulating economic policies that favor the poor, such as strengthening the people's economy, empowering MSMEs, and providing equal access to education and healthcare. This way, social justice will not be merely a slogan but will be truly realized in public policy.

### **Pancasila Values Revitalization Strategy**

To maintain the relevance of Pancasila amidst globalization, a revitalization strategy is needed that touches on various aspects of life. First, strengthening ideological education. This must be implemented from an early age through formal and non-formal education systems. Pancasila education needs to be designed with a contextual approach so that students can connect Pancasila values to the realities of modern life.

Second, moral exemplary behavior of national leaders is a key factor in building public trust in the values of Pancasila. Leaders who are honest, just, and possess integrity will serve as concrete examples of how Pancasila values can be implemented in real action.

Third, strengthening Pancasila-based digital literacy Efforts need to be made to enable the younger generation to use technology and social media wisely. The values of tolerance, mutual cooperation, and solidarity must be mainstreamed in digital content to counter negative narratives such as hate speech and radicalism.

Fourth, revitalization of local culture It is also important to reflect Pancasila values. Local wisdom such as the traditions of mutual cooperation, deliberation, and togetherness are concrete manifestations of Pancasila values that must be preserved and passed down.

Finally, Pancasila must be placed as A practical ideology , not merely a symbolic one. The values of Pancasila must be embodied in people's daily behavior, public policies, and social ethics. In this way, Pancasila will not only be a historical legacy but also a moral strength for the nation in facing the complex currents of globalization.

### **The Relevance of Pancasila in the Future**

The final discussion confirms that The relevance of Pancasila in the future will increase as the complexity of global challenges increases. An increasingly connected world demands a universal ethical and moral foundation to maintain a balance between material progress and humanity. In this context, Pancasila values such as humanity, justice, and unity become even more important and necessary.

Pancasila is not just Indonesia's national ideology, but can also be the moral contribution of the Indonesian nation to world civilization. The concepts of social justice, ethical democracy, and interfaith tolerance embodied in Pancasila align with globally recognized principles of peace and human rights. Therefore, maintaining and developing Pancasila is not only the responsibility of the Indonesian people but also a form of participation in building a more humane and just world order.

## **CONCLUSION AND SUGGESTIONS**

### **Conclusion**

Based on the results of conceptual studies and analysis of various literature sources, it can be concluded that Pancasila remains highly relevant as the ideology of the Indonesian nation in the era of globalization . Globalization brings various new challenges in the form of changing values, the penetration of foreign cultures, and a crisis of morality and national identity. However, the fundamental values of Pancasila have proven to be a normative, moral, and philosophical guideline for maintaining social stability and strengthening the nation's ideological resilience.

Pancasila is not a rigid ideology, but rather An open and dynamic ideology capable of adapting to changing times without losing its essence. The values of divinity, humanity, unity, democracy, and social justice remain the foundation of harmonious national and state life. Pancasila serves as *ideological filters* in facing globalization, so that technological progress and openness of information do not erode the nation's moral, spiritual and nationalistic values.

This research also confirms that the main challenge in implementing Pancasila is not in the substance of its values, but rather in lack of internalization and role model in real life, both in education, society, and government. Without collective commitment from all elements of the nation, Pancasila will remain merely a formal slogan that loses its practical meaning. Therefore, the revitalization of Pancasila must be carried out comprehensively, from educational policies to socio-political practices in society.

Thus, the relevance of Pancasila in the era of globalization not only as an ideological symbol, but also as a source of values, policy direction, and ethical guidelines for the development of a just and civilized nation.

### **Suggestion**

To strengthen the implementation of Pancasila values in national and state life in the era of globalization, the author provides several strategic recommendations as follows:

1. **Revitalization of Pancasila Ideology Education**  
Pancasila education needs to be strengthened as an integral part of the national curriculum at all levels of education. Learning approaches must be contextual, creative, and relevant to the challenges of the times. Discussion methods, case studies, and social projects must be used to actively internalize Pancasila values in students' behavior.
2. **The Exemplary Behavior and Commitment of National Leaders**  
Political leaders, bureaucrats, and community leaders must set an example in implementing Pancasila values in public policy, social behavior, and decision-making. The moral example of political elites will strengthen public trust and rekindle the spirit of nationalism.
3. **Strengthening Local Culture and Archipelago Wisdom**  
Local culture, reflecting the values of mutual cooperation, tolerance, and social solidarity, must be preserved and developed. Local wisdom is a concrete reflection of Pancasila values in everyday life and can act as a bulwark against the negative influences of global culture.
4. **Digitalization and Ideological Innovation**  
The government and educational institutions need to utilize digital media to disseminate the values of Pancasila through engaging and interactive platforms. Educational content, ideological campaigns, and online discussion forums can be used to instill national awareness among millennials and Generation Z.
5. **Public Policy Based on Pancasila Values**  
Every government policy must reflect the fundamental values of Pancasila, particularly the fifth principle, which concerns social justice. The principles of equality, prosperity, and sustainability must be the primary orientation of national development to prevent social disparities caused by the impact of economic globalization.

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