

Transformation of Pancasila Education in Addressing the Moral Crisis of the Young Generation in Indonesia

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Abstract

This study analyzes how the transformation of Pancasila Education can address contemporary moral challenges among Indonesian youth, particularly intolerance, digital hate speech, misinformation, and declining civic responsibility in the era of digital globalization. The study is motivated by the increasing emergence of social problems among youth, including intolerance, hate speech, declining social empathy, misinformation, and the weakening of civic responsibility in digital spaces. This study employed a qualitative critical literature review by analyzing academic articles, policy documents, and scholarly publications published between 2020 and 2025 concerning civic education, digital citizenship, and youth morality in Indonesia. The findings reveal that conventional Pancasila Education remains heavily focused on rote memorization and procedural learning, limiting students' ability to internalize ethical values and apply them critically in contemporary digital and social contexts. Therefore, Pancasila Education should be transformed through dialogical learning, project-based civic engagement, and digital ethics integration to strengthen students' critical awareness, democratic participation, and responsible digital citizenship. This study concludes that adaptive and transformative Pancasila Education is essential for strengthening national character and preparing socially responsible citizens capable of responding critically to contemporary moral and societal challenges in Indonesia.

Keyword: Pancasila education; moral crisis; digital citizenship; youth generation; civic education

I. INTRODUCTION

The rapid development of digital technology has significantly reshaped patterns of social interaction, ethical behavior, and civic engagement among Indonesian youth, particularly through the widespread use of social media and digital communication platforms. The younger generation, particularly students and university learners, now lives in an environment dominated by social media, instant communication, and global cultural interaction. While these developments provide broader opportunities for access to knowledge and democratic participation,

they also create serious ethical challenges. The increasing prevalence of cyberbullying, hate speech, online intolerance, and digital radicalization among Indonesian youth reflects a multidimensional moral crisis that challenges the effectiveness of existing civic and moral education frameworks (Casmana., 2023). In this situation, education is expected to function not only as a mechanism for knowledge transfer but also as a strategic instrument for strengthening civic morality and national identity.

Within the Indonesian context, Pancasila Education is expected to shape citizens with

ethical awareness, social responsibility, and national commitment; however, its contemporary implementation has often struggled to achieve these transformative objectives effectively. Pancasila is not merely the ideological foundation of the state but also a philosophical system containing moral principles that guide public life. Soekarno once asserted that “Pancasila is the soul of the Indonesian nation,” emphasizing its function as the moral foundation of Indonesian society. Consequently, weakening commitment to Pancasila values among young people may threaten social cohesion, democratic stability, and national resilience. According to (Latif, 2018), Pancasila should be understood as a civic ethic capable of mediating the relationship between religious diversity, democracy, and social justice in Indonesia.

However, the implementation of Pancasila Education in contemporary Indonesia has been criticized for relying heavily on formalistic instruction, rote memorization, and limited opportunities for critical civic engagement. Learning practices are often dominated by memorization-oriented approaches that emphasize cognitive understanding rather than ethical internalization. Students are often expected to memorize the principles of Pancasila without being guided to critically examine their relevance in addressing contemporary social, ethical, and digital challenges. As a result, Pancasila Education tends to become symbolic and procedural rather than transformative. This phenomenon aligns with Paulo Freire’s criticism of the “banking model of education,” where

learners are positioned merely as passive recipients of information instead of active subjects capable of critical consciousness.

The transformation of Pancasila Education has become essential due to the growing influence of globalization and digital culture, which increasingly shape youth identity, ethical perspectives, and patterns of civic participation. Global cultural flows have introduced new value systems, including individualism and consumer-oriented lifestyles, which may challenge the preservation of Indonesia’s collective civic identity and communal ethical traditions (Hidayat, 2021). Young people are exposed to transnational ideologies through digital platforms without adequate ethical literacy to evaluate such influences critically. According to Zygmunt (Caldwell & Henry, 2020), contemporary society experiences “liquid modernity,” a condition in which social norms and moral commitments become unstable due to continuous social change. In Indonesia, this instability is reflected in the weakening of communal values traditionally embedded within Pancasila.

In addition, the rise of digital citizenship has transformed the meaning of civic participation among younger generations. Social media enables youth to participate actively in political discourse, social movements, and public debate. Nevertheless, the digital public sphere also creates opportunities for misinformation, polarization, and identity-based hostility. In many cases, online interaction encourages emotional reactions rather than rational dialogue, thereby undermining democratic culture. John Dewey stated that

“democracy has to be born anew every generation, and education is its midwife.” This statement demonstrates that democratic citizenship cannot survive without educational processes that cultivate ethical reasoning and civic responsibility.

Several previous studies have examined the role of Pancasila Education in strengthening digital literacy, civic engagement, character development, and ethical awareness among younger generations. That integrating digital literacy into civic education contributes significantly to students’ critical thinking skills. Similarly, (Wibowo, 2022) argued that Generation Z requires participatory and technology-based civic learning models that are more contextual to digital culture. Another study by (Setiawan et al., 2023) revealed that character education rooted in Pancasila values positively affects students’ social empathy and civic engagement. Meanwhile, (Lestari & Santoso, 2020) highlighted that moral education in Indonesian schools often fails because teachers emphasize theoretical achievement over ethical practice.

Although these studies contribute significantly to civic education discourse, they pay limited attention to the transformation of Pancasila Education within the broader context of digital citizenship, global cultural change, and contemporary moral challenges among Indonesian youth. First, most existing research discusses Pancasila Education primarily from pedagogical and curriculum perspectives without examining broader sociocultural transformations caused by

globalization and digitalization. Second, previous studies tend to conceptualize moral crisis narrowly as juvenile delinquency or declining discipline, while overlooking complex issues such as digital ethics, online polarization, and post-truth culture. Third, there is still limited discussion regarding how Pancasila Education can be reconstructed as a transformative ethical framework capable of responding adaptively to contemporary moral dilemmas. Consequently, the discourse on Pancasila Education frequently remains normative and lacks contextual relevance to the realities experienced by Indonesian youth today.

This study identifies a significant research gap in the literature concerning the relationship between Pancasila Education and the contemporary moral crisis among Indonesian youth. Existing scholarship generally focuses on instructional strategies, character education models, or curriculum effectiveness, yet insufficient attention has been given to the transformation of Pancasila Education within the context of digital citizenship and global cultural contestation. In addition, few studies critically examine how Pancasila values may function as an adaptive civic ethic in responding to ethical challenges emerging from technological modernization.

The novelty of this research lies in its effort to reposition Pancasila Education not merely as a compulsory subject but as a transformative civic project oriented toward ethical citizenship in the digital era. Unlike previous studies that focus predominantly on teaching methods, this article

emphasizes the reconstruction of Pancasila Education through dialogical learning, digital ethics, reflective citizenship, and participatory civic culture (Lestari et al., 2025). The study also integrates perspectives from civic education, moral philosophy, and digital society studies to produce a more interdisciplinary understanding of contemporary moral challenges in Indonesia.

Furthermore, this article argues that the transformation of Pancasila Education requires moving beyond indoctrinative educational traditions toward critical and contextual learning approaches. According to Martha Nussbaum, democratic education should cultivate “the capacity to see oneself as a member of a heterogeneous nation.” This perspective is highly relevant to Indonesia’s multicultural society, where diversity and democracy require ethical understanding rather than symbolic nationalism. Therefore, transforming Pancasila Education means encouraging young people not only to memorize ideological principles but also to apply them critically in addressing issues such as intolerance, environmental injustice, digital violence, and democratic participation.

In this regard, the revitalization of Pancasila Education represents an essential strategy for strengthening Indonesia’s civic resilience in the twenty-first century. Education should not function as ideological indoctrination but as a democratic process that develops reflective, ethical, and socially responsible citizens. Therefore, this study aims to analyze the transformation of Pancasila Education in addressing the moral crisis of the younger

generation in Indonesia by examining contemporary moral challenges, evaluating the limitations of conventional civic learning, and proposing transformative approaches relevant to the realities of digital society.

II. METHOD

This study employed a qualitative approach through a critical literature review design to critically examine how Pancasila Education can be reconstructed to address contemporary moral challenges faced by Indonesian youth in the digital era. The qualitative method was selected because it enables an interpretative and contextual analysis of civic education transformation, digital culture, and the moral challenges experienced by Indonesian youth. According to (Creswell & Poth, 2021), qualitative research enables scholars to explore complex sociocultural realities through interpretative and contextual analysis. In this study, the qualitative approach was considered appropriate for examining how Pancasila Education is reconstructed in response to digital-era moral challenges.

The research applied a critical literature review method by systematically examining academic publications related to Pancasila Education, civic education, digital citizenship, moral crisis, youth culture, and character education. Unlike traditional literature reviews that merely summarize previous findings, the critical review approach emphasizes analytical interpretation, conceptual comparison, and identification of research gaps. This method allowed the researchers to evaluate the strengths

and limitations of existing studies while constructing a new conceptual perspective concerning transformative Pancasila Education.

The data sources consisted of peer-reviewed journal articles, academic books, conference proceedings, and policy documents published between 2020 and 2025, selected based on their relevance to Pancasila Education, digital citizenship, and youth moral development in Indonesia. The selection of recent sources was intended to ensure contextual relevance to contemporary social conditions, particularly the rapid expansion of digital culture and technological modernization in Indonesia. Academic databases such as Scopus, Google Scholar, and ScienceDirect were systematically utilized to identify relevant literature through keyword-based searches and source screening procedures related to Pancasila Education, digital citizenship, and youth morality. The inclusion criteria covered publications discussing Pancasila Education, civic ethics, digital citizenship, youth morality, and educational transformation. Meanwhile, publications lacking relevance to the Indonesian educational context or containing insufficient academic credibility were excluded from the analysis.

The data collection process was conducted systematically through three stages designed to ensure the relevance, consistency, and analytical depth of the reviewed literature. First, the researchers identified relevant keywords, including “Pancasila Education,” “moral crisis,” “digital citizenship,” “youth ethics,” and “civic education transformation.” Second, selected

publications were categorized based on thematic relevance, methodological orientation, and conceptual contribution. Third, the researchers conducted an in-depth reading process to identify recurring themes, theoretical arguments, and critical debates concerning the role of Pancasila Education in contemporary society. According to (Xiao & Watson, 2020), systematic categorization is essential in literature-based qualitative studies to maintain analytical consistency and conceptual clarity.

Data analysis was conducted using thematic analysis techniques to identify recurring patterns, conceptual themes, and critical perspectives related to the transformation of Pancasila Education and contemporary moral challenges among Indonesian youth. This approach enabled the researchers to identify patterns of meaning emerging from the reviewed literature and to synthesize them into broader conceptual interpretations. Following the framework proposed by (Braun & Clarke, 2021), the analysis process consisted of data familiarization, coding, theme generation, theme review, and interpretative synthesis. Through this process, the study identified several major themes, including the limitations of conventional Pancasila Education, the impact of digital culture on youth morality, and the need for transformative civic learning models.

To ensure the credibility and validity of the findings, the study employed source triangulation by critically comparing theoretical arguments, empirical findings, and conceptual perspectives across multiple scholarly publications. The

researchers also emphasized transparency in the selection and interpretation of literature to reduce subjective bias during analysis. As argued by (Tracy, 2020), qualitative rigor can be strengthened through analytical transparency, reflexivity, and consistency in interpreting data sources.

Overall, this methodological approach was designed to provide a comprehensive and critical understanding of how Pancasila Education can be transformed into a more contextual, adaptive, and ethically relevant framework for addressing the moral challenges faced by Indonesian youth in the digital era.

III. RESULT AND DISCUSSION

The findings indicate that the moral crisis among Indonesian youth is closely associated with the rapid expansion of digital society, particularly through the rise of intolerance, online hostility, misinformation, and the weakening of contextual civic education. The reviewed literature indicates that technological modernization has changed not only patterns of communication but also the ethical orientation of youth behavior. The expansion of social media has fostered a digital environment dominated by instant communication, emotional polarization, and reduced interpersonal interaction, which increasingly influences the ethical awareness and civic behavior of young people. According to (Ananda & Rizki, 2024), excessive dependence on digital interaction contributes significantly to the erosion of empathy and communal awareness among adolescents in Indonesia. This condition

becomes increasingly problematic when educational institutions fail to provide adequate ethical guidance for navigating digital spaces responsibly.

One of the clearest manifestations of the contemporary moral crisis is the increasing normalization of intolerance and hate speech among young people, particularly within digital spaces that encourage reactive and identity-based communication. Several recent studies reveal that digital platforms frequently become arenas for identity-based hostility, particularly related to religion, ethnicity, and political affiliation (Margono et al., 2024). In many cases, students actively participate in online conflicts without fully understanding the ethical consequences of their actions. This phenomenon reflects the emergence of reactive citizenship, a condition in which emotional reactions and impulsive online responses increasingly replace rational deliberation and constructive democratic dialogue. The findings suggest that Pancasila values emphasizing humanity, unity, and social justice are increasingly marginalized within digital communication culture.

In addition, the literature highlights the growing influence of consumerism and hyper-individualism among Indonesian youth. The digital economy and social media culture encourage self-presentation, material achievement, and instant gratification as indicators of social recognition (Sujana & Santika., 2026). Such tendencies gradually weaken collective responsibility and social solidarity (Jayadiputra & Karim., 2020), which

historically formed essential elements of Indonesian civic culture. The reviewed studies indicate that many young people prioritize personal visibility and online popularity over social contribution and communal ethics. Consequently, moral identity becomes increasingly fragmented and situational (Perdana, et al., 2026).

The The findings further reveal that conventional approaches to Pancasila Education remain insufficient in addressing contemporary moral challenges because they emphasize theoretical instruction rather than reflective ethical practice and critical civic engagement. In many educational institutions, Pancasila learning remains dominated by textual memorization, rigid classroom instruction, and normative evaluation systems (Saputra & Kurniawan, 2023). Students are frequently evaluated based on their ability to reproduce theoretical concepts, while limited attention is given to their capacity to internalize and apply Pancasila values in addressing real social and digital ethical challenges. This pedagogical limitation reduces the transformative potential of civic education. Rather than becoming a living ethical framework, Pancasila is frequently perceived merely as an academic obligation disconnected from contemporary social realities.

Moreover, several studies demonstrate that the formalistic orientation of civic education contributes to student disengagement. Research conducted by (Mahpudz et al., 2025) found that younger generations tend to perceive Pancasila Education as outdated because teaching methods

rarely address issues directly relevant to their daily experiences, such as cyber ethics, digital activism, environmental justice, and social inequality. As a result, students may understand ideological terminology cognitively while remaining unable to internalize its moral substance. This finding supports the argument that educational transformation requires contextual and participatory learning approaches rather than symbolic ideological instruction.

Another important finding highlights that the widespread circulation of digital misinformation contributes to the weakening of civic responsibility by reducing critical thinking, ethical judgment, and informed democratic participation among youth (Santika & Konda., 2023). The reviewed literature shows that Indonesian youth are increasingly exposed to misleading information, conspiracy narratives, and manipulative digital content (Anthonysamy & Sivakumar., 2024). The rapid circulation of unverified information often shapes public opinion more strongly than factual analysis. In this environment, critical thinking becomes an essential civic competency. However, existing Pancasila Education frameworks frequently lack digital literacy integration, making students vulnerable to misinformation and online radicalization.

The findings also reveal that moral crises among youth are closely associated with declining dialogical culture. Social media algorithms tend to create echo chambers where individuals interact only with groups sharing similar opinions (Fauzi et al., 2025). Such conditions encourage

intolerance toward differing perspectives and weaken democratic communication. Several studies indicate that younger generations increasingly struggle to engage in respectful deliberation and constructive disagreement due to polarized digital communication patterns and limited exposure to dialogical civic learning practices (Santika, 2020). This trend directly contradicts the democratic principles embedded within Pancasila, particularly those emphasizing deliberation, consensus, and social harmony.

Despite these challenges, the literature identifies important opportunities to transform Pancasila Education into a more adaptive civic framework through reflective learning, digital literacy integration, and participatory democratic engagement. One major finding is the increasing effectiveness of dialogical and participatory learning models. According to (Ramadhan & Utami, 2024), students demonstrate stronger ethical engagement when civic learning incorporates discussion-based activities, collaborative problem solving, and digital civic participation. Such approaches encourage learners to connect Pancasila values with real social issues rather than treating them as abstract ideological concepts.

Another important development is the integration of digital citizenship education into Pancasila learning as a strategy to strengthen ethical online behavior, critical digital literacy, and responsible democratic participation among students (Santika, 2020b). Several recent studies highlight that combining civic ethics with digital literacy significantly improves students'

awareness of online responsibility, information verification, and respectful communication (Nurhayati et al., 2025). This integration allows Pancasila Education to address contemporary moral dilemmas emerging from technological modernization. Instead of rejecting digital culture, transformative civic education seeks to guide students in utilizing technology ethically and democratically.

The reviewed literature further demonstrates that project-based learning contributes positively to the internalization of Pancasila values. Research by (Raharjo et al., 2025) found that community-oriented projects encourage students to develop empathy, cooperation, and civic responsibility more effectively than conventional classroom instruction. Through direct social engagement, students experience Pancasila not as theoretical doctrine but as practical ethical guidance. This experiential dimension is crucial for strengthening moral consciousness among younger generations (Megasari et al., 2025).

Furthermore, the findings indicate that multicultural approaches in Pancasila Education are increasingly important for promoting intercultural understanding, reducing identity-based polarization, and strengthening democratic coexistence within Indonesia's pluralistic society. Several scholars argue that civic learning should encourage students to appreciate diversity not merely as constitutional rhetoric but as everyday social practice. In this regard, transformative Pancasila Education must emphasize intercultural dialogue, inclusivity, and democratic coexistence.

Such approaches are particularly important in preventing intolerance and identity-based polarization among youth.

The discussion also reveals that educators play a decisive role in determining the success of Pancasila Education transformation. Teachers who apply reflective and participatory pedagogies tend to create more meaningful learning environments (Setyawan., 2022; Althafa & Pramesti., 2025). Conversely, authoritarian instructional methods often discourage critical engagement and reduce students' emotional connection with civic values. Therefore, educational reform should involve not only curriculum reconstruction but also professional development programs that strengthen teachers' competencies in democratic and digital pedagogy.

Another significant finding concerns the role of higher education institutions in promoting ethical citizenship. Universities increasingly function as arenas for ideological contestation, digital activism, and social mobilization. According to (Buxarra et al., 2019), university students require civic learning experiences capable of balancing freedom of expression with ethical responsibility. In this context, Pancasila Education should encourage critical reflection rather than ideological conformity. Democratic citizenship develops not through coercion but through reflective participation in public life.

The findings also suggest that family and community environments significantly influence the effectiveness of Pancasila Education. Moral learning cannot rely exclusively on formal educational institutions because youth behavior is

shaped continuously through social interaction and digital exposure. Consequently, strengthening civic morality requires collaboration among schools, families, communities, and digital platforms. This broader social approach reflects the understanding that ethical citizenship is constructed collectively rather than individually.

In relation to policy implications, the reviewed studies emphasize the importance of reconstructing national education policies to align with contemporary civic challenges (Santika., 2023; Kartika & Umbu., 2024). Current educational systems frequently prioritize academic achievement and technical competence while giving limited attention to ethical development and civic engagement. Such imbalance contributes to the production of technologically skilled individuals who may lack social responsibility and democratic sensitivity. Therefore, educational policy reform should place moral and civic competencies alongside academic performance as central objectives of national education.

The discussion further indicates that transforming Pancasila Education requires abandoning indoctrinative educational paradigms inherited from previous political eras. Younger generations tend to reject rigid ideological narratives that limit critical inquiry (Szklański, 2025). Instead, students respond more positively to educational models encouraging dialogue, reflection, and contextual analysis. Thus, the future of Pancasila Education depends largely on its ability to adapt to democratic learning culture while preserving Indonesia's foundational ethical

principles.

Another important aspect identified in the findings is the emergence of environmental ethics as part of contemporary civic responsibility. Several recent studies show that younger generations increasingly associate citizenship with ecological awareness and sustainability issues. This development expands the scope of Pancasila Education beyond traditional political themes toward broader humanitarian concerns. Consequently, transformative civic education should incorporate environmental responsibility as an integral dimension of ethical citizenship in modern Indonesia (Sujana et al., 2025).

Overall, the findings demonstrate that transforming Pancasila Education into a contextual, reflective, and digitally responsive civic learning framework is essential for addressing intolerance, misinformation, declining empathy, and ethical disengagement among Indonesian youth. Conventional civic learning approaches emphasizing memorization and ideological formalism are no longer sufficient for responding to contemporary ethical complexities. Instead, Pancasila Education must evolve into a contextual, participatory, and reflective educational framework integrating digital literacy, democratic dialogue, multicultural understanding, and ethical citizenship. Through such transformation, Pancasila can remain relevant as a living moral foundation capable of guiding younger generations in navigating the social, political, and technological realities of contemporary Indonesia environments.

IV. CONCLUSION

The transformation of Pancasila Education has become essential for addressing contemporary moral challenges among Indonesian youth, particularly intolerance, digital misinformation, declining social empathy, and ethical disengagement in the era of globalization and digital society. The study demonstrates that conventional approaches emphasizing memorization and formalistic learning are no longer sufficient to respond to contemporary ethical challenges such as intolerance, digital misinformation, social polarization, declining empathy, and hyper-individualism among youth. These conditions indicate that moral degradation is closely related not only to educational limitations but also to broader sociocultural transformations shaping the lives of young people today.

This research concludes that Pancasila Education should be reconstructed through reflective pedagogy, digital citizenship integration, participatory civic learning, and multicultural dialogue to strengthen students' ethical awareness, critical thinking, and democratic responsibility. The revitalization of Pancasila values should move beyond symbolic ideological instruction toward participatory educational practices that encourage students to critically engage with real social issues. In this regard, teachers, educational institutions, families, and communities collectively play strategic roles in strengthening civic morality and national character.

Furthermore, the study highlights that the future relevance of Pancasila Education depends on its ability to adapt to the realities of contemporary society while preserving Indonesia's foundational values of humanity, unity, democracy, and social justice. Through contextual, reflective, and digitally responsive learning approaches, Pancasila Education can evolve beyond formal academic instruction and function as a civic-ethical foundation for developing responsible, critical, and socially engaged citizens in contemporary Indonesian society.

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