

Pancasila as Philosophical Basis in Strengthening National Character in the Era of Globalization

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ABSTRACT

Pancasila as the philosophical basis has an important role in strengthening the character of the nation, especially in the challenging era of globalization. This research aims to examine how applying Pancasila values can be integrated into character education in higher education in Indonesia to face challenges in the era of globalization. This research aims to find out the application of Pancasila values in shaping the identity and character of the nation that needs to be lived by the Indonesian people, including the younger generation. Character cultivation is essential for all Indonesian people in the era of globalization. The values of Pancasila need to be instilled in the younger generation so that Indonesia becomes a strong nation in the face of globalization. This research uses qualitative methods. The approach to be used is to combine library research with field research. The material object is the education policy model that has been carried out by the College, and the formal object is the philosophy of Pancasila.

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1. INTRODUCTION

Globalization occurs because of the development of the world of information, communication, and technology, which is increasingly advanced so that everything that happens at the end of the world will be quickly known by all human beings wherever they are. In the era of globalization, interaction between nations is inevitable; interaction between countries cannot be separated from interaction between cultures. Globalization is like a double-edged knife; on

the one hand, it has a positive impact, and on the other hand, it cannot be separated from the negative impact. The positive impacts of globalization include Indonesia's cooperation with other countries in overcoming global crimes, such as terrorism, human trafficking, drug trafficking, and so on. Another positive impact is that we can cooperate with other nations to maintain world peace, transfer technology, military cooperation, extradition cooperation in capturing state criminals, etc. The negative impacts of globalization include

the entry of transnational crimes such as terrorism, consumptive culture, human trafficking, drug trafficking, and so on.

The Indonesian nation in the global arena can be swayed if it does not have a strong identity. Interaction between nations, followed by interaction between cultures, is very vulnerable for the young generation of Indonesia, who does not have a strong national identity; for this reason, the young generation of Indonesia must be able to strengthen their national identity. Pancasila, as the identity of the Indonesian nation, must be a strong foundation for the nation in the global arena. Pancasila, as a philosophical basis, has an important role in strengthening the character of the Indonesian nation, especially in the era of globalization, which is full of obstacles and opportunities. The formation of the character of the Indonesian nation through the cultivation of Pancasila values needs to be carried out in education, both informally, non-formally, and formally.

Students should play an active role in implementing Pancasila education based on qualified understanding and logical thinking. Active and dynamic acceptance of Pancasila values will strengthen character because it is based on a qualified understanding and uses logical thinking to generate motivation to apply them. This study aims to examine the application of Pancasila values integrated into character education in higher education in Indonesia to answer the challenges of globalization.

2. RESEARCH PROBLEM

Based on the background of the problems that have been described, the problems that will be discussed in this study are:

- 1) How can the application of Pancasila values be integrated into character education at universities in Indonesia to face the challenges of globalization?
- 2) What are the challenges and opportunities in internalizing Pancasila as the basis of philosophy in

shaping the identity and character of the nation amid increasingly strong global currents?

3. LITERATURE REVIEW

Globalization exists as a consequence of part of the internal development of social theory, especially the reaction to the view of modernization. (Aildil Aulya, 2020: 25). Philosophically, globalization is a special event in the dynamics of human development that moves continuously and is a step of the globalization stage itself. Today's advances in communication and information accelerate the penetration of globalization in various parts of the world. Globalization has an impact on several crucial aspects of human life; on the one hand globalization produces various challenges (problems) and new opportunities that must be solved to take advantage of globalization for the benefit of humanity (Efendi Agus, 2021: 27). According to Syaifullah and Wuryan, etymologically, globalization was born from the word "globe" which means a globe, while the word "sasi" is defined as a process or situation that is continuous and occurs today. Etymologically, globalization is a worldwide process that is continuing today and is closely related to all aspects and fields of the lives of nations.

Globalization is not a concept that can be interpreted imitatively. According to Ritzer and Dean in their book *Globalization: A Basic Text* (2015), the sociological definition of globalization should be seen as a cross-cultural process that causes the development of a comprehensive flow of people, places, information, and objects. Rosenberg states that globalization results from the results or conditions of political, cultural, and economic processes. Thus, it can be concluded that the situation and conditions of globalization are a global consciousness or collective world culture.

Historically, the term globalization was coined in 1962 in *Spectator* magazine. It began to be known (boom) after being embodied by McLuhan in his book *The Gutenberg Galaxy*. Later in its development,

globalization became known as "Globalism," which is the latest term and appeared for the first time in 1986 in the 2nd edition of *The Oxford English Dictionary*. Globalization appeared for the first time and was embodied in *Webster's Dictionary*.

According to McLuhan, globalization's impact is the interconnection between *cultures* that will create a *global culture* collectively (*global village*). In this regard, globalization often hurts a nation, such as the fading of noble values inherent in the country. Peterson argues that the pace of globalization is closely related to civic education. This is inseparable from the domino effect of globalization on the global community, thus requiring efforts from the community (especially the younger generation) and the government to answer the challenges of rapid globalization. Based on this, civic education can be understood as an effort to involve the nation's successors (the younger generation) in facing various problems in the era of globalization (Utami Dewi, 2018, p. 25).

Education has the task of creating the identity and character of a nation and state to create a strong and competitive society. It serves as a place to acquire technical knowledge or practical skills implemented in social life and to forge a nation's values, beliefs, and culture that can be preserved and maintained (Aviation of the Nation, 2022).

Character education is a deliberately formulated effort to strengthen the younger generation's character. Character is the values of attitude and nature of each individual who has a close relationship with God, fellow human beings, self, nationality, and environment, which is manifested in the way of thinking, speech, and action based on laws, norms, culture, customs, and manners. Character education is crucial and must be implemented in the education system, which, in the learning process, will shape the character of a moral nation, and this is one of the ideals of the national education system. (Dwi Erlina, *et al*, 2022: 6)

The concept of character education in Indonesia reflects the nationalist spirit,

cultural diversity, and the spirit of forming a quality society. For an academic, understanding the concept of national character education is a crucial foundation in the development of science and education, so character education is not only a bridge to developing national identity but also the central pillar in preserving values rooted in the nation's culture (Kemendikbud, 2017). According to Ki Hajar Dewantara, education is impossible without ethical values as a way of thinking and student character that will create a whole "human being" in society. Character education is central to developing students' potential to become virtuous Indonesians.

4. METHODS

4.1 Object of Research

The research conducted is empirical legal research that focuses on cultivating Pancasila values to shape student character. As a young generation, students are expected to have a strong identity when interacting with other nations so that they are not tossed around in the face of globalization. This research uses a qualitative method; the approach is to combine library research with field research. Material objects are materials about Pancasila education learning that Atma Jaya University Yogyakarta and various supporting books have carried out. The formal object of this research is from the side of ethics and philosophy; the consideration is more comprehensive thinking, respect for diversity, humanity, and deliberation by the local wisdom of the Indonesian people (Marietta.D.Susilawati, 2021: 156).

4.2 Data Source

4.2.1 Literature Data

- 1) Literature data was collected from books, research results, journals on Pancasila, character education, local wisdom, and philosophical studies related to the research topic. Secondary literature on education, culture, and religion was also researched in books and journals because the philosophical perspective is multidisciplinary

4.2.2 Field data

- 2) Interviews with several Pancasila lecturers, Personality Development / MPK course lecturers, MPK chairpersons at Atma Jaya University Yogyakarta, and the Education Council.

4.3 Research Steps

The research was designed according to the following stages:

- 1) Obtained research permits and distributed questionnaires and interviews.
- 2) Inventorying and measuring qualitative data in character understanding to explain and develop quantitative results and, similarly, inventorying and measuring quantitative data to extend the qualitative study. In this case, a commensurate mixed method was used.
- 3) Constructing an understanding of Pancasila values, implementation models, and concrete character cultivation actions carried out by Atma Jaya University Yogyakarta.
- 4) After the data were collected and inventoried, they (qualitative and quantitative) were analyzed using the hermeneutic method (interpretation). Conclusions for qualitative data were drawn using formal syllogism, while an induction pattern was used for empirical (quantitative) data.
- 5) Produce output in the form of publication of research results in Copernicus-indexed international journals.

4.4 Analysis of Results

Data analysis uses a qualitative approach deepened using the following elements of the philosophical method:

- 1) Interpretation

Field and literature data are interpreted appropriately.

- 2) Internal Coherence

All concepts and aspects are seen in harmony with one another

- 3) Holistika

The collected data is seen in the overall vision of the relationship between man, neighbor, the world, and God.

- 4) Heuristics

Based on the new interpretation, it is attempted to find new meanings, structures, and practical models to prevent acts of violence and intolerance based on the values of Pancasila (Anton Bakker, Zubair, 1990: 69-70).

5. RESULTS AND DISCUSSION

5.1 *The application of Pancasila values in shaping student character to face the challenges of globalization.*

The character of its people determines the existence of a nation. Therefore, character education has become a crucial instrument in the education system in Indonesia, from elementary school to college. The purpose of "Pancasila education is to instill the values, principles, rules or values of Pancasila into the minds of the Indonesian people (Suardi et al.: 2023). Pancasila is called the ideological basis of the Indonesian state (Natalia et al.: 2023). Pancasila education functions so that the younger generation has strong roots in maintaining the identity of the Indonesian nation and has guidelines for thinking and behaving when facing global challenges.

In this advanced era, it cannot be denied that many of the younger generations are morally corrupt, ranging from drug users (illegal drugs), binge drinking, glorifying, and even deifying outside culture excessively. These alarming circumstances and situations certainly require special attention. One way is through educational instruments. Pancasila values can be applied in several ways. Some are integrated into various courses, but some are implemented through Pancasila education. Globalization creates positive impacts but cannot be separated from negative impacts that can bring changes to the international stage arrangement, which reflexively impacts changes in global society. The ability to answer fundamental global challenges will affect the nation's economic, political, social, and even spiritual life and a

sense of love for the country (nationalist). A strong national identity and character, according to the values and guidelines of Pancasila, is the strength for the nation's successors to answer various challenges and problems in today's rapid globalization era.

According to a journal by Sjarkawi (2006: 39), character education aims to present positive attitudes and traits by students. Character education does not only focus on how students understand "right and wrong" or distinguish "good and bad" but also on how students can apply ethical behavior to themselves and others. Based on this explanation, it can be concluded that the primary purpose of character education is to provide support for students to have the ability to master knowledge, internalize values, increase values, and apply them in the life of the nation, society, and state.

Character education based on Pancasila's values is needed nowadays. Chairiyah (2004) states that Pancasila education is the main thing to create national character. Nowadays, most countries consider education (especially character education) the primary investment because qualified human beings are one of a country's successes.

The values contained in Pancasila are not just to be understood but must be applied in social life. The target of implementing Pancasila is all Indonesian citizens, so Pancasila should be used as a guide to life (Hayqal & Najicha: 2023). Indeed, applying Pancasila values integrated through character education in higher education in Indonesia has been implemented through several learning methods and a curriculum system that often changes. One method that is currently used as an instrument to strengthen the nation's character in Indonesian universities (PTN & PTS) is through the Pancasila Education course, which aims to enrich understanding and awareness of a sense of nationalism and nationalism so that the next generation of the nation has competitiveness, identity, character, discipline and take part in creating a social life based on the values of Pancasila. Pancasila education is one of the courses that support

the formation of the character of the Indonesian nation in higher education (Ridhwan et al., 2020). Pancasila Education in higher education is essential because by taking Pancasila Education, students are expected to become fully Indonesian human beings and have a Pancasila character.

The question is, have the efforts to instill Pancasila values through Pancasila Education courses been running well in creating superior character and morals for the nation's next generation in Higher Education? To answer this question, it is first necessary to see how far students understand the role of Pancasila as the basis for character education in Indonesia. This research was conducted on 50 (fifty) students as respondents from 3 (three) faculties, including the Faculty of Law, Faculty of Industrial Technology, and Faculty of Engineering, Atma Jaya Yogyakarta University (UAJY). The faculties selected as respondents were purposive. The students who listed themselves as respondents were also *purposively sampled* from among the students who took Pancasila Education courses in several of these faculties.

Based on the data collected, 61.2% of students stated that they understood the role of Pancasila as the basic foundation of character education in Indonesia. Thus, understanding Pancasila as the basis of character education in Indonesia among students as the younger generation needs to be conveyed more massively in lecture activities. As many as 30.6% of students stated that they understand the role of Pancasila as the basis of character education. Their understanding of the role of Pancasila as the basis of character education in Indonesia is that Pancasila is the basis of the state and the ideology of the Indonesian nation. In this case, it means that Pancasila is placed as the way of life of the Indonesian nation and, at the same time, the *staats fundamental norm*. Based on this, the role of Pancasila should be used as the basis of life for students in the nation and state.

Regarding the understanding of the role of Pancasila as the basis of character education in Indonesia, the respondents also

realized that the globalization era affects Pancasila as the philosophical basis in shaping the identity and character of the Indonesian nation. 42.9% agreed, and 38.8% strongly agreed with this. This indicates that the respondents understand the Pancasila attitude because they generally state that globalization affects Pancasila as the basis of philosophy; for example, many incoming foreign cultures can erode the love of the country or make people more individualistic. Based on the data, something interesting is that respondents argue that globalization can create opportunities to introduce Pancasila to the world and enrich Indonesian culture. These results show that Pancasila, as an open ideology, will always keep up with the times and be relevant if the character and identity are kept intact. To support this statement, 82% of respondents stated that Pancasila as an ideology plays an important role in society, nation, and state life. They argue that Pancasila is a form of crystallization of values, culture, and diversity in Indonesia so that the values of Pancasila will continue to maintain unity in diversity, encourage social justice, and uphold democracy. This ensures that Indonesia remains harmonious and prosperous.

Regarding the academic approach of internalizing Pancasila values into the curriculum, 78% of respondents stated that the appreciation of Pancasila values was obtained through lecturers as academics and through lectures as an academic forum. This proves that Pancasila has a crucial role in the world of education and, until now, has been attempted through the Pancasila Education course, which students must study. The respondents' statements support this. As many as 42% agreed, and 40% strongly agreed that the appreciation of Pancasila values is still adequate in the national education system.

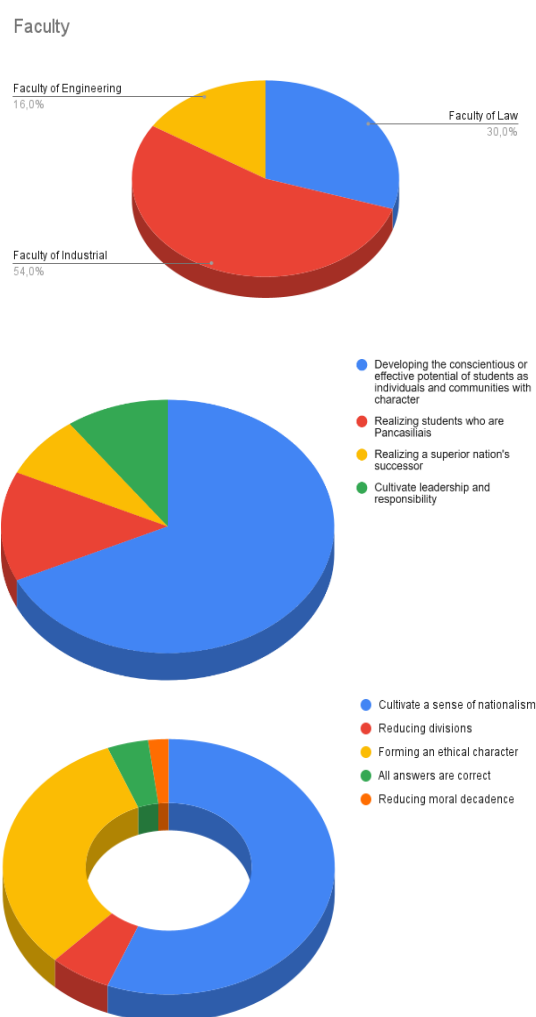
National identity and character based on the values of Pancasila are important. This was stated by 62% of respondents. They stated that the importance of character education and the identity of the Indonesian nation is to develop the potential of conscience as

individuals and society with character. As many as 28% of respondents argued that Pancasila education can help realize students who are Pancasilaists and foster leadership and responsibility. In this regard, 100% of respondents stated that Pancasila must remain the main foundation in building the character of the Indonesian nation because in building the nation's character, Pancasila is a guideline for creating humans who are not only superior in terms of intelligence but can become individuals who have a sense of responsibility, integrity, empathy, and love for the country.

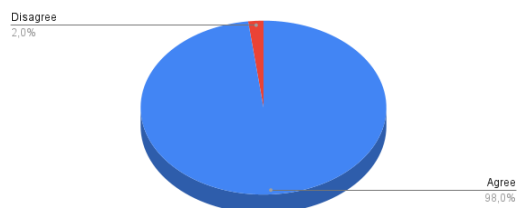
The following is data on the results of research on respondents.

Respondents are UAJY students.

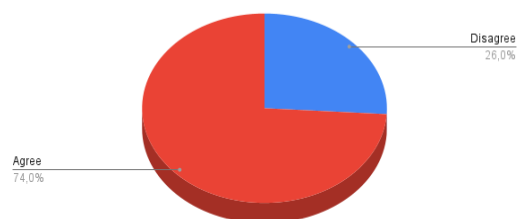
Total Respondents: 50 people with the following details:



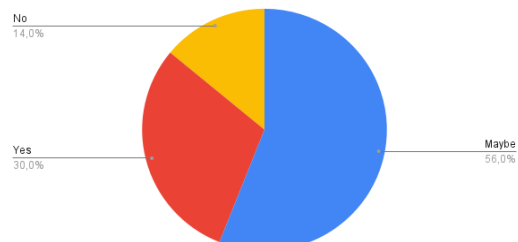
How do you respond to the statement: "Pancasila must remain the main foundation in building the character of the Indonesian



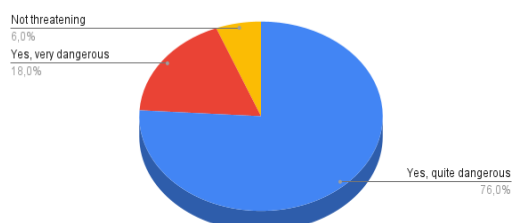
How do you respond to the statement: "Globalization has weakened the role of Pancasila in everyday life"?



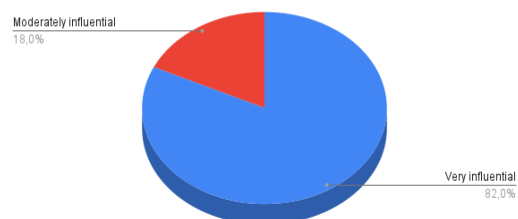
In your opinion, has the appreciation of Pancasila in Indonesia's education system worked well?



Do you feel that foreign cultures entering Indonesia threaten the values of Pancasila?



Pancasila as an ideology, does it play a role in the life of the nation?



The Data above shows that applying Pancasila values integrated through character education at universities in Indonesia is very important in facing the challenges of globalization. This is because Pancasila is an

open ideology, meaning that Pancasila will continue to be relevant through the development of a pluralistic Indonesian society. In line with this, the era of globalization can be used to disseminate the values of Pancasila through the introduction of culture. The data above also shows that Pancasila education through an academic approach has been well implemented; it is just that there is "homework" that has not been resolved until now, namely related to the values contained in Pancasila that have not been well realized. In this regard, to resolve the chaos that occurs, it is necessary to integrate Pancasila values in various courses, not only limited to Pancasila courses, but also in civic education, ethics, and other courses, and the most important thing is self-awareness of each individual to practice Pancasila values in the life of the nation and state. Undoubtedly, a young generation with integrity and responsibility, ready to face globalization's challenges, will be formed.

5.2 Challenges and opportunities in internalizing Pancasila as the basis of philosophy in shaping the identity and character of the nation amid increasingly strong global currents.

5.2.1 Challenges

In the era of globalization, marked by advances in science and technology, there are positive impacts that bring opportunities and negative impacts that bring challenges. Pancasila is the view of the life of the Indonesian people, whose values are still very relevant for the Indonesian people in facing the challenges of globalization today. The values of Pancasila, including divinity, humanity, cooperation, deliberation, and social justice, often conflict with various globalization issues that tend to bring individualistic spirit and materialism. Globalization, which brings progress in the communication sector, will bring a fast and free flow of information, thus eroding the identity and character of the Indonesian nation. This challenge can allow the Indonesian people to evaluate, reflect, and commit to Pancasila as the state's

fundamental norm and outlook on life for the Indonesian nation.

The Indonesian government has attempted to strengthen Pancasila as the basis for forming the character and identity of the Indonesian nation amid globalization. This starts by making regulations and policies that include character education based on Pancasila, drafting laws and regulations based on the precepts of Pancasila, and promoting cooperation between countries to introduce the culture and identity of the Indonesian nation in the international arena. The government must create and develop policies that can strengthen the character and identity of the Indonesian nation. The public needs to take part in implementing Pancasila's values in the lives of society, the nation, and the state. Public participation will have a meaningful impact on ensuring that Pancasila is an open ideology, meaning that it will continue to be dynamic and relevant amid the times. Pancasila is the source of all sources of law whose soul and spirit must be reflected in the legal products of the Indonesian nation, which has the logical consequence that laws and regulations that are not by the ideology of Pancasila must be corrected.

Amid globalization today, many things conflict with Pancasila's values. Challenges in cultivating Pancasila values in the era of globalization occur due to interactions between people from various nations, followed by cultural interactions. Global society, including Indonesian society, often accepts foreign cultures without considering the values of local wisdom. Foreign cultures adopted by Indonesian society are generally accepted by the younger generation without a *filter* or filter by the nation's identity, thus causing a significant impact. The emergence of globalization cannot be denied, and it has also had harmful impacts on Indonesian society, such as radicalism and intolerance. Pancasila, as the foundation of Indonesia's national insight, must be continuously refreshed to be able to answer future challenges and opportunities. The national insight that refers to Pancasila

opposes practices that lead to social domination and discrimination, such as:

- 1) The interaction pattern between religious communities often still shows intolerance symptoms. If this still happens, it shows that the first principle, Belief in God Almighty, has not been appropriately implemented. Indeed, Indonesia's identity is that it is a religious and diverse nation. The consequence is that the Indonesian people must maintain harmony and tolerance regarding differences in belief.
- 2) Social inequality is based on different economic factors in the community, thus causing uneven education. Remote areas will also be increasingly left behind in several aspects. This will be a challenge for the Indonesian people to realize the fifth principle of Pancasila, which states that social justice is for all Indonesian people.
- 3) Actions that lead to distinctions based on ethnicity, religion, and race are no longer taboo in society, as humanizing humans becomes a difficult thing to do, for example, the occurrence of persecution, bullying, or bullying that is rampant among the younger generation etc. A handful of irresponsible parties can utilize the rapid advancement of communication technology to commit crimes that violate human rights and are not by the values of Pancasila (Ceswara & Wiyatno, 2018). The rapid advancement of communication technology can be utilized by some irresponsible parties to commit crimes that violate human rights and are not by the values of Pancasila (Ceswara & Wiyatno, 2018).
- 4) The birth of regional fanaticism (Primordialism and ethnocentrism). Globalization's impact often also brings foreign ideologies contradicting Pancasila, such as separatist social movements that want to liberate themselves from the

Indonesian nation; concrete examples are the existence of GAM, RMS, and OPM. We must remember that the third principle of Pancasila teaches the value of unity regardless of who is better.

- 5) Indonesian society's moral decadence threatens the existence of noble values. Morality crises occur every day, both for the younger generation and adults. An example is promiscuity, which is not the original culture of the Indonesian people. This is a bad thing because Indonesian people can be trapped in the black puddle of globalization under the pretext of the current trend. On the other hand, only by applying the values of Pancasila can the moral decadence caused by globalization be overcome.
- 6) Foreign cultural influences, such as individualistic culture and consumerism, often attract the younger generation's attention. These can lead to a crisis of character and identity and erode the values of collectivism taught by Pancasila.
- 7) The weakening of the spirit of nationalism and the lack of awareness about maintaining Pancasila as the state's guideline and basis.
- 8) Deviations of Pancasila values that occur in the wheels of government, such as corruption, collusion and nepotism, bribery, and many more. When viewed from the perspective of Pancasila, of course, this is a form of misuse of Pancasila's values.

The weak cultivation of Pancasila values is caused by several factors, including Indonesian citizens' disobedience to the values of Pancasila. Second, the fragility of the nation's defense in the face of globalization brings negative impacts. Third, the impact of the invisible fifth-generation *proxy war* is used as the latest propaganda tool by the global community to divide the unity and integrity of the nation. The challenge in realizing the values of Pancasila in society is that the state

is not easy to implement if there is no will from the community itself. Indifferent attitudes are often one of the many bad attitudes that deny Pancasila's values. Pancasila was formulated not only as the basis and philosophy of the nation but also to provide guidelines for Indonesian people to live in a pluralistic society. A series of conditions are factually caused by Pancasila not being implemented and not being used as a basic guideline in society, nation, and state life. Another reason is the lack of exemplary behavior of leaders, both community leaders, religious leaders, and leaders in government institutions, both executive, legislative, and judicial. This condition will be a challenge for the Indonesian people when facing globalization. The adverse effects of globalization can be minimized by cultivating Pancasila values that can shape the character of the Indonesian nation and provide guidelines for life for the people of Indonesia.

There is no promising future without efforts and efforts that can strengthen the character of the Indonesian nation; in other words, there will be no bright future if Indonesian people are complacent and carried away by the adverse effects of globalization. Indonesians need to have a sense of self-responsibility to foster Pancasila's values. Nurturing the values of Pancasila can be done through character education because character education based on Pancasila not only teaches what is right and what is wrong but is also able to understand. There is a desire to implement the values contained in Pancasila.

At the XI Pancasila Congress at Gadjah Mada University Yogyakarta, Jusuf Kalla said that the simpler it is to understand Pancasila, the easier it will be for the Indonesian people to apply it in society and the state (Rida, 2019). This means that understanding Pancasila should not be complicated, and the actualization of Pancasila should be easy to implement. Interpreting Pancasila can be done simply so that it is easy to actualize. The challenge of actualizing the values of Pancasila is not an easy thing to do. However, it is possible to

implement it because Pancasila is extracted from the values that have lived in society since time immemorial and is expected to guide the Indonesian people in facing the hustle and bustle of the times and globalization.

5.2.2 Opportunities

Ahmad Muchji et al., in their book *Pancasila Education* (2007), state that Pancasila is a reformist, dynamic, and open ideology. Reformist means that Pancasila is not rigid as an ideology. Dynamic means that Pancasila as an ideology will continue to be able to adjust to the times, science and technology, and the dynamics of globalization. Open means that Pancasila will never change its fundamental values but can adjust and add broader insights. The many challenges faced by the Indonesian nation amid globalization can be used as an opportunity to internalize Pancasila's values in the global arena. Some of these opportunities include the following:

- 1) The era of globalization and digital advancement provides an excellent opportunity to strengthen and disseminate the values of Pancasila both nationally and internationally, where the government and society can utilize various digital platforms to access, promote, and implement the values through digital campaigns, online education, and social media, which serve as important tools in raising awareness of the importance of Pancasila in the life of the nation and state, as well as enabling the integration of the values into digital content and educational applications to reach various groups, especially the younger generation so that the effective implementation of Pancasila can have a positive impact on the social, political, economic, and cultural aspects in Indonesia.
- 2) In this era of advanced globalization, the government can strengthen Pancasila as the worldview of the Indonesian people. Policies that can be implemented include strengthening character education based on Pancasila. The government can also engage in international cooperation related to introducing national culture and identity. The existence of Pancasila remains strong as the identity of the Indonesian nation by recognizing the culture and identity of the Indonesian nation
- 3) Utilizing advances in science and technology to benefit education in Indonesia. In Indonesia, education is not only focused on theory but also on character. Based on this, Pancasila-based character education must be instilled in every aspect of education at various informal, formal, and non-formal levels.
- 4) The rapid advancement of digital technology enables increased public participation in decision-making processes. In this context, Pancasila serves as a guideline to ensure such participation occurs pretty and inclusively, emphasizing its values of social justice, unity, and tolerance. This suggests that integrating Pancasila values in the digital space can strengthen public engagement, promote transparency, and increase accountability in public decision-making.

The application of Pancasila values in the era of globalization is a complicated challenge, but it also provides significant opportunities for the Indonesian people; with awareness and commitment to maintaining the values of Pancasila, the Indonesian people can face the transformation of globalization well without worrying about losing identity, character, and identity, because Pancasila will remain relevant in every changing e

6. CONCLUSION

This study found that applying Pancasila values to shape student character to face the challenges of globalization is still tricky. Respondent students realize that Pancasila is the guideline and basis of the state that must be maintained and preserved. Teaching the values of Pancasila through an

academic approach has been done well. However, the homework that must be completed is to foster the self-awareness of each individual to practice the values of Pancasila in the nation and state.

In facing the challenges of globalization, the internalization of Pancasila as the philosophical basis of national identity and character requires a comprehensive and sustainable approach. Through efforts to utilize existing opportunities, such as digital technology and continuing education, as well as increasing awareness of nationalism, Indonesia can strengthen the position of Pancasila as a relevant state ideology in this modern era. Some challenges are still the homework of the Indonesian nation that must be considered in facing the era of globalization, among others: the adoption of a foreign culture without considering the culture and local wisdom of the Indonesian people, patterns of interaction between religious communities that often still show symptoms of intolerance, actions that downstream on distinctions based on ethnicity, religion, and race, the birth of regional fanaticism (primordialism and ethnocentrism), moral decadence in the life of the nation that threatens the existence of the noble values of the Indonesian nation, the weakening spirit of nationalism and the lack of awareness to maintain Pancasila as the guideline and basis of the state, the deviation of Pancasila values that occur in the wheels of government, such as collusion, corruption and nepotism, bribery and many more. These challenges can be used as an opportunity for the Indonesian people to immediately evaluate and reflect and make a *steady* or

strong and permanent commitment to Pancasila as the *staatsfundamentalnorm* and outlook on life of the Indonesian nation.

Advice

Pancasila, as an open ideology, faces complex challenges in applying its values in the digital era. However, it should not be overlooked that globalization creates excellent opportunities for the Indonesian nation. By raising awareness and committing to upholding the values of Pancasila, the Indonesian people can undergo the transformation process of globalization wisely without worrying about degrading the identity, character, and identity of the nation. This is because Pancasila will be relevant in every dynamic of the times. Based on this, the suggestions that can be given are:

- 1) It opens up great opportunities for spreading and strengthening Pancasila values on the international and national stage through various digital platforms.
- 2) Community participation will be a good opportunity to maintain the identity and character of the Indonesian nation amid globalization, which has more or less negative impacts.
- 3) Utilize advances in science and technology to benefit education in Indonesia.

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