

Efforts to Revitalize Pancasila Values in Building National Character and Global Citizenship

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Abstract. Revitalize Pancasila in shaping national character and global citizenship in this era of globalization are not easy to do because if this is not implemented immediately, more and more new problems will arise which will even be very detrimental to the younger generation in the future. This research is a library research (Library Research) with a descriptive research design. The results of this research are the result of thinking and studying the meaning of Pancasila in Indonesian society. Revitalization is not just about re-instilling Pancasila, but also having to understand several very important elements to become the focus of revitalizing Pancasila values. The elements that must be understood are how to implement the Pancasila revitalization strategy for millennial youth (the Pancasila strategy through religious teaching values, and the Pancasila revitalization strategy in the reality dimension, ideality dimension and flexibility dimension) and Character formation in the global era in higher education as well as problems and obstacles in implementing Pancasila.

Keywords: *Revitalization, Pancasila Values, National Character, Global Citizenship*

INTRODUCTION

The Indonesian nation is an extraordinarily great nation, a nation that honors cultural values which are a legacy from our ancestors to the next generation of this nation. The keyword "generation of the nation" lies in young people or the next generation of this nation in assessing, viewing and maintaining the noble cultural values that have been inherited.

However, the perspective of the nation's children regarding their identity as successors of these noble values has been eroded by the rapid flow of globalization as

a manifestation of the progress of the times.

Apart from that, the impact of globalization has had an impact on the younger generation who prefer new cultures that come in without any filtering so that the old culture will increasingly disappear, because they feel that the new culture is more practical, more contemporary, and more in line with current developments (Nahak, 2019).

Indeed, besides that, globalization also has a positive impact in the economic sector which is able to create international markets, increase the country's foreign exchange and increase employment opportunities. Then

also from a socio-cultural perspective, it makes us able to reflect good thought patterns such as discipline, high work ethic and science and technology which is very advanced compared to other nations (Septian & Dewi, 2021). These various positive impacts encourage the existence of a country on the world stage.

The existence of a country and nation in the era of globalization is largely determined by the existence of the nation's citizens. The organizational system and structure in the era of globalization is a world organization, so citizens of the nation must also have a global mindset, attitudes and behavior as well. Unfortunately, these mindsets, attitudes and behavior are not balanced with national character. The dichotomy between national citizens and global citizens means that the two do not intersect. Even though as global citizens we have Pancasila as a foundation and filter. Rahman (2018) explained that quite a few of the younger generation are getting rid of Pancasila values and replacing them with global values that are at odds with Pancasila. As global citizens, we should uphold Pancasila as our ideology and national identity.

Apart from Pancasila as the nation's ideology, Pancasila is also a measure for criticizing the influences of globalization and modernization which actualizes every value in each principle and is explained through the norms and regulations of Pancasila as a shaper of character which means character values that can be implemented. into the lives of Indonesian citizens (Agistiara, n.d.-a).

This is sufficient to explain that Pancasila actually lives and develops in accordance with the diversity of the Indonesian nation, and in the life of the Indonesian nation Pancasila plays a role as a filter in the development of progress over time, science and technology.

Problem after problem related to Pancasila always arises which results in misleading society and the younger generation. If this is left unchecked, the situation will become increasingly worrying and become a real threat to ideology. Even worse, this situation is exacerbated by the uncertainty of some higher education institutions in cultivating Pancasila, even Pancasila Education courses are considered as a complement and only as a graduation requirement.

As with research conducted by (Hastangka, 2018) it was discovered that during Pancasila classes at universities, it showed that students still lacked a deep interest in studying and exploring Pancasila thoughts and ideas as a provision and basis for understanding Pancasila. This happens because since post-reformation, students were born and grew up in a different atmosphere and life, namely the realm of democracy.

Another problem was discovered in a study by a team from the Muhammadiyah University of Jakarta (UMJ) in July 2019. In the journal (Septian & Dewi, 2021), it was stated that this research was conducted at five state universities (PTN) and two private universities (PTS) based on the Islamic religion with the theme of students' commitment to the state foundation of Pancasila. As a result of the data found, it was stated that:

1. 88.48% of students answered that there was no conflict between Islamic religious teachings and Pancasila.
2. 80.4% of them rejected the replacement of the state principle of Pancasila with Islamic Sharia.

3. As many as 19.37% of students agreed that the basis of the state should be replaced with Islamic Sharia.

4. And what is even more surprising is that 4.19% of students believe that the foundation of the Pancasila state is contrary to the teachings of the Islamic religion.

This multidimensional crisis actually started with a mental and moral crisis which then spread to various aspects of life. So that the character of the nation which rests on the shoulders of the nation's generation is greatly eroded by developments over time and thinking patterns that are too radical without any filtering of the way of thinking, point of view, and even the assessment of the younger generation. It is very easy for the younger generation to be indoctrinated, to be downstreamed with thoughts that damage the character of the nation.

So, efforts to revitalize Pancasila values according to Sulasmono (2019) it is not something difficult or impossible to do, although this effort is not easy to realize. However, efforts to revitalize Pancasila in shaping national character and global citizenship in this era of globalization are not easy to do because if this is not implemented

immediately, more and more new problems will arise which will even be very detrimental to the younger generation in the future.

Based on this explanation, researchers are interested in conducting research with the theme Efforts to revitalize Pancasila in building national character and global citizenship

RESEARCH METHODS

This research approach uses descriptive qualitative. This type of research uses library research. Library research is a type of research that uses literature (libraries), including books, notes, reports of previous research results, and supporting documents (Cahyono et al., 2023). Specifically, this research uses literature study (Jaakkola, 2020) as a theoretical synthesis. Several stages make up this methodology. First, a conceptualization of the existing phenomenon is created, then an investigation of the research domain is carried out. Second, a summary of the various existing phenomena is made, then the most relevant topics are sorted by the most dominant phenomena. Finally, create a theoretical framework that can be used to provide a

broad explanation and division of the structure of ideas.

As for getting results from research, this research uses online journal databases such as Scopus, Google Scholar, or Emerald to obtain literature from previous research that is relevant to the research topic.

The data used as a reference for this research consists of articles in the Scopus categories indexed Q1, Q2, Q3, and Q4, as well as several SINTA journals. The data collection process consists of the following stages. First, the researcher determines the main keywords that will be used to view the desired literature. Second, researchers grouped literature based on the year of observation and publisher of the journal obtained, as well as the main topic of the research article. Third, researchers narrow the topic by sorting data that is relevant to the research topic, such as global diversity, Pancasila profile, character, and global citizenship.

RESULTS AND DISCUSSION

Based on the data found in the field, if this revitalization effort is to run as it should, then there are several very important elements to be used as a focus for the

revitalization of Pancasila values, namely the Pancasila revitalization strategy for millennial young people (the Pancasila revitalization strategy through values religious teachings, and strategies for revitalizing Pancasila in the dimensions of reality, dimensions of ideality, and dimensions of flexibility.) and Problems and obstacles in implementing Pancasila (Hemay et al., 2020).

A. Pancasila Revitalization Strategy for Millennial Young People

1. Pancasila Revitalization Strategy through Religious Teaching Values

In his book Bamualim et al., (2018) entitled *Millennial Muslims: Conservatism, Hybrid Identity, and the Challenge of Radicalism* explains that the third typology of attitudes and behavior of young educated Muslims towards Pancasila is ambiguous recognition and acceptance of Pancasila. In this typology there are two groups, namely: first, a group that recognizes Pancasila as the state philosophy and ideology, but has its own ideological agenda, in the form of 're-Islamization of Pancasila' by trying to return Pancasila to the spirit of the Jakarta charter. Young Islamic activists affiliated with FPI

are included in this group. Second, a group that recognizes Pancasila as the philosophy and basis of the state but has a double agenda at the same time, namely the implementation of sharia and khilafat. Typical in this category are HTI activists. Therefore, HTI activists' confession that they recognize and support Pancasila as the philosophy and basis of the state must be seen critically as a political statement.

Furthermore, in the journal *Mainstreaming Moderate Islamic values through the revitalization of Pancasila in Islamic Education*, Priatmoko (2018) explained that Islamic education in Indonesia is currently divided into many different ideologies. Educational institutions under the auspices of the government, both state and state schools, have a clear ideology, especially the state ideology based on Pancasila. This is different from private educational institutions which are run by certain institutions or organizations, so that the educational ideology follows that institution or organization. In this context, Islamic education is more vulnerable than state educational institutions in producing radical students and those with intolerant beliefs. Therefore, massive, integrated and

systematic efforts are needed to prevent it. One of them is by reviving Pancasila and making it a vehicle for absorbing moderate Islamic values in the Islamic education system.

Revitalization means process, method, action, or awakening. The revitalization of Pancasila can be understood as an effort to revive the values of Pancasila in the social life of the nation and state. The revitalization of Pancasila must be carried out at two levels, namely the theoretical level and the practical level.

At a theoretical level, several efforts can be made, namely: first, developing and improving the quality of research and study of Pancasila values in the context of religious, national and state life. This is important to do to further enrich public discourse and knowledge about the noble values contained in Pancasila and its harmony with the noble values promoted by Islam. Second, positioning Pancasila as an open ideology. So that people can explain it using the different scientific methods they have. In this way, the scientific discourse on Pancasila becomes broader and richer. Third, integrating the moderate values of Pancasila into school teaching materials.

Meanwhile, at a practical level, restoring Pancasila in the context of Islamic education can be done in two ways as follows: First, making the moderate values of Pancasila the basis for formulating Islamic education. Second, reorient the vision and program (curriculum). The main aim of education in Islam is to make humans into complete servants (*insan kamil*), namely servants who carry out all commands and avoid all prohibitions from Allah with full conscience and sincerity. Therefore, Islamic educational institutions must make this main goal the direction, reference and standard in managing the education system.

2. Pancasila Revitalization Strategy in the Reality Dimension, Ideality Dimension and Flexibility Dimension.

In his journal *suharno* (2020) with the theme of the Urgency of Pancasila in building national character, it was explained that the revitalization of Pancasila values must be carried out by synthesizing various different ideals, determining the attitude of all ethnic groups towards the dynamism of life in an increasingly modern and massive era of globalization and development. Awakening must be understood as an effort

to renew the spirit of life based on the philosophy and identity of the nation which is being erased by the values contained in the principles of Pancasila. Efforts that can be made are to start positioning Pancasila as a public discourse. Furthermore, reassessment efforts were carried out, especially to assess the meaning of Pancasila by the community as has happened so far. After obtaining a deficiency analysis, society must create new thoughts and meanings that are easier to accept and realize (Budiwibowo, 2016a). Efforts to restore Pancasila as the basis of the state can be understood as an effort to replace Pancasila which was formed in its entirety based on the preamble to the 1945 Constitution by exploring aspects or dimensions related to it.

This dimension mainly includes the reality dimension. This dimension means that the values contained therein are adjusted to reflect the objective conditions of development and development of human life today. It is a series of *sein im sollen* and *sollen im sein* values. This series inevitably becomes the main task and responsibility of state administration institutions, and must be implemented absolutely as a series. about attitudes, views, opinions and actions. The

spirit of reviving Pancasila values is not impossible to realize, although it is not easy. The biggest challenge in revival efforts lies in efforts to strengthen the practical aspects of Pancasila (Sulasmono, 2019).

The second dimension is ideality. The meaning of this direction is that the idealism contained in Pancasila is not just a dream without meaning (utopian), but is also understood as a positive verb which is realized through a movement according to the Government's plan. This effort is carried out by generating optimism in the community to see the future prospectively working towards a better future. Since 1908, the founders fought for independence until independence was achieved. This is proof of the success of an idea, an idea that was fought for persistently until the belief was successfully realized into reality.

The third dimension is flexibility. This concept can be understood because Pancasila is not a finished product and will be interpreted at the start of production. This will make Pancasila stagnant in a dogmatic and normative frozen state, and with its revival will provide a new perspective of interpretation and meaning to it. This effort can be made by providing space for

academic freedom to conduct research in educational and research institutions without losing costs that have intrinsic value. This effort is necessary to meet the need for progress in an era that continues to develop. In this way, Pancasila will remain current, relevant and serve as a guide to national and state life.

Pancasila as a national ideology is not closed and rigid, but is open, reformative and dynamic. This aims to ensure that the Pancasila ideology can be adapted so that it is contemporary, dynamic and anticipatory. This is done in order to be able to adapt to developments of the times, science and technology as well as the dynamism of social life. The opening of the Pancasila thought system to a new direction has an interpretation that does not mean changing the basic values contained in it, but is able to introduce new ideas more specifically, so that it is able to carry out reforms to solve national problems that continue to develop over time (Agistiara, n.d.-b; Agus, 2016; Chairiyah, 2014; Damanhuri et al., 2016; Rianto, 2015; Umar Syarif Hadi Wibowo & Permatadewi Tantiyan Gunawan, 2020).

3. Revitalizing Pancasila in the context of Global Citizenship in Higher Education

Various problems and needs in the Era of Globalization require understanding and global insight of the younger generation as contemporary citizens today. This article attempts to present the urgency of inclusive understanding in the context of global citizenship and the strategies that can be implemented to form inclusive global citizens by holding tightly to Pancasila as the nation's ideology and national identity in the global era.

The strategy of forming knowledge, skills and attitudes of inclusive global citizens can be carried out with a global citizenship education approach in schools or formal institutions. Global citizenship education includes main themes that are in line with the values of Pancasila as national character, namely: First, the concept of justice and equality, the concept of justice expected in global citizenship education is not to impose majority ideologies or values on minority groups; paying attention to racial minorities, gender and marginalized groups who are vulnerable to discrimination (Sarabhai, 2013); Second, the concept of

diversity, with the increasing increase in transnational migration in various countries, global citizenship education aims to put emphasis on students to respect the identities and backgrounds of other students as an opportunity to make classroom learning more meaningful; make the school environment and learning responsive to cultural diversity and (Burnouf, 2004; Campos et al., 2017; Canache et al., 2014; Caro, 2018; Copeland-Linder et al., 2012; Mondak et al., 2010; Schulz et al., 2022). Third, the concept of sustainable development. The three pillars of sustainable development have increasingly been recognized since the 21st century education agenda.

The following efforts can be made by universities in forming inclusive global citizen competencies, including: First, implementing a learning approach developed through curricular and organizational learning which aims to provide awareness and understanding to students about their part of the world. Second, the implications of the global citizenship education program for the development of student activities, a global education approach developed through student activities such as student

exchanges, service learning and action activities (civic engagement). Third, the implications of global citizenship education programs for the development of learning environments developed by universities. Fourth, the implications of the global citizenship education program for the development of learning curricula that can be developed by universities.

In the global citizenship knowledge domain, students can find out about government systems and local structures and students understand global interdependencies and connections from critical learning about global issues discussed in class and in the community. In the global skills domain global citizens demonstrate personal and social responsibility for a peaceful and sustainable world and develop the motivation and willingness to care for the common good (Unesco, 2015), can develop critical thinking skills, the ability to debate effectively, respect for people and ways of thinking, the ability to work together and conflict resolution (Jacoby, 2019). In the domain of global citizenship attitudes, global citizens develop attitudes to appreciate and respect differences and diversity, a sense of

belonging and students can share values and responsibilities based on human rights (UNESCO, 2014; Unesco, 2015).

B. Problems and Obstacles in Implementing Pancasila values

In his book Ridhuan (2019) entitled *Challenges of Implementing Pancasila Values* states that TAP MPR, number Pancasila values can no longer be implemented.

This is reinforced by the enactment of Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system which provides reinforcement to reduce the steps to acculturate Pancasila through education because in this law Pancasila education is not mentioned as a compulsory subject in universities so that several universities incorporate it into citizenship education material.

The logical consequence of the provisions of the MPR decree and Republic of Indonesia Law Number 20 of 2003 is that the values of Pancasila which have become the basis of the state, the state ideology and philosophical system, as the nation's way of life, have existed since the reformation

which has been very sad, ignored and almost abandoned. There is almost no study, no in-depth study and it has not been developed systematically, comprehensively and sustainably, by competent government institutions in transforming the values of the Pancasila ideology. The real consequence is a decline in understanding of knowledge about the ideology of Pancasila, and the erosion of national metal, which has an impact on the rise of intolerant attitudes and behavior, promiscuity and the flourishing of the profession of female sexual workers, corruption, illicit trafficking and narcotics abuse, violence against women and children, social conflict. horizontal and vertical, criminal crimes of robbery and sadistic robbery, anarchist, separatist and armed violence, and to the existence of fundamental movements that seek to change the ideology of Pancasila with another ideology. Such as communist ideology and radical Islam.

Furthermore, Nurdin (2017) in his journal entitled *Civic Education Policies: Their effect on university student's spirit of nationalism and patriotism* explains that the government intends to implement a Civic Education policy to instill a sense of

nationalism and love of the homeland in students. Public Citizenship Education Policy needs to be implemented. Policies can address a wide range of substantive areas—defence, energy, environment, foreign relations, education, welfare, policing, roads, taxation, housing, social security, health, economic opportunity, urban development, inflation and recession, and so on. However, no matter how well a public policy is formulated, its success depends on the effectiveness of its implementation. Even brilliant policies that are implemented can fail to achieve the goals of the designer. What is clear is that the development of students' sense of nationalism and patriotism is very dependent on the successful implementation of Citizenship Education policies in higher education.

the concept of Citizenship Education in Indonesia appears closest to the republican conception. With this understanding, researchers put emphasis on students' sense of nationalism and patriotism. It is assumed that students' sense of nationalism and awareness of patriotism are influenced by the implementation of Citizenship Education policies in universities. However, no matter how well a

policy is formulated, it is useless if the policy is not implemented effectively.

C. Global and National Fundamental Problems

In this globalized period, national policy must be strengthened by establishing a living condition that can reconcile the divergent values of Pancasila and globalism. This adjustment is necessary in order to counteract globalization, which has already had a negative impact on political structures, social structures, economic systems, and national policies (Zuhrai, 2012).

Fundamental issues that are closely related to both national and global dynamics and conditions. As for the worldwide conditions, they are as follows.

1. The 19th century is distinguished as a global phenomenon of passamodernism and liberalization by the global anarchist political movement. This phenomenon is known as neoimperialism. It is caused by the terorisme and antiterorisme that America Serikat and its allies evinced, ultimately leading to the collapse and humiliation of many Asian countries.
2. Global economic liberalization policies aim to restore a fair and balanced trade between industrialized and developing

countries, therefore reducing inequality and creating challenges. Accordingly, the phenomenon of neo-imperialism in the fields of industry and economy is greatly amplified by the supremacist politics of industrial and democratic nations.

3. Furthermore, (Widjojo, 2016) argues that neo-liberal countries' gains and penetration have begun to affect Indonesia. Pengaruh ini dapat diapati dengan adanya perubahan bidang ekonomi dan perdagangan, yang diambil bisa berlaku sebagai pasar bebas, penghapusan subsidi berjangka di beberapa bidang, sistem keuangan dan perbankan yang terintegrasi secara global, dan peran negara yang lebih berfungsi sebagai regulator. Through the utilization of communication and information technology, global and multicultural societies maintain their influence through transnational industrial products. The aforementioned kaum also has an impact on the society's mental health. These individuals' presence also affects the state's existence as well as the growth of people's individualistic, consumerist,

hedonistic, and materialistic mental views.

Global phenomena and conditions have exacerbated poverty and inequality, including in the NKRI. Due to the impact of the phenomenon and international conditions, NKRI can identify a wide range of national issues, including those listed below:

1. Reforms without a clear mission to ensure the continuity and integrity of the NKRI based on Pancasila-UUD 1945. The phenomenon emerged from the contentious fundamental-constitutional concept of the UUD 1945 Agreement.
2. In NKRI, the phenomenon of social and political life during the reform era is characterized by a multi-party system based on liberal democracy and anarchism (a condition that does not align with religious and moral values based on national identity and ideology).
3. The liberal economic policy implemented by the government aims to create a free market, privatize assets, and promote entrepreneurship (Pasal 33 UUD 1945). Agus (2016) has also said that there has been systematic and

abusive exploitation of natural resources in the country by modal owners. The occurrence of various natural catastrophes has had an impact on the ecosystem, including damage to protected forests, pollution, floods, and landslides.

4. The Pancasila concept has a theistic-religious character, and the enforcement of human rights is often constrained by slogans. The implementation of human rights throughout the reform era led to anarchy in social politics. The legislation is effective at all levels, from party elites to grassroots activists.
5. The process of liberalization and anarchism has been intermittent and uneventful in revealing the presence of an allergy to Pancasila. The separatist politics were then exacerbated, resulting in a horizontal social conflict that threatened national unity and the NKRI.

The reality of the Republic of Indonesia in the context of global liberalization must prioritize basic and integral state thinking and state ideology as the Republic of Indonesia's basis in the face of both domestic and foreign problems. The post-reform sociopolitical phenomena declares a

vision and purpose of freedom in the name of human rights and liberal democracy, giving rise to the practices of sociopolitical anarchism and free market economics. This fact is an example of economic failure. This is caused by the failure to apply people's economic principles in institutions, unequal development, economic gaps, pervasive collusion, corruption, and nepotism, and state administrators' monopoly on the economic sector (Yudhanti, 2016).

D. Revitalizing Pancasila Values through Pancasila Education

Pancasila, with its vision and mission of realizing the personality of every citizen who is guided by Pancasila, is the first step in preparing students to live a Pancasila life, and Pancasila education as an integrated knowledge system or synthetic scientific discipline as an academic mission. Pancasila is also a guideline that can guide every citizen to become a more dignified person. This is, of course, critical to ensure that Pancasila as a way of life remains relevant in resolving various challenges in national and state life (Budiwibowo, 2016b; Halim et al., 2019; Rahman, 2018b).

Pancasila education is ideological education in Indonesia, (Asmaroini, 2016, 2017; Hidayat, 2016; Suharno, 2020; Yudistira, 2016). Pancasila education also offers a clear knowledge of the significance of Pancasila ideals. Pancasila values can be revitalized by developing local wisdom values that are consistent with Pancasila values (Isnawan, 2018). Pancasila Education teaches Pancasila ideals that are legally-constitutionally and objectively-scientifically justifiable (Julianty & Dewi, 2022; Juniar, 2018). As a result, Pancasila education is critical for everyone to understand.

The revitalization problem is intricately linked to a variety of international dynamics. The extraction and derivation of Pancasila ideals in many elements of government policy is not just a question of national desire, but must be considered alongside international designs and dynamics. Concrete action is required at both the macro- and micro-political levels.

Bung Karno's Trisakti theory, which entails being sovereign in the political field, standing on his own two feet in the economic sector, and having individuality in the cultural field, is extremely significant at

the macro-political level. State governments must recognize the three fundamental aspects that determine a nation-state's position, not just in relation to other nations, but also in relation to its own. Trisakti as a living value will remove several barriers to geopolitical coverage at the national, regional, and worldwide levels. With this trisakti, this country will not be perplexed while dealing with modern challenges such as neoliberalism, neo-colonialism, neoimperialism, capital growth, political cosmopolitanism, and so on.

As a result, Pancasila must exist dynamically as a development paradigm that serves as a guidance for developing a framework of thinking, sources of development values, fundamental orientation, development direction, and goals in a variety of development domains. Pancasila should also serve as a foundation for political growth. In practice, it is capable of transforming elites with moral principles, political ethics, and noble character into role models for society, allowing them to avoid immoral and undignified political acts. Capable of pursuing politics aimed at national gain while also contributing to the attainment of humanitarian benefits.

Current progress must be founded on Pancasila and implemented in economics, politics, socio-culture, education, defense, and security. This method is aimed to improve Indonesia's national capabilities (competitiveness) in dealing with globalization's problems. It is important to remember that in order to develop strong competitive capacities, all components of the Indonesian country, including the government, must work actively to enhance the quality of human resources.

Pancasila must thus comply with national regulations. The existence of the Oil and Gas Law, the Investment Law, the Water Law, the BUMN Law, the Natural Resources Management Law, the Education Law, and various regulations concerning this nation's livelihood should deviate from the elanvital Pancasila, which was more concretely formulated in the 1945 Constitution, and not be attributed to foreign influence. and instructions from certain parties that undermine Indonesia's economic independence.

Indonesian cultural traditions should be used to inspire creativity and innovation, not as a barrier to foreign cultures. Sorting out incoming values must also be done, by

accepting existing excellent values and strongly rejecting values that contradict and undermine Pancasila as the nation's philosophy (Husinaffan & Maksum, 2016; Septian & Dewi, 2021; Yudhanegara, 2015)

The Indonesian nation's behavior must reflect Pancasila's role as a normative source in the development of socio-cultural characteristics based on the ideals of divinity, humanity, and civilization. It is vital to replicate the behavior of the country's founders, who were religious, humanist, simple, cooperative, prioritized the public interest, and demonstrated other positive behavior. Soekarno investigated this principle and made it one of the key values of Pancasila, which should govern the conduct of present and future generations.

The renewal of Pancasila also necessitates the involvement of the educational sector, one of which is the improvement of the teaching process. One option to improve the Pancasila course execution is to use more innovative and exciting curriculum and learning techniques, as well as teaching materials that are current. This change will make courses more contextual, rather than only remembering cognitive material. This is especially vital in

preventing the spread of anti-Pancasila ideology in the tertiary setting. One of the revitalization initiatives in this situation is to give academics with appropriate scientific specialties the opportunity to teach Pancasila Education courses (Hastangka, 2018; Hastangka & Prasetyo, 2015; Hatcher, 2010).

Finally, efforts to revitalize Pancasila values can be understood as a way of practicing, realizing, and re-embodiment of the values expressed and implied in Pancasila principles as the foundation of the state, national ideology, national philosophy, national outlook on life, and the roots of national culture in life. Nation, culture, and state are defined within the context of the Republic of Indonesia's unitary state. This is because the Indonesian country has distinct qualities in terms of the state's foundation and the nation's view on life, hence the Pancasila method is the best option. Character development, which comprises the cognitive, emotive, and psychomotor domains, is the domain and goal of implementing Pancasila ideals. This level involves character education, thus models and role models are required. The rebirth of Pancasila principles in development, which

encompasses all elements of Indonesian life, including both natural and social components.

CONCLUSION

The article "Efforts to Revitalize Pancasila Values in Building National Character and Global Citizenship" concludes that attempts to resuscitate Pancasila principles are a crucial step toward developing strong national character and long-term global citizenship. Pancasila, as the Indonesian state's fundamental philosophy, plays an important role in establishing national identity and guiding individuals to act in line with universal moral values. Efforts to improve awareness and application of Pancasila ideals in everyday life are required to develop national solidarity and unity, as well as promote world peace and cooperation. Pancasila ideals may be more successfully implanted via education, cultural development, and community engagement in many social activities, resulting in a cultured, responsible society that contributes positively to national and global advancement.

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