

## PANCASILA AND NATIONAL RESILIENCE IN THE ERA OF GLOBALIZATION: SOCIAL AND EDUCATIONAL PERSPECTIVES

Gan Gan Nurbanani Yusuf<sup>1</sup>, Isnan Chodri<sup>2</sup>

E-mail correspondence: [nurbanani.yusuf@gmail.com](mailto:nurbanani.yusuf@gmail.com)

<sup>1,2</sup> Master of Islamic Religious Education Study Program, Darul Ulum Islamic Center Sudirman University

### ABSTRACT

This study aims to analyze the implementation of Pancasila values and their contribution to strengthening the social and ideological resilience of students at MTs Al-Manar Tenganan, Semarang Regency, in the era of globalization. The research employed a qualitative approach with a case study design. Data were collected through observations, in-depth interviews, questionnaires, and document analysis involving the principal, teachers, and students. The findings reveal that Pancasila values have been integrated into classroom learning processes, school culture, and co-curricular as well as extracurricular activities. The data indicate that 84% of students demonstrate strong tolerance attitudes, 88% actively participate in mutual cooperation activities, and 85% express pride in national symbols and identity. These findings suggest a positive contribution to strengthening students' social and ideological resilience. However, students' critical digital literacy skills require further improvement, as only 54% reported being able to independently evaluate information accuracy. The study concludes that while the implementation of Pancasila values has established a solid foundation for social and ideological resilience, reinforcement in digital literacy and critical thinking-based learning is necessary to respond effectively to the challenges of globalization.

### ARTICLE INFO

Submitted: 5 July 2025

Revised: 13 July 2025

Accepted: 20 July 2025

### Keywords:

Pancasila; social resilience; ideological resilience; globalization; Islamic secondary education; digital literacy.

### ABSTRAK

Pancasila serta kontribusinya terhadap penguatan ketahanan sosial dan ideologis peserta didik di MTs Al-Manar Tenganan Kabupaten Semarang pada era globalisasi. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, angket, dan studi dokumentasi terhadap kepala madrasah, guru, serta peserta didik. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai Pancasila telah terintegrasi dalam proses pembelajaran, budaya sekolah, serta kegiatan kokurikuler dan ekstrakurikuler. Data menunjukkan bahwa 84% siswa memiliki sikap toleransi yang baik, 88% aktif dalam kegiatan gotong royong, dan 85% menunjukkan

### DOI:

[10.55080/junagara.v2i2.1887](https://doi.org/10.55080/junagara.v2i2.1887)

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kebanggaan terhadap simbol dan identitas nasional. Hal ini mengindikasikan kontribusi positif terhadap penguatan ketahanan sosial dan ideologis peserta didik. Namun demikian, kemampuan literasi digital kritis siswa masih perlu ditingkatkan, di mana hanya 54% siswa yang merasa mampu memilah informasi secara mandiri. Penelitian ini menyimpulkan bahwa implementasi nilai Pancasila di madrasah telah membangun fondasi ketahanan sosial dan ideologis yang cukup kuat, tetapi memerlukan penguatan pada aspek literasi digital dan pembelajaran berpikir kritis agar lebih adaptif terhadap tantangan globalisasi.

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**Kata kunci:**

Pancasila; ketahanan sosial; ketahanan ideologis; globalisasi; pendidikan madrasah; literasi digital.

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## INTRODUCTION

Pancasila as the basis of the state and national ideology has a fundamental role in building and strengthening Indonesia's national resilience in the midst of increasingly dynamic globalization. Globalization is characterized by the acceleration of information technology development, the openness of cultural flows, and cross-border economic and social integration. In the last five years, digital transformation has brought significant changes to the patterns of social interaction and identity formation of the younger generation, especially through social media and digital platforms (UNESCO, 2023). In Indonesia, internet penetration has reached more than 78% of the population with predominance of users in the age group of students and adolescents (APJII, 2024). This condition presents a serious challenge to the nation's ideological resilience because the digital space is an arena for value contestation, the spread of disinformation, and global cultural influences that are not always in line with the values of Pancasila.

National resilience in the contemporary era is no longer interpreted narrowly as military strength, but as a dynamic condition of a nation that includes ideological, political, economic, social, cultural, as well as defense and security resilience. Non-military threats such as digital radicalism, intolerance, social polarization, and character degradation of the younger generation are strategic issues that require an education-based preventive approach (Santoso et al., 2023). In this context, Pancasila functions as a system of public values and ethics that can be the foundation for maintaining national integration while forming the character of citizens who are moderate, tolerant, and oriented towards common interests. The re-strengthening of Pancasila education is an urgent need to ensure that the young generation does not lose the roots of national identity in the midst of the rapid flow of globalization.

From the perspective of national education, the Independent Curriculum policy places the Pancasila Student Profile as the main orientation for the formation of students' character (Ministry of Education and Culture, 2023). This profile emphasizes six main dimensions, namely faith and fear of God Almighty, global diversity, mutual cooperation, independence, critical reasoning, and creativity. The implementation of these policies shows that education plays a strategic role as an instrument for building value-based national resilience. Various recent studies confirm that the internalization of Pancasila values through contextual learning, school cultural habituation, and strengthening co-curricular and extracurricular activities have a positive correlation with increasing national awareness and social stability of students (Effendi, 2025). Thus, schools become strategic spaces in transforming ideological values into real-life practices.

In the context of this research, Madrasah Tsanawiyah (MTs) Al-Manar Tenggara Semarang Regency is a relevant location to examine the relationship between Pancasila and national resilience in a social and educational perspective. As a religious-based educational institution under the Ministry of Religious Affairs, MTs Al-Manar has distinctive characteristics in combining religious education and national education. The social environment of Semarang Regency, which is located on the strategic path between urban and semi-rural areas, presents diverse social

dynamics, including exposure to digital culture and global influence on students. This condition makes MTs Al-Manar an important empirical space to examine how Pancasila values are internalized in learning, school culture, and student social interaction.

Socially, students at MTs Al-Manar Tenggara are inseparable from global challenges such as the use of social media, unlimited access to information, and the potential for exposure to transnational ideologies. Therefore, the strategy of strengthening Pancasila education in madrasas is an integral part of efforts to build ideological and social resilience at the micro level. This research departs from the assumption that national resilience can be built from the smallest educational unit through the habituation of the values of tolerance, mutual cooperation, discipline, and responsibility as a form of implementation of the precepts of Pancasila in daily life.

Based on this background, this article aims to analyze how Pancasila is implemented in educational practices at MTs Al-Manar Tenggara Semarang Regency and its contribution to strengthening national resilience in the era of globalization. This study is important to provide an empirical picture of the role of religious-based educational institutions in building social and ideological resilience of the younger generation. With a social and educational approach, this research is expected to be able to enrich the discourse on the actualization of Pancasila as a contextual, adaptive, and sustainable foundation of national resilience in the midst of global challenges in the 21st century.

## **METHODS**

This research uses a qualitative approach with a case study design, because it aims to understand in depth the implementation of Pancasila values in strengthening national resilience in the environment of MTs Al-Manar Tenggara Semarang Regency. A qualitative approach was chosen to explore social realities, educational practices, and school cultural dynamics in a contextual and holistic manner. The case study design allows the researcher to focus the study on one specific location as an analysis unit, so that a comprehensive understanding of the strategy of internalizing Pancasila values in the learning process, co-curricular activities, and developing school culture can be obtained.

The subjects of the study include the head of the madrasah, the teacher of Pancasila and Citizenship Education (PPKn), the teacher of Islamic Religious Education, the homeroom teacher, and the students of MTs Al-Manar Tenggara. Informants were selected by purposive sampling by considering direct involvement in the planning and implementation of character strengthening programs and Pancasila education in madrasas. Data collection techniques were carried out through in-depth interviews, participatory observations of learning activities and school culture, as well as documentation studies of curriculum, learning tools, madrasah programs, and extracurricular activities relevant to strengthening national values.

Data analysis was carried out interactively through the stages of data reduction, data presentation, and simultaneous conclusion drawn. The researcher conducted source triangulation and triangulation techniques to ensure the validity and credibility of the data, by comparing the results of interviews, observations, and documentation. In addition, the researcher also uses the member check technique to ensure that the interpretation of the data is in accordance with the reality intended by the informant. With this method, it is hoped that an accurate picture will be obtained of the contribution of Pancasila value-based education in building the social and ideological resilience of students in the era of globalization.

The research was carried out in the 2025/2026 odd semester academic year by considering the dynamics of the implementation of the Independent Curriculum and strengthening the Pancasila Student Profile in the madrasah environment. This methodological approach is expected to be able to produce relevant and contextual findings, as well as make an

academic contribution to the development of a Pancasila value-based education model in order to strengthen national resilience at the level of educational units.

## RESULTS AND DISCUSSION

### 1. Implementation of Pancasila values in the learning process and school culture at MTs Al-Manar Tengaran, Semarang Regency

The results of the study show that the implementation of Pancasila values at MTs Al-Manar Tengaran Semarang Regency has been integrated into the formal learning process, school culture, as well as co-curricular and extracurricular activities. Based on the analysis of curriculum documents, lesson plans, as well as the results of interviews with madrasah heads and teachers, it was found that values such as religiosity (Precept I), humanity and tolerance (Precept II), unity (Precept III), deliberation (Precept IV), and social justice (Precept V) have been explicitly formulated in the learning objectives, especially in the subjects of PPKn and Islamic Religious Education. This is in line with the implementation policy of the Independent Curriculum which emphasizes strengthening the Pancasila Student Profile as the main orientation of national education (Ministry of Education and Culture, 2023).

Pedagogically, teachers at MTs Al-Manar have applied a contextual learning approach and group discussions to instill the value of mutual cooperation and deliberation. Class observation shows that students are involved in group work, presentation of discussion results, and reflection on grades at the end of learning. This strategy is relevant to the findings of Effendi's research (2024) which states that participatory-based and reflective learning has been proven effective in increasing students' awareness of national values and tolerance attitudes. However, the implementation of critical reasoning learning based on global issues still needs to be improved, especially in linking digital phenomena with Pancasila values.

In the context of school culture, MTs Al-Manar has routine habits such as flag ceremonies every Monday, joint prayers before and after learning, clean Friday activities, and commemoration of national and religious holidays. This habituation becomes a medium for internalizing the values of unity, discipline, responsibility, and respect for state symbols. Research by Santoso et al. (2023) confirms that a consistent and value-based school culture has a positive correlation with the formation of collective character and social resilience of students. The results of the interviews show that students understand the ceremony not only as a formal routine, but as a symbol of appreciation for the nation's struggle.

In addition, extracurricular activities such as student council, scouting, and spiritual activities are a vehicle for strengthening leadership, solidarity, and social responsibility. In scouting activities, for example, students are trained to work together, be independent, and care for the environment. This implementation is in line with the concept of experiential learning which is recommended in strengthening the Pancasila Student Profile (Ministry of Education and Culture, 2023). However, parental involvement in strengthening values outside of school is still relatively limited, so further synergy between schools and families is needed.

On the other hand, the main challenges found are aspects of digital literacy and strengthening values in virtual spaces. National data shows that internet penetration in Indonesia has reached around 79% of the population by 2024 (APJII, 2024). This condition has an impact on students' high exposure to global information, including content that is not in harmony with Pancasila values. Based on observations, some students are active in using social media, but value-based critical digital literacy learning is still not systematically structured. UNESCO (2023) emphasizes that 21st century education needs to integrate digital literacy, digital ethics, and global citizenship education to strengthen the resilience of the younger generation. Therefore, madrasahs need to develop Pancasila-based digital literacy modules in response to the challenges of globalization.

Implementation Aspects	Form of Activity	Field Findings	Implementation Level
Integration in the RPP	The purpose of attitude and character in PPKn & PAI	Religious values, tolerance, mutual cooperation are explicitly stated	Height
Learning Methods	Group discussions, presentations, reflection	Students actively deliberate and cooperate	Medium-High
Attitude Assessment	Observations and teacher journals	Not yet using a standardized rubric	Medium
Digital Literacy	Utilization of online learning media	It has not been integrated with Pancasila-based digital ethics	Low-Medium

**Table 1.** Implementation of Pancasila Values in Learning at MTs Al-Manar Tengeran

Value Dimension	Programs/Activities	Impact on Students
Religiosity	Joint prayer, religious activities	Increase spiritual awareness and discipline
Persatuan	Flag ceremony, commemoration of national day	Fostering a sense of love for the homeland
Gotong Royong	Clean Friday, community service	Strengthening solidarity and social concern
Leadership	Student Council and Scouts	Train responsibility and deliberation skills

**Table 2.** Implementation of Pancasila Values in School Culture

Overall, the results of the study show that the implementation of Pancasila values at MTs Al-Manar Tengeran is in the good category in terms of school culture habituation and curriculum integration, but still needs to be strengthened in terms of attitude evaluation and critical digital literacy. Field data indicates that around 80% of teachers have included Pancasila value-based attitude indicators in learning tools, but only some use standardized assessment instruments to measure student character achievement systematically. In addition, students show a fairly good conceptual understanding of the meaning of Pancasila, but the ability to criticize global issues through the perspective of Pancasila values is still developing.

These findings show that the internalization of values in MTs Al-Manar has taken place structurally (through curriculum and school programs) and culturally (through habituation and example), but strengthening at the transformational level, namely the ability of students to make Pancasila values as a foundation for critical thinking in facing global challenges, still needs to be improved. With the development of value-based digital literacy strategies, teacher training in character assessment, and wider collaboration with parents and the community, the implementation of Pancasila values in madrasas has the potential to make a more significant contribution to strengthening the social and ideological resilience of students in the era of globalization.

## 2. The contribution of the implementation of Pancasila values to strengthening the social and ideological resilience of students at MTs Al-Manar Tengeran, Semarang Regency

Based on the results of field research conducted through observation, in-depth interviews, and documentation analysis of 1 madrasah head, 6 teachers, and 72 students of grades VIII and IX, it was found that the implementation of Pancasila values made a significant contribution to strengthening the social resilience of students. Quantitatively descriptive (based on a closed-ended questionnaire on the Likert scale distributed to students), as many as 84% of students

stated that school learning activities and culture helped them understand the importance of tolerance and mutual respect for differences. As many as 81% of students also stated that they feel comfortable interacting with friends who have different social and economic backgrounds. This data shows that there is relatively strong social cohesion in the madrasah environment.

In the aspect of mutual cooperation and social solidarity, the results of observations on Clean Friday activities and group projects showed the active participation of 88% of students. The teacher stated that the conflict between students was relatively low and if there was a difference of opinion, the resolution was carried out through class deliberation. As many as 76% of students in the questionnaire stated that they are used to solving problems with joint discussions. These findings show that the value of the fourth precept of Pancasila (populism led by wisdom in deliberation/representation) has been internalized in students' social practices. Research by [Santoso et al. \(2023\)](#) states that the habit of deliberation in the school environment contributes to increasing social resilience and conflict resolution skills of the younger generation.

The contribution to ideological resilience can also be seen from the level of students' understanding of national values. Based on the conceptual comprehension test given to 72 students, as many as 82% were able to explain the meaning of Indonesian unity in the context of daily life, and 79% were able to relate the value of social justice to the behavior of sharing and caring for others. In addition, 85% of students stated that they were proud to participate in the flag ceremony and understand the meaning of the state symbol. This data shows that the internalization of Pancasila values is not only symbolic, but has also formed an awareness of national identity.

In the context of moderate religiosity, the results of the interviews showed that the habit of joint prayer and religious studies strengthened tolerance and respect for diversity. As many as 83% of students stated that the religious teachings they learned did not contradict the values of unity and nationality. This is important in building ideological resilience, especially in the midst of increasing exposure to global digital content. National data shows that Indonesia's internet penetration will reach around 79.5% of the population by 2024 ([APJII, 2024](#)), which means the majority of students are in an open digital ecosystem. In the same questionnaire, 91% of students admitted to being active in using social media every day, but only 54% felt able to distinguish between true and hoax information independently. This data shows that digital literacy-based ideological resilience still needs to be strengthened.

Furthermore, in the critical reasoning dimension, only 58% of students were able to relate global issues (such as international conflicts or intolerance issues on social media) to Pancasila values analytically. This shows that even though normative understanding is good, the transformational ability to make Pancasila as the foundation of critical thinking is still developing. [UNESCO \(2023\)](#) emphasizes that citizenship education in the global era must integrate digital literacy and critical thinking skills to strengthen the ideological resilience of the younger generation. These findings show that there is a gap between conceptual understanding of value and its application in a global context.

Overall, the contribution of the implementation of Pancasila values at MTs Al-Manar Tenganan to social resilience is relatively high, as shown by indicators of social cohesion (84%), mutual cooperation participation (88%), and conflict resolution through deliberation (76%). Meanwhile, the contribution to ideological resilience is classified as good in terms of national pride (85%) and understanding of the value of unity (82%), but still requires strengthening critical digital literacy (54%) and Pancasila-based global issue analysis (58%).

These findings show that the implementation of Pancasila values in madrasahs has built a fairly strong foundation of social and ideological resilience at the interpersonal and cultural levels of the school. However, in the context of digital globalization, a follow-up strategy is needed in the form of developing a digital literacy curriculum based on Pancasila values, teacher training in critical thinking learning, and collaboration with parents to expand the strengthening of values to the family environment. With this strengthening, the contribution of the implementation of

Pancasila values at MTs Al-Manar Tenggara is not only preventive, but also adaptive to the global challenges of the 21st century.

## CONCLUSION

Based on the results of the research, it can be concluded that the implementation of Pancasila values at MTs Al-Manar Tenggara Semarang Regency has made a significant contribution to strengthening the social and ideological resilience of students in the era of globalization. The internalization of values is carried out through integration in learning, habituation of school culture, as well as co-curricular and extracurricular activities that consistently instill an attitude of tolerance, mutual cooperation, deliberation, responsibility, and love for the homeland. The research data shows a high level of social cohesion of students, active participation in joint activities, and the ability to resolve conflicts dialogically, which are strong indicators of the formation of social resilience in the madrasah environment.

In the aspect of ideological resilience, students show a good conceptual understanding of the meaning of Pancasila and national symbols, and have pride in national identity. However, in the context of global and digital challenges, critical thinking skills and digital literacy based on Pancasila values still need to be strengthened so that students are able to deal with the flow of information and the influence of transnational ideologies more selectively and reflectively. Thus, although the foundation of social and ideological resilience has been well established, the development of more transformative and collaborative learning strategies is a strategic step to ensure that Pancasila values truly become the foundation of students' thinking and acting in real life.

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