

Pancasila Education in the Era of Technological Disruption: Challenges and Strategies for Strengthening Students' Nationality Character

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ABSTRACT

The era of technological disruption brought massive changes that not only transformed the industrial sector, but also the order of values, culture, and character of the nation. Students as a digital native generation are at the forefront of this change, but at the same time are the most vulnerable group to exposure to transnational ideologies, individualism, and digital polarization. This research aims to analyze the real challenges faced by Pancasila Education in higher education in the era of disruption, as well as formulate strategies to strengthen the adaptive national character for students. The research method used is *literature review* by collecting, reducing, and analyzing data from various scientific literature, books, and related reputable journals. The results of the study show that the main challenges of Pancasila Education include the obsolete conventional learning methodology and the massive flow of foreign information that obscures local values. The recommended strategies are the reconstruction of a digital-based curriculum, the use of *media-rich learning*, and the internalization of Pancasila values through an interactive cyber-pedagogical approach.

Keywords: Pancasila Education, Technological Disruption, National Character, Students.

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Introduction

The development of information and communication technology in the era of disruption has radically changed the landscape of human life. The boundaries of space and time between countries seem to be fading, giving birth to a very dynamic cyberspace (Subakti, 2021). The presence of digital technology not only changes the way humans communicate remotely, but also fundamentally revolutionizes information dissemination models, social interaction mechanisms, governance of higher education institutions, and triggers a shift in cultural values globally. The digital world today has transformed into the main stage of a very wide open ideological contest, where various big ideas from

all corners of the world can rub against each other without any formal geographical barriers that can stem them completely.

For the world of higher education, the phenomenon of progress in this era is like a double-edged sword that presents opportunities as well as real systemic threats. On the one hand, technology offers easy access to unlimited knowledge that is very beneficial to the academic world. Learning resources are abundant, global research can be accessed instantly through digital repositories, and cross-continental academic collaboration has become much easier for university academics to realize. On the other hand, the flow of unfiltered information has the potential to erode the noble values and identity of the nation (Suryana & Budimansyah, 2022). The influx of extreme ideas, radical liberalism, cyber secularism, acute individualism, and the symptoms of virtual social disintegration constantly threaten the moral integrity of society, especially young intellectuals who are searching for their identity.

Students are the most active group of intellectual society who interact with the digital world every day without a break. They spend most of their productive and free time in the virtual ecosystem learning, socializing through social networks, seeking instant entertainment, as well as building personal opinions on various socio-political dynamics that are developing in the country and globally. However, the high intensity of these digital activities is not always directly proportional to their ideological, spiritual, and nationalistic maturity. Acute dependence on cyber devices often makes them socially isolated in the real world and tends to ignore the realities of the lives of the people around them.

Technological disruption brings with it global cultures such as hedonism, pragmatism, and individualism which are contrary to the spirit of mutual cooperation and morality of Pancasila (Ristekdikti, 2019). Unlimited freedom of expression in cyberspace is often mistaken for freedom of action without regard for legal ethics, oriental politeness, and commitment to national consensus. The negative impact is clearly seen in the rampant spread of fake news (hoaxes), cyber-intolerance, polarization of opinions on social media, and the strengthening of the ego of groups that ignore national interests.

When these foreign values seep in without a strong filter from within, then the national character of students is seriously at stake. Students are vulnerable to experiencing a severe national identity crisis, losing a sense of pride in local cultural richness, and experiencing historical amnesia over the noble struggle of the nation's founders in giving birth to the foundation of the Pancasila state. This condition requires structured preventive and curative actions from higher education institutions so that the next generation does not lose direction in the life of the nation.

Therefore, the existence of Pancasila Education in universities has a very strategic position to act as an ideological compass and moral direction guide for the younger generation. The implementation of compulsory curriculum courses is no longer just the fulfillment of the administrative obligations of the formal curriculum, but must be positioned as the main defensive fortress in maintaining the mental, moral, and spiritual sovereignty of students from the destructive onslaught of transnational ideology. However, the learning of Pancasila Education can no longer be conveyed with ancient doctrinal methods or just textual memorization of laws that are boring for today's generation (Widisuseno, 2020).

The classical approach of the past century that relied entirely on the one-way lecture method of lecturers proved to be a complete failure in attracting the interest of the digital native generation who were used to interactive visualization and fast-paced feedback. If the conventional method remains enforced without any radical transformation, the substance of the noble value of Pancasila will be underestimated as an obsolete, boring, and practical dogma in solving contemporary social problems.

Based on this crucial urgency, this scientific article will examine more deeply what are the specific challenges of Pancasila Education in the era of disruption, as well as how to reconstruct learning strategies to strengthen the national character of students. This literature review is directed to formulate a contextual, inclusive, and dynamic cyber-pedagogical framework, so that national values remain upright as a guide for students' lives in the midst of the storm of transformation of the modern technological world that continues to be turbulent today. Thus, the output of this study is expected to be able to make a theoretical and practical contribution for educators in higher education in packaging the

country's ideological values to be more adaptive, interesting, and functional in the era of global digital information literacy.

Methods

This study uses a descriptive qualitative method with a *literature review* approach. According to Zed (2014), literature study is a series of activities related to the method of collecting library data, reading and recording, and processing research materials. Primary and secondary data in this study were obtained through searching articles from reputable scientific journals, pedagogical textbooks, education policy documents, and articles from national scientific seminars relevant to the topic of Pancasila Education and technological disruption. Data analysis is carried out by *content analysis* technique through four main stages: library data collection, data reduction (selection of relevant data), systematic presentation of data, and drawing conclusions (Miles & Huberman, 2014).

Result and Discussion

A. Challenges of Pancasila Education in the Era of Disruption

The era of disruption is no longer a prediction of the future, but a daily reality that we are living. The main characteristics of this era are the high uncertainty, complexity of social relationships, and the pace of technological change that occurs in seconds. This phenomenon created great shocks in various sectors, including the fortress of our country's ideological defense at the university level. When we talk about the context of student nationalism, the real challenge that comes to the surface is no longer conventional such as physical infiltration, but rather silent battles in cyberspace. Broadly speaking, the major challenges faced by Pancasila Education today can be dissected into the following two crucial aspects:

1. The Power of Social Media Algorithms and Ideological Polarization in Cyberspace

The digital world in which students spend most of their time is not neutral. Modern social media works using super-sophisticated algorithms designed for one main purpose: to retain users' attention for as long as possible. The logical consequence of this system is the birth of a phenomenon that we know as *an echo chamber* (Pratama, 2023). In this cyber ecosystem, students will consistently only be presented with uniform information, opinions, and narratives, which are coincidentally according to their initial preferences or emotional tendencies. They are rarely, if ever, confronted with healthily different alternative viewpoints.

Over time, this digital echo space erodes students' critical power. When a group of students constantly consume extreme narratives without comparisons, their psychological state becomes very vulnerable. This is the fertile root for the rise of digital radicalism, the strengthening of intolerance, and the compartmentalization of sharp socio-political views among the young academic community. The inclusiveness and tolerance that is the soul of this nation is slowly fading, replaced by an "us versus them" mentality.

If we draw a straight line to the foundation of our country, the noble value of Pancasila—especially the third precept, the unity of Indonesia is facing a very massive threat storm in cyberspace. Our interaction space today is polluted by mass-produced hoax production, information manipulation, and *hate speech* that is very easy to explode and trigger horizontal conflicts. These verbal conflicts on social media are often carried over to real life on campus, damaging social cohesion and harmony between students which should be the driving force of national unity.

2. The Gap in Creative Pedagogy and the Rigidity of Academic Communication

The second challenge actually comes from within the walls of the educational institution itself, namely the gap in teaching methods. We must honestly admit that there are still many lecturers or lecturers of Pancasila Education in various universities who stutter in the face of changes in the characteristics of *the digital native student generation*. Many of our teachers are still very comfortable trapped in old patterns, namely the conventional method based on monotonous one-way lectures in front of the class (Lestari, 2022). Thick textbooks are read, articles are memorized, without any interactive dialogue space that is contextual with the dynamics of the times.

When the learning process is considered to be very rigid, theoretical, and far from reality, the impact is fatal: students will lose interest from the first minute of the lecture starts. Today's young generation who are used to quick information, attractive visuals, and two-way interaction will look at Pancasila Education with one eye. They will be trapped in the erroneous conclusion that Pancasila is just a product of the past, an instrument of ancient political indoctrination that has no practical function in their lives.

In fact, Pancasila was designed by the nation's founders as a "*living ideology*" that is alive and able to answer the challenges of the times. The absence of creative pedagogy makes the bridge that connects the historical value of Pancasila with modern problems of students disconnected. Students find it difficult to see how the precepts of Pancasila can be a concrete solution to contemporary issues they face, such as digital economy inequality, ethics in the use of artificial *intelligence*, legal justice, and global environmental sustainability issues. This gap in methods is what makes the value of Pancasila just evaporate as an exam memorization, without ever seeping into becoming a moral compass in the real actions of daily students.

B. Strategy to Strengthen Students' National Character

Facing the onslaught of digital disruption that is so massive, the world of higher education must not take a defensive stance at all, let alone close itself off from technological advances. Rejecting technology in the current era is a setback that will actually make educational institutions increasingly abandoned by their students. On the contrary, higher education institutions must dare to take bold steps and make radical adaptations in their learning systems. We need to change the old paradigm and redesign the strategy of instilling national values so that it can enter the thinking frequency of the current young generation. Here are some tactical and applicable measures that we can immediately implement in university classrooms:

1. Total Transformation Through the Application of Cyber-Pedagogy

The most crucial first step is to demand that teachers step out of their comfort zones and start adopting digital spaces as part of the formal learning ecosystem. The concept of cyber-pedagogy here is not just to transfer text presentation materials into the form of digital documents (PDF), but to reconstruct the entire student learning experience in cyberspace (Hidayat & Wijaya, 2021). Teaching patterns must be flexible by maximizing *blended learning* methods, where face-to-face interactions in the classroom are used to sharpen thinking, while digital spaces are used as a forum for dynamic material exploration.

Lecturers need to utilize media that is close to students' daily lives, such as aesthetic infographics, podcasts, and the creation of short interactive videos on popular platforms such as TikTok or YouTube. Pancasila Education materials are no longer taught through monotonous historical narratives, but are directly linked to the current social reality. For example, lecturers can bring social phenomena or humanitarian issues that are going viral on the internet into discussion forums. Students were then invited to dissect the problem from various national perspectives. With creative ways like this, lecture materials will no longer feel unfamiliar, but will be transformed into exciting, relevant, and dynamic discussions for students.

2. Shifting Theoretical Assignments to Digital Project-Based Learning

We must also re-evaluate the conventional assignment model that we have been giving to students. Traditional tasks such as writing theoretical papers with sheets of paper feel less effective in today's era. In addition to tending to be boring, such task models in this era of disruption are very prone to plagiarism and digital text manipulation, especially with the presence of artificial intelligence technology (*Generative AI*). To get around this, we must completely shift the assignment model to digital project-based learning (*Digital Project-Based Learning*) which requires real creativity (Sutono, 2023).

Through this approach, students are no longer asked to memorize definitions or theories on paper, but are challenged to create a concrete work on social media. They could be tasked with designing digital

campaigns, producing short documentary videos, or creating creative content that voices messages of tolerance, human values, and the importance of social justice. When students jump right into thinking about visual concepts, developing scenarios, and interacting with audiences in cyberspace, they are actually being forced to internalize the noble values of Pancasila into a real creative product. Their national character will also be honed automatically through the production process of the work.

3. Grounding Pancasila Through *Value Clarification Technique*

The last strategy that is no less important is to change the role of lecturers in the classroom, from what used to act as a *teacher-centered* information center to a reliable discussion facilitator. This is where the *Value Clarification Technique* plays a very vital role (Nugroho, 2020). Lecturers no longer come to dictate what is right and what is wrong absolutely, but are present to ignite students' critical power through healthy intellectual debate spaces.

Students need to be invited to discuss various contemporary issues that are very close to their digital lives. Hot topics such as the fulfillment of digital rights, moral ethics in the use of *Artificial Intelligence* (AI) technology, limits on responsible freedom of opinion on social media, and the issue of *cyberbullying* must be discussed in depth. In this discussion forum, the precepts of Pancasila are placed as the main analytical knife to dissect the problem.

Through this process of dialectics and critical debate, students will realize that Pancasila is not a rigid ancient document. They will see for themselves how Pancasila is present in real terms as a very functional filter tool to fortify themselves from the bad influence of outside culture. In the end, Pancasila will be felt as an ideology that is grounded, adaptive, and able to become a concrete solution to all the complexities of problems in this era of modern technology.

Conclusion

Technological disruption is no longer an abstract threat that must be avoided or feared by the academic world. This global phenomenon has become an absolute reality that must be managed, confronted, and integrated into our education system wisely. The massive changes in the digital landscape require the world of higher education to no longer be passive or just a spectator in the midst of the rapid flow of modernization. In this endless vortex of cyber globalization, Pancasila Education in higher education holds a very crucial mandate, namely to keep students as the driving force of civilization from losing the direction of nationalism, morality, and national identity. Students must be guided so that they are not swayed by transnational ideologies and instant culture that damage the noble value order of the nation.

The real challenge in the form of very high digital connectivity among students today, which unfortunately is often accompanied by the still use of rigid and monotonous conventional teaching methods by educators, should not be left unchecked. This gap must be immediately answered by presenting innovative, fresh, and adaptive cyber-pedagogical strategies. We must have the courage to dismantle old patterns that are no longer effective and replace them with an approach that is closer to the world of *digital native* students. Pancasila must be presented not as a series of memorization of article after article for exam sheets, but as a *living ideology* that is alive, dynamic, and able to provide concrete solutions to various problems in the digital era.

Through efforts to reconstruct the curriculum to be more adaptive, the wise use of various digital media platforms for learning purposes, and the application of creative project-based learning models that challenge critical reasoning, students' national character can be strengthened in an ongoing manner. When students are invited to participate in producing positive content, voicing messages of tolerance on social media, and debating contemporary moral issues from the lens of Pancasila, that is where the internalization of national values occurs naturally and deeply

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