



Establishing an Ethical Digital Public Sphere Based on the Principles of Pancasila

Membangun Ruang Publik Digital yang Beretika dan Berkarakter Pancasila

Risman Setiawan

Halu Oleo University, Indonesia

Article Info

Corresponding Author:

Penulis Korespondensi

✉ rismansetiawan@uho.ac.id

History:

Submitted: 10-04-2026

Revised: 25-05-2026

Accepted: 29-05-2026

Keyword:

Digital Ethics; Digital Public Sphere; National Character; Pancasila; Volkgeist.

Kata Kunci:

Etika Digital; Ruang Publik Digital; Karakter Bangsa; Pancasila; Volkgeist.

Abstract

This study examines the construction of a digital public space grounded in Pancasila's values to strengthen national ethics and character in response to the digital civilization crisis. It addresses the decline in civility among the Indonesian public and the widespread dissemination of hoaxes and hate speech in digital environments. The research employs a normative legal method, utilizing a conceptual approach and a literature review of relevant. Findings indicate that Pancasila, as a Volkgeist, plays a significant role in regulating digital behavior, with each principle serving as an indicator of digital ethics. Pancasila's values function as an effective filter to mitigate the ethical crisis in the digital sphere. Integrate Pancasila values into the regulation and practice of the digital public sphere and recommends developing national digital ethics standards grounded in Pancasila. The practical guidelines are provided for policymakers to foster an ethical digital public space that reflects the spirit of Pancasila.

Abstrak

Membangun ruang publik digital berbasis nilai Pancasila sebagai upaya penguatan etika dan karakter bangsa di tengah krisis peradaban digital sebagai langkah dalam menghadapi rendahnya kesantunan masyarakat Indonesia serta maraknya penyebaran hoaks dan ujaran kebencian di ruang digital. Metode penelitian yang digunakan adalah hukum normatif dengan pendekatan konseptual dan studi literatur terhadap perundang-undangan serta teori hukum. Dalam penelitian ini menunjukkan Pancasila sebagai Volkgeist memiliki peran dalam mengatur perilaku digital, setiap sila dapat dikonstruksi menjadi indikator etika digital. Nilai-nilai Pancasila berfungsi sebagai filter yang efektif untuk menanggulangi krisis etika di ruang digital. Kesimpulan penelitian menegaskan perlunya integrasi nilai Pancasila dalam regulasi dan praktik ruang publik digital, serta merekomendasikan pengembangan standar etika digital nasional yang berbasis pada nilai Pancasila. Kontribusi teoritis penelitian ini untuk mengembangkan konsep interaksi digital yang berkarakter Pancasila, sedangkan secara praktis memberikan pedoman bagi pembentuk kebijakan dan penyelenggara platform digital dalam menciptakan ruang publik digital yang beretika dan berkarakter Pancasila.



Copyright: © 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA).

doi <https://doi.org/10.65101/sgisci.v1i2.44>

A. INTRODUCTION

1. Background

The ongoing digital transformation has fundamentally reshaped the global communications landscape, shifting human interactions from physical environments to expansive digital domains. This transformation is regarded not only as a technological advancement but also as a crucial mechanism for safeguarding national sovereignty in an era characterized by connectivity that transcends geographical boundaries.¹ The digital public sphere now serves as the principal arena for shaping public opinion and testing social values through interactions among diverse cultures, languages, and backgrounds. Nevertheless, the ease of cross-cultural engagement often leads to new ethical standards that may conflict with local cultural traditions or national identities.² Within the national context, it is essential that the adoption of digital technology is accompanied by a strong commitment to national sovereignty, beginning with the reinforcement of societal ethics to address disparities in social values during digital interactions.³ This challenge is increasingly complex as the digital space evolves into an environment that may threaten moral integrity and national unity if not anchored in a robust ethical framework.

Despite significant growth in internet users in Indonesia, a paradox persists between increased digital access and declining quality of online behavior. Data from Microsoft's Digital Civility Index highlight substantial challenges within Indonesia's digital ecosystem. In 2021, Indonesia ranked 29th out of 32 countries surveyed in the Asia-Pacific region, reflecting low-quality social media interactions.⁴ These findings contrast with the traditionally friendly and polite character of Indonesian society. The index evaluates behavioral risks such as the spread of fake news, hate speech, discrimination, misogyny, and cyberbullying, all of which suggest that Indonesia's digital space is experiencing significant moral degradation and that comprehensive value-based

¹ Novita Nur Inayha Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0," *Journal of Education and Learning Sciences* 2, no. 1 (2022): 73–93, <https://doi.org/10.56404/jels.v3i1.45>.

² Nurul Hidayat, "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital," *PACIVIC: Jurnal Pendidikan Pancasila Dan Kewarganegaraan* 5 (April 22, 2025): 105–18, <https://doi.org/10.36456/p.v5i1.10183>.

³ Ricky Firmansyah, Saifuddin Hamzah, and Almuntarizi Almuntarizi, "Etika Digital Dan Pancasila: Sinergi Transformasi Pelajar Melalui Proyek Inovasi Teknologi Digital," *Pancasila: Jurnal Keindonesiaan* 5 (April 25, 2025): 89–100, <https://doi.org/10.52738/pjk.v5i1.673>.

⁴ Imron Rosyidi, Zaenal Mukarom, and Rif'at Fatkhurrohman Jaelani, "Social Media Da'wah Literacy on the West Java Saber Hoaks Program," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 15, no. 1 (2021): 81–102, <https://doi.org/10.15575/idajhs.v15i1.12596>.

interventions are necessary.⁵

Ethical challenges in Indonesia's digital space have become increasingly apparent, as divisive communication practices threaten social harmony. Research indicates that hoaxes remain the most prevalent issue, with a 47% increase in occurrence, followed by fraud and hate speech, which together account for 27%.⁶ This situation is further aggravated by polarization, often triggered by SARA issues, leading digital platforms such as Facebook to filter up to 9.6 million instances of hate speech in a single quarter.⁷ The public's limited capacity for critical thinking before responding to or sharing potentially harmful content reflects a deficiency in basic digital literacy.⁸ Field observations reveal that the rapid dissemination of fake news is frequently driven by users' preoccupation with their devices, resulting in a failure to verify information accuracy.⁹ This issue extends beyond technical communication concerns and signals a deeper crisis of awareness regarding the multicultural foundations of national unity.

The degradation of digital ethics has a pronounced impact on the digital-native generation, who spend considerable time in online environments. Contemporary youth are facing a crisis of social character, as individualistic attitudes increasingly overshadow collective interests.¹⁰ Extensive smartphone use to access unverified information exposes them to negative influences that undermine morality, including digital crime, promiscuity, and the proliferation of hate speech.¹¹ This trend poses a significant challenge to the national development agenda, particularly as the 2005–2025 National Long-Term Development Plan emphasizes cultivating a resilient, competitive, virtuous, and moral

⁵ W. S. Rahmawati, A. C. Padmasari, and F. H. Firmansyah, "Rancang Bangun Game Edukasi 'Noxious' Sebagai Media Pembelajaran," *Jurnal Inovasi Teknologi Pendidikan* 9, no. 3 (2022): 288–98.

⁶ Mochamad Syaefudin and Rani Wijayanti, "Literasi Media Sosial Di Kalangan Ibu-Ibu Pengajian Muslimat NU Dalam Menghindari Hoax," *Jurnal Pengabdian Masyarakat Progresif Humanis Brainstorming* 5 (July 31, 2022): 597–605, <https://doi.org/10.30591/japhb.v5i3.3106>.

⁷ Rahyudidwiputra et al., "Kontribusi Pendidikan Kewarganegaraan Sebagai Resolusi Konflik Beragama Di Ruang Digital," *Antroposen: Journal of Social Studies and Humaniora* 3 (February 5, 2024): 47–58, <https://doi.org/10.33830/antroposen.v3i1.5693>.

⁸ Abdul Fatah, Shofaussamawati Shofaussamawati, and Aziizah Khusniyah, "Qur'anic Digital Civility: Contemporary Indonesian Muslim Interaction on Social Media," *Jurnal Theologia* 33 (December 16, 2022): 179–202, <https://doi.org/10.21580/teo.2022.33.2.13367>.

⁹ Pipit Widiatmaka et al., "Pendidikan Karakter Melalui Karang Taruna Untuk Membangun Karakter Sosial Pada Generasi Digital Native," *Jurnal Pendidikan Karakter* 14 (April 27, 2023): 32–41, <https://doi.org/10.21831/jpka.v14i1.57036>.

¹⁰ Widiatmaka et al.

¹¹ Yayang Furnamasari et al., "Pendidikan Pancasila Di Era Digital: Mengatasi Tantangan Moralitas Dan Etika," *Indo-MathEdu Intellectuals Journal* 5 (June 7, 2024): 2719–27, <https://doi.org/10.54373/imeij.v5i3.1137>.

national character.¹² In the absence of a comprehensive understanding of digital risks and ethics, technological progress may ultimately threaten the social harmony and national integration that have been carefully established.¹³

The need to research and develop a digital public sphere based on Pancasila is increasingly critical from both sociocultural and educational perspectives. Pancasila should serve not only as a national symbol but also as a guiding framework for behavior in digital interactions, particularly in the post-pandemic era, when most societal activities have transitioned online.¹⁴ In alignment with the Indonesia Emas 2045 vision, the nation requires a millennial generation that is technologically adept and possesses moral resilience and political ethics grounded in Indonesia's core values.¹⁵ Pancasila offers foundational principles for technological development that support a just and civilized society and reinforce national unity¹⁶. Consequently, transforming the digital space into an inclusive and participatory environment is essential to uphold the nation's ideology amid increasing disinformation and global polarization.¹⁷

Existing research on digital ethics in Indonesia has predominantly addressed technical aspects of digital literacy, cyber law, or isolated analyses of hoax content. A notable gap remains in examining how Pancasila values can be contextually revitalized as a code of conduct within holistic digital public sphere interactions.¹⁸ Few studies have explored the qualitative process of value internalization from the perspective of individuals navigating moral conflicts on social media. Most research continues to treat Pancasila as formal educational content rather than as a practical framework embedded in national narratives within a dynamic digital ecosystem.¹⁹ This study seeks to address this gap by emphasizing the strengthening of national character through a humanistic, cultural, and values-based approach to developing digital public spaces, grounded in the noble values that define Indonesia's national identity.

¹² Sugiarto Sugiarto and Ahmad Farid, "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0," *Cetta: Jurnal Ilmu Pendidikan* 6 (July 20, 2023): 580–97, <https://doi.org/10.37329/cetta.v6i3.2603>.

¹³ Firmansyah, Hamzah, and Almuntarizi, "Etika Digital Dan Pancasila: Sinergi Transformasi Pelajar Melalui Proyek Inovasi Teknologi Digital."

¹⁴ Hidayat, "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital."

¹⁵ Furnamasari et al., "Pendidikan Pancasila Di Era Digital: Mengatasi Tantangan Moralitas Dan Etika."

¹⁶ Fathin Achmad Ashari and Fatma Najicha, "IMPLEMENTASI NILAI-NILAI PANCASILA DALAM ERA DIGITAL," December 23, 2023.

¹⁷ Hidayat, "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital."

¹⁸ Firmansyah, Hamzah, and Almuntarizi, "Etika Digital Dan Pancasila: Sinergi Transformasi Pelajar Melalui Proyek Inovasi Teknologi Digital."

¹⁹ Hidayat, "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital."

Theoretically, this research is based on the premise that Pancasila has significant potential to safeguard morality amid globalization and technological modernization, which frequently undermine ethical standards.²⁰ The values embedded in Pancasila, including respect for human dignity and social justice, should serve as primary criteria for evaluating societal civility in the digital domain.²¹ The qualitative methodology adopted in this study facilitates an in-depth examination of the processes and meanings associated with value cultivation through reflective online communication.²² By establishing Pancasila as the foundation for digital education, technology use can be oriented toward positive, constructive, and faith-based objectives.²³ This approach is essential to ensure that information technology maximizes benefits for society, the nation, and the state, while upholding ethical values.

Given this context, the present study seeks to analyze strategies for developing a digital public sphere rooted in Pancasila values to strengthen national ethics and character. The research focuses on identifying instances of ethical degradation in digital spaces, assessing the relevance of Pancasila values to contemporary online communication, and formulating a character-strengthening model applicable in both practical and theoretical contexts. Theoretically, this study contributes to discourse on the digital public sphere, where technology, spirituality, and national morality intersect. Practically, the findings are intended to guide policymakers, educators, and the public in fostering a healthier, more courteous, and civilized digital ecosystem, ensuring that social media not only challenges but also supports the sustainable revitalization of Pancasila.

2. Research Questions

This study investigates the current state of Indonesia's digital public sphere, which faces persistent challenges, including a low civility index and elevated levels of misinformation and hate speech that threaten national integration. It further explores approaches to revitalizing the values of Pancasila as the foundation of national ethics and character, with the aim of transforming public behavior within the increasingly complex and dynamic digital environment. Additionally, the study evaluates effective policy strategies and character-building models to integrate the core values of Pancasila into

²⁰ Furnamasari et al., "Pendidikan Pancasila Di Era Digital: Mengatasi Tantangan Moralitas Dan Etika."

²¹ Fatah, Shofaussamawati, and Khusniyah, "Qur'anic Digital Civility: Contemporary Indonesian Muslim Interaction on Social Media."

²² Hidayat, "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital."

²³ Annisa Putri et al., "Peran Pendidikan Pancasila Terhadap Digitalisasi Pendidikan Di Indonesia," *Indo-MathEdu Intellectuals Journal* 5 (May 31, 2024): 2610-18, <https://doi.org/10.54373/imeij.v5i2.1106>.

digital literacy initiatives and foster an ethical digital public sphere.

3. Research Methods

A normative legal research approach is used to examine the construction of digital public spaces grounded in Pancasila values. This method is appropriate because the research centers on analyzing the norms, legal principles, and philosophical foundations of Pancasila as a grundnorm for regulating societal behavior in cyberspace, rather than empirically observing practical behavior or implementation outcomes.²⁴ Normative legal research conceptualizes law as a coherent system of norms, aiming to reveal the alignment between the nation's foundational values and the evolving dynamics of digital interactions.²⁵

Three primary approaches are integrated in the analysis. The statutory approach examines the hierarchy and legal principles established in relevant regulations, such as the Electronic Information and Transactions Law and the Constitution, and assesses the extent to which these regulations incorporate Pancasila values.²⁶ The conceptual approach constructs a framework for digital ethics and digital citizenship grounded in Indonesia's legal system and culture.²⁷ The philosophical approach explores the essence of Pancasila as the Volkgeist or national spirit, which should serve as a moral compass in technological innovation and social interaction on social media.²⁸

B. DISCUSSION

Pancasila, as the Grundnorm (fundamental norm) and Volkgeist (national spirit), plays a central role in Indonesia's legal and moral framework, particularly amid significant digital disruption. Philosophically, Pancasila functions not only as a symbol of statehood but also as a comprehensive way of life that directs human conduct toward God, fellow citizens, and the environment, including digital interactions.²⁹ From a normative legal standpoint, Pancasila provides a benchmark for personal integrity and justice,

²⁴ Dora Kusumastuti and Ade Ishwara, "Kedudukan Hukum Memorandum of Understanding (MOU) Digital: Implikasi Dan Orientasi Dalam Perspektif Hukum Inklusif," *Jurnal Ius Constituendum* 8 (November 26, 2023): 494–509, <https://doi.org/10.26623/jic.v8i3.7492>.

²⁵ Sari Wandayani, Emmy Latifah, and Anjar Nugraheni, "Rekonstruksi Kode Etik Notaris: Menjawab Dilema Publikasi Dan Promosi Jabatan Di Era Digital," *JURNAL USM LAW REVIEW* 8 (October 28, 2025): 1710–42, <https://doi.org/10.26623/julr.v8i3.12790>.

²⁶ Kusumastuti and Ishwara, "Kedudukan Hukum Memorandum of Understanding (MOU) Digital: Implikasi Dan Orientasi Dalam Perspektif Hukum Inklusif."

²⁷ Tomy Michael, "TOURISM LAW (STUDY ON THE DUTCH CEMETRY IN PENELEH SURABAYA)," *DiH: Jurnal Ilmu Hukum* 15 (July 11, 2019): 163–71, <https://doi.org/10.30996/dih.v15i2.2466>.

²⁸ Athoillah Islamy and Fakultas Syariah, "Nilai-Nilai Pancasila Dalam," *Pancasila: Jurnal Keindonesiaan* 01, no. 02 (2021): 197–210.

²⁹ Aisyah Dewi, "Implementasi of Pancasila in the Digital Era," *Jurnal Setia Pancasila* 4, no. 2 (2023): 11–20.

requiring the internalization of its values to cultivate resilient character amid globalization.³⁰ The principles of Pancasila offer essential guidelines for technological development and use, which must be consistent with just and civilized human values.³¹ Consequently, national law should not remain value-neutral but must actively incorporate Pancasila's principles to guarantee legal protection and ethical certainty for society within an increasingly complex and inclusive digital ecosystem.³² Revitalizing Pancasila as a moral compass is essential to ensure that technological transformation remains anchored in Indonesia's principled national identity.³³

The transformation of the digital public sphere has significantly reshaped the global communication landscape, introducing new challenges for national sovereignty and identity. The digital public sphere now serves as the primary arena for shaping public opinion, negotiating identities, and testing social values through extensive cross-cultural interactions. Information technology should be regarded as a crucial tool for protecting national sovereignty, but this requires reinforcing societal ethics to address deficiencies in social values in digital interactions.³⁴ In the Society 5.0 era, these challenges intensify as society must balance technological advancement with a morally grounded quality of life.³⁵ Extensive digital connectivity without a robust ethical foundation risks fostering destructive behavioral norms that diverge from local cultural traditions.³⁶ Therefore, the development of digital public spaces should prioritize inclusivity and participation while maintaining a national narrative rooted in the nation's ideological consensus.

Cultivating a resilient and moral national character remains the central objective of long-term national development, yet this goal faces significant challenges in the digital-native era. Contemporary youth increasingly demonstrate a crisis of social character, characterized by individualism and diminished regard for collective interests, largely due

³⁰ La Dedihariadi and Edy Nurcahyo, "Pancasila Sebagai Volkgeist: Pedoman Penegak Hukum Dalam Mewujudkan Integritas Diri Dan Keadilan," *Jurnal Magister Hukum Udayana (Udayana Master Law Journal)* 9 (May 31, 2020): 142, <https://doi.org/10.24843/JMHU.2020.v09.i01.p10>.

³¹ Dewi, "Implementasi of Pancasila in the Digital Era."

³² Kusumastuti and Ishwara, "Kedudukan Hukum Memorandum of Understanding (MOU) Digital: Implikasi Dan Orientasi Dalam Perspektif Hukum Inklusif."

³³ Hidayat, "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital."

³⁴ Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0."

³⁵ Sugiarto and Farid, "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0."

³⁶ Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0."

to their heavy reliance on information technology.³⁷ Efforts to strengthen digital literacy should extend beyond technical proficiency to encompass character development, thereby protecting students from negative influences such as cybercrime and hate speech.³⁸ Character education delivered through diverse media, including educational games and materials on “Etiquette in Using Social Media,” is essential for promoting responsible digital behavior.³⁹ The Indonesia Emas 2045 vision depends on the capacity of millennial and Gen Z generations to navigate the digital environment with political ethics and morality grounded in Pancasila values (Permatasari, 2022). Without a comprehensive understanding of digital risks and ethics, technological progress may undermine social cohesion and national integration.

Digital ethics within the Indonesian sociocultural context requires integrating religious values and state ideology. The widespread use of social media has heightened the urgency for digital civility to address moral conflicts and prevent social polarization.⁴⁰ Pancasila education in the digital era functions as a strategic tool for confronting moral challenges, positioning spiritual and universal human values as primary defenses against dissociative behavior among internet users.⁴¹ These values are embodied in various community codes of ethics, such as the netizen code of ethics, which adapts Pancasila’s principles to guide daily online conduct and promote social harmony.⁴² The alignment of legal norms, professional ethics, and ideological values establishes a multi-layered system of moral oversight, which is essential for reducing the spread of negative content, including hoaxes and discrimination.⁴³ By adopting Pancasila as a lived ethical framework, individuals are expected to independently evaluate information and act ethically to uphold national dignity in cyberspace.

Existing research on the digital space has predominantly addressed technical regulatory issues, partial analyses of hoaxes, or digital literacy limited to operational

³⁷ Widiatmaka et al., “Pendidikan Karakter Melalui Karang Taruna Untuk Membangun Karakter Sosial Pada Generasi Digital Native.”

³⁸ Firmansyah, Hamzah, and Almuntarizi, “Etika Digital Dan Pancasila: Sinergi Transformasi Pelajar Melalui Proyek Inovasi Teknologi Digital.”

³⁹ Rahmawati, Padmasari, and Firmansyah, “Rancang Bangun Game Edukasi ‘Noxious’ Sebagai Media Pembelajaran.”

⁴⁰ Fatah, Shofaussamawati, and Khusniyah, “Qur’anic Digital Civility: Contemporary Indonesian Muslim Interaction on Social Media.”

⁴¹ Furnamasari et al., “Pendidikan Pancasila Di Era Digital: Mengatasi Tantangan Moralitas Dan Etika.”

⁴² Islamy and Syariah, “Nilai-Nilai Pancasila Dalam.”

⁴³ Wandayani, Latifah, and Nugraheni, “Rekonstruksi Kode Etik Notaris: Menjawab Dilema Publikasi Dan Promosi Jabatan Di Era Digital.”

skills. However, there is a lack of comprehensive studies examining how Pancasila can be revitalized as a practical foundation for constructing a humanistic, character-driven digital public sphere.⁴⁴ Few studies have explored the normative and prescriptive internalization of values in response to moral crises within the evolving digital ecosystem. Most research continues to treat Pancasila as content to be memorized in formal education, rather than as a dynamic framework actively shaping national narratives on social media.⁴⁵ This study seeks to address this gap by emphasizing the strengthening of national character through the development of an inclusive, culturally grounded digital public sphere rooted in Pancasila values. The primary objective is to formulate a normative model that guides the creation of a digital ecosystem characterized by both technological advancement and ethical integrity.

Analysis of Indonesia's digital public sphere indicates a crisis of civility that necessitates structured, value-based interventions. According to the Digital Civility Index, Indonesian netizens' civility levels remain low, with a 2020 score of 76, representing a decline from previous years.⁴⁶ This downward trend is attributed to increased exposure to risks such as hoaxes, hate speech, and discrimination on social media platforms.⁴⁷ Empirical data show that hoaxes constitute the primary issue at 47%, followed by digital fraud and hate speech at 27%.⁴⁸ The persistently low index suggests that, despite rapid growth in digital access, the quality of character and ethical standards in online interactions has not kept pace with the nation's core values. To establish a clearer normative framework, this study maps Pancasila values onto the dimensions of digital ethics, as outlined in Table 1.

⁴⁴ Hidayat, "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital."

⁴⁵ Hidayat.

⁴⁶ Rahmawati, Padmasari, and Firmansyah, "Rancang Bangun Game Edukasi 'Noxious' Sebagai Media Pembelajaran."

⁴⁷ Fatah, Shofaussamawati, and Khusniyah, "Qur'anic Digital Civility: Contemporary Indonesian Muslim Interaction on Social Media."

⁴⁸ Syaefudin and Wijayanti, "Literasi Media Sosial Di Kalangan Ibu-Ibu Pengajian Muslimat NU Dalam Menghindari Hoax."

Table 1. Construction of the Digital Public Sphere Grounded in Pancasila Values

The Principles of Pancasila	The Dimensions of Digital Ethics	Normative Behavioral Parameters
Sila 1	Ethics of Divinity	Differences in belief should be respected. Content that incites ethnic, religious, or racial hatred, as well as blasphemy, should be avoided.
Sila 2	Civilized Humanity	Rejecting cyberbullying, respecting others' privacy, and upholding proper communication etiquette
Sila 3	Unity of Indonesia	Combating the spread of divisive misinformation and promoting a positive national narrative
Sila 4	Conference	Prioritize healthy dialogue and think critically (check and re-check) before sharing information
Sila 5	Social Justice	Ensuring access to accurate information, refraining from digital exploitation, and respecting copyright

Analysis of Table 1 demonstrates that each principle of Pancasila directly influences behavior in the digital realm. The first and second principles establish a foundation for digital civility based on belief in God and universal humanity, which are particularly relevant for addressing religion-based conflicts in cyberspace.⁴⁹ The third and fourth principles function as primary safeguards against national disintegration, often incited by provocative narratives and misinformation.⁵⁰ The fifth principle emphasizes fairness in the distribution of information and the protection of citizens' rights within the digital ecosystem.⁵¹ Collectively, these findings indicate that Pancasila offers a comprehensive framework for shifting netizens' behavior from destructive to constructive and civilized.⁵² Neglecting these values leads to a digital public sphere saturated with content that erodes morality and social harmony.

The character crisis in Indonesia's digital space is evident in the public's limited ability to verify information, which often leads to the spread of harmful misinformation. Qualitative observations reveal that many social media users are primarily engaged with

⁴⁹ Rahyudidwiputra et al., "Kontribusi Pendidikan Kewarganegaraan Sebagai Resolusi Konflik Beragama Di Ruang Digital."

⁵⁰ Rosyidi, Mukarom, and Jaelani, "Social Media Da'wah Literacy on the West Java Saber Hoaks Program."

⁵¹ Dewi, "Implementasi of Pancasila in the Digital Era."

⁵² Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0."

their devices, often disregarding the accuracy of the content they consume or share.⁵³ Such behavior reflects a decline in the values of honesty and social responsibility that are integral to the nation's identity. Conversely, initiatives by religious institutions and professional organizations to develop digital codes of ethics grounded in Pancasila illustrate a collective commitment to addressing this challenge. For instance, the Muhammadiyah netizen code of ethics combines religious values with Pancasila principles to ensure that members' digital activities adhere to ethical standards.⁵⁴ This demonstrates that character development through a values-based approach rooted in social groups can effectively complement formal legal regulations such as the ITE Law.

Interpreting these results through the lens of Volkgeist theory affirms that digital ethics should originate from the national spirit to ensure strong moral cohesion within society. Pancasila, as Indonesia's national spirit, functions as a "cultural filter" that excludes foreign influences incompatible with national morality in cyberspace.⁵⁵ In contrast to previous research on "Digital Civility" grounded in theological perspectives, this study finds that Pancasila offers a more inclusive foundation for Indonesia's pluralistic society.⁵⁶ Both approaches emphasize the necessity of a "pause" or deep reflection before engaging in digital interactions to prevent impulsive actions that may harm others' reputations.⁵⁷ However, the Pancasila approach uniquely integrates citizenship and individual morality in a balanced manner, thereby fostering a sense of responsibility as a good digital citizen.

Implementing Pancasila values in the digital public sphere encounters practical challenges, notably digital literacy disparities across different segments of society. The government's Pancasila Student Profile Strengthening Project (P5) is a strategic initiative to cultivate ethical and responsible use of technology among the younger generation.⁵⁸ Nevertheless, the program's effectiveness is frequently constrained by infrastructure deficiencies and limited digital literacy among educators in certain regions. Furthermore,

⁵³ Widiatmaka et al., "Pendidikan Karakter Melalui Karang Taruna Untuk Membangun Karakter Sosial Pada Generasi Digital Native."

⁵⁴ Islamy and Syariah, "Nilai-Nilai Pancasila Dalam."

⁵⁵ Dediharsiadi and Nurcahyo, "Pancasila Sebagai Volkgeist: Pedoman Penegak Hukum Dalam Mewujudkan Integritas Diri Dan Keadilan."

⁵⁶ Rahyudidwiputra et al., "Kontribusi Pendidikan Kewarganegaraan Sebagai Resolusi Konflik Beragama Di Ruang Digital."

⁵⁷ Fatah, Shofaussamawati, and Khusniyah, "Qur'anic Digital Civility: Contemporary Indonesian Muslim Interaction on Social Media."

⁵⁸ Firmansyah, Hamzah, and Almuntarizi, "Etika Digital Dan Pancasila: Sinergi Transformasi Pelajar Melalui Proyek Inovasi Teknologi Digital."

while the digitization of education provides access to information, it may also reduce concentration and accountability if not supported by robust, value-based oversight.⁵⁹ Low digital literacy among adult community groups, such as women's religious study groups, further increases vulnerability to misinformation and hoaxes.⁶⁰ Consequently, character development should extend beyond formal education and actively involve all sectors of society on a broad and sustained scale.

The policy implications of these findings underscore the need to establish national digital ethics standards that explicitly reference Pancasila principles as behavioral guidelines for all Indonesian internet users. The government should encourage social media platform developers to incorporate digital civility principles into their content moderation systems to reduce the spread of hate speech and polarization. Theoretically, this study enriches the concept of digital citizenship by embedding a distinctly Indonesian character, wherein technological progress is closely linked to spiritual values and national morality. Instilling Pancasila values in the post-pandemic era is essential for restoring national character and achieving the vision of a dignified "Golden Indonesia 2045" on the global stage. Collaboration among education, regulation, and collective awareness is crucial for building a healthy, secure, and productive digital public sphere for all Indonesians.

In summary, this study concludes that developing a digital public sphere rooted in Pancasila values is essential for strengthening national ethics and character in the face of globalization. Despite challenges such as a low digital civility index and the proliferation of negative content, Pancasila values remain highly relevant as a moral filter and behavioral guideline in cyberspace. The primary limitation of this study is its theoretical and normative scope, which does not include empirical evaluation of the effectiveness of implementing a Pancasila-based digital ethics curriculum using quantitative methods. Future research should conduct experimental studies to assess the effectiveness of various character education media in enhancing the digital civility index across age groups. Furthermore, comprehensive research is needed on the role of artificial intelligence (AI) in supporting the internalization of Pancasila values within the digital public sphere in adaptive and innovative ways.

⁵⁹ Putri et al., "Peran Pendidikan Pancasila Terhadap Digitalisasi Pendidikan Di Indonesia."

⁶⁰ Syaefudin and Wijayanti, "Literasi Media Sosial Di Kalangan Ibu-Ibu Pengajian Muslimat NU Dalam Menghindari Hoax."

C. CONCLUSIONS

The current state of Indonesia's digital public sphere is characterized by a significant crisis of civility, evidenced by the pervasive dissemination of misinformation and hate speech that fundamentally threatens national integration. To mitigate this ethical degradation, it is imperative to revitalize the principles of Pancasila as the foundational national spirit (*Volkgeist*) to construct a robust framework for digital ethics that effectively transforms public behavior. Consequently, effective policy strategies must structurally integrate these ideological values into comprehensive digital literacy programs and national ethical standards to foster a humanistic, character-driven online ecosystem. Ultimately, establishing a digital public sphere explicitly rooted in Pancasila is essential not only for resolving contemporary moral conflicts but also for securing a civilized, cohesive national identity amidst the complexities of globalization.

REFERENCES

- Achmad Ashari, Fathin, and Fatma Najicha. "Implementasi Nilai-Nilai Pancasila Dalam Era Digital," December 23, 2023.
- Dedihasriadi, La, and Edy Nurcahyo. "Pancasila Sebagai Volkgeist: Pedoman Penegak Hukum Dalam Mewujudkan Integritas Diri Dan Keadilan." *Jurnal Magister Hukum Udayana (Udayana Master Law Journal)* 9 (May 31, 2020): 142. <https://doi.org/10.24843/JMHU.2020.v09.i01.p10>.
- Dewi, Aisyah. "Implementasi of Pancasila in the Digital Era." *Jurnal Setia Pancasila* 4, no. 2 (2023): 11–20.
- Fatah, Abdul, Shofaussamawati Shofaussamawati, and Aziizah Khusniyah. "Qur'anic Digital Civility: Contemporary Indonesian Muslim Interaction on Social Media." *Jurnal Theologia* 33 (December 16, 2022): 179–202. <https://doi.org/10.21580/teo.2022.33.2.13367>.
- Firmansyah, Ricky, Saifuddin Hamzah, and Almuntarizi Almuntarizi. "Etika Digital Dan Pancasila: Sinergi Transformasi Pelajar Melalui Proyek Inovasi Teknologi Digital." *Pancasila: Jurnal Keindonesiaan* 5 (April 25, 2025): 89–100. <https://doi.org/10.52738/pjk.v5i1.673>.
- Furnamasari, Yayang, Achmad Fauzy, Anggista Pingkan, Farah Luthfiatunnisa, Mohammad Haq, Rahma Anisa, Rhaudya Maghfira, Risma Ristianti, and Ruzaina Sabirah. "Pendidikan Pancasila Di Era Digital: Mengatasi Tantangan Moralitas Dan Etika." *Indo-MathEdu Intellectuals Journal* 5 (June 7, 2024): 2719–27. <https://doi.org/10.54373/imeij.v5i3.1137>.
- Hidayat, Nurul. "Narasi Kebangsaan Di Era Media Sosial: Relevansi Pancasila Dalam Ekosistem Digital." *PACIVIC: Jurnal Pendidikan Pancasila Dan Kewarganegaraan* 5 (April 22, 2025): 105–18. <https://doi.org/10.36456/p.v5i1.10183>.
- Islamy, Athoillah, and Fakultas Syariah. "Nilai-Nilai Pancasila Dalam." *Pancasila: Jurnal*

Keindonesiaan 01, no. 02 (2021): 197–210.

- Kusumastuti, Dora, and Ade Ishwara. “Kedudukan Hukum Memorandum of Understanding (MOU) Digital: Implikasi Dan Orientasi Dalam Perspektif Hukum Inklusif.” *Jurnal Ius Constituendum* 8 (November 26, 2023): 494–509. <https://doi.org/10.26623/jic.v8i3.7492>.
- Michael, Tomy. “TOURISM LAW (STUDY ON THE DUTCH CEMETRY IN PENELEH SURABAYA).” *DiH: Jurnal Ilmu Hukum* 15 (July 11, 2019): 163–71. <https://doi.org/10.30996/dih.v15i2.2466>.
- Novita, Novita Nur Inayha. “Penguatan Etika Digital Melalui Materi ‘Adab Menggunakan Media Sosial’ Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0.” *Journal of Education and Learning Sciences* 2, no. 1 (2022): 73–93. <https://doi.org/10.56404/jels.v3i1.45>.
- Putri, Annisa, Dwi Nugroho, Muhamad Hata, Muhamad Fadilah, Raden Septrian, Siti Lutfiah, and Yayang Furnamasari. “Peran Pendidikan Pancasila Terhadap Digitalisasi Pendidikan Di Indonesia.” *Indo-MathEdu Intellectuals Journal* 5 (May 31, 2024): 2610–18. <https://doi.org/10.54373/imeij.v5i2.1106>.
- Rahmawati, W. S., A. C. Padmasari, and F. H. Firmansyah. “Rancang Bangun Game Edukasi ‘Noxious’ Sebagai Media Pembelajaran.” *Jurnal Inovasi Teknologi Pendidikan* 9, no. 3 (2022): 288–98.
- Rahyudidwiputra, M Yunasri Ridhoh, Fatimatuz Zahrah, and Ilham Sanur. “Kontribusi Pendidikan Kewarganegaraan Sebagai Resolusi Konflik Beragama Di Ruang Digital.” *Antroposen: Journal of Social Studies and Humaniora* 3 (February 5, 2024): 47–58. <https://doi.org/10.33830/antroposen.v3i1.5693>.
- Rosyidi, Imron, Zaenal Mukarom, and Rif’at Fatkhurrohman Jaelani. “Social Media Da’wah Literacy on the West Java Saber Hoaks Program.” *Ilmu Dakwah: Academic Journal for Homiletic Studies* 15, no. 1 (2021): 81–102. <https://doi.org/10.15575/idajhs.v15i1.12596>.
- Sugiarto, Sugiarto, and Ahmad Farid. “Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0.” *Cetta: Jurnal Ilmu Pendidikan* 6 (July 20, 2023): 580–97. <https://doi.org/10.37329/cetta.v6i3.2603>.
- Syaefudin, Mochamad, and Rani Wijayanti. “Literasi Media Sosial Di Kalangan Ibu-Ibu Pengajian Muslimat NU Dalam Menghindari Hoax.” *Jurnal Pengabdian Masyarakat Progresif Humanis Brainstorming* 5 (July 31, 2022): 597–605. <https://doi.org/10.30591/japhb.v5i3.3106>.
- Wandayani, Sari, Emmy Latifah, and Anjar Nugraheni. “Rekonstruksi Kode Etik Notaris: Menjawab Dilema Publikasi Dan Promosi Jabatan Di Era Digital.” *JURNAL USM LAW REVIEW* 8 (October 28, 2025): 1710–42. <https://doi.org/10.26623/julr.v8i3.12790>.
- Widiatmaka, Pipit, Nelly Mujahidah, Rahmap Rahmap, and Arifudin Arifudin. “Pendidikan Karakter Melalui Karang Taruna Untuk Membangun Karakter Sosial Pada Generasi Digital Native.” *Jurnal Pendidikan Karakter* 14 (April 27, 2023): 32–41. <https://doi.org/10.21831/jpka.v14i1.57036>.