

Pluralism as the Foundation of National Life from the Perspective of Pancasila Values

Laurensia Mutiara Anindya, Meiriyana Lim

Universitas Tarumanegara, Indonesia

Email: laurensiamutiara54@gmail.com, meiriyana.205250266@stu.untar.ac.id

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ABSTRACT

Indonesia, as a pluralistic nation, makes pluralism an important basis for national life. Diversity can only be maintained in harmony if it is based on the values of Pancasila, which emphasize humanity, justice, and unity. Thus, Pancasila is the main guideline in strengthening pluralism and maintaining the integrity of the nation. This study aims to analyze the role of Pancasila values in strengthening pluralism as the basis of national life and to identify the key challenges hindering its realization in the context of modern social and political dynamics. The research method used is normative juridical law research. The results show that Pancasila values play an important role in strengthening pluralism as the basis of national life. Through the application of the principles of humanity, unity, and justice, Pancasila becomes a guideline in managing diversity in harmony and maintaining the social cohesion of the nation. The main challenges in realizing Pancasila-based pluralism are the weak internalization of national values, increasing intolerance, and the influence of globalization. Therefore, it is necessary to strengthen character education and the active role of the government and society to foster awareness of the importance of pluralism for the integrity of the nation.

INTRODUCTION

Indonesia is a country built on the foundation of diversity. This diversity not only includes ethnic and cultural aspects, but also religion, language, customs, and outlook on life (Fatmawati, 2021; Mazya, Ridho, & Irfani, 2024). In the context of constitutional law, the plurality of the Indonesian nation is a sociological reality that is constitutionally recognized through the Preamble to the Constitution of the Republic of Indonesia in 1945, which affirms the national goal to "protect the entire Indonesian nation and all Indonesian bloodshed" regardless of the social background or beliefs of its citizens. Thus, pluralism is not an option, but the essence and identity of the Indonesian nation that must be maintained and strengthened through the framework of national legal values (Hariri & Babussalam, 2024; Sidi, 2020).

As an ideology and the basis of the state, Pancasila has a normative function in forming a national legal system that is just and upholds humanity (Emilia, Andini, & Asbari, 2022; Maulida, Xavier, & Elliot, 2023). Pancasila places values such as the One Godhead, Fair and Civilized Humanity, and Indonesian Unity as the moral and philosophical basis in the life of the nation and state (Maswati, 2024; Sudirta, Pieris, Nugroho, & Ryantoni, 2025). These values are not only a guideline for social ethics, but also a source of law that directs the formation of laws, regulations, and public policies to be in line with the spirit of pluralism (Hasan, 2025; Nashih, 2025). Thus, the application of Pancasila values in the realm of national life has a strategic role in maintaining a balance between individual freedom and collective interests (Hasan, 2025; Soraya & Muslim, 2025).

However, in social and legal realities, pluralism in Indonesia still often faces serious challenges (Robita & Anwar, 2025; Saepulmilah, Musthafa, & Ruswandi, 2025). The increasing practice of intolerance, discrimination against minority groups, and the strengthening of identity politics are threats to national unity (Arifin, Tedjabuwana, Wiyono, & Abdullah, 2025; Jamil & Firmansyah, 2025). This condition shows that there is a gap

between the ideal value of Pancasila and its implementation in social life and the enforcement of the law (Gulyanto, Vera, Sari, Azimah, & Agustini, 2025; Yustitiningtyas, Irawan, & Stansyah, 2025). In fact, juridically, the 1945 Constitution guarantees the right of every citizen to embrace religion and belief according to his or her beliefs and receive the same protection before the law. This insynchronization between social norms and practices requires the revitalization of Pancasila values as a foundation for strengthening the spirit of pluralism (Redjeki et al., 2025).

From the point of view of law and statehood, pluralism is in line with the principle of rule of law and equality before the law, where every citizen has an equal position without discrimination (Asshiddiqie, Indonesian Constitution and Constitutionalism, 2015). Therefore, the state has a legal and moral responsibility to ensure that the values of Pancasila are not only understood as normative ideologies but also implemented concretely in public policy, education, and law enforcement. Reaffirming the values of Pancasila in managing the plurality of the nation is very important so that Indonesia remains strong as a democratic, inclusive, and socially just legal state for all its people (Hadiwasito, 2024; Ramadhan, Aprilianata, Arifudin, Nurjanah, & Prihantono, 2025).

Previous research reveals two significant studies that, while insightful, leave gaps this study seeks to address. First, *The Idea of Pluralism in Indonesian Society: A Case Study of Cirebon City as a Cultural Melting-Pot* by Soekarba (2018) explores how pluralism unfolds in Cirebon through cultural and religious diversity under the motto “Bhinneka Tunggal Ika,” but it focuses largely on sociocultural dynamics without systematically linking pluralism to legal norms or state ideology. Second, *Does Pancasila Support Religious Pluralism in Indonesia in Post-Modern Era* by Chia (2019) examines the relationship between the state ideology Pancasila and religious pluralism, arguing that Pancasila offers a normative basis for diversity yet also highlighting a mismatch between value and practice in contemporary Indonesia.

These contributions are valuable but omit deep empirical investigation into how Pancasila values are implemented in law and everyday social practice, and they do not adequately identify the concrete obstacles or mechanisms hindering the operationalization of Pancasila-based pluralism. The purpose of this research is to examine how Pancasila values can be effectively operationalized to strengthen pluralism in Indonesia and to identify the main challenges and obstacles in that process; the benefit lies in providing actionable insights for policymakers, educators, and legal practitioners to redesign education, legal policy, and civic engagement initiatives so that pluralism becomes a living practice rather than a theoretical aspiration.

RESEARCH METHOD

The research used in this study was normative juridical legal research, conducted by examining literature materials or secondary data consisting of primary, secondary, and tertiary legal materials (Marzuki, 2005). Data were collected through literature study techniques, using document analysis from relevant sources. The approaches employed were the legislative and conceptual approaches. This research applied qualitative descriptive analysis, analyzing the legal materials qualitatively and presenting them descriptively. The qualitative method produced descriptive-analytical legal findings.

RESULTS AND DISCUSSION

The implementation of Pancasila values in strengthening pluralism as the basis of national life in Indonesia

Pancasila as the basis of the state and the outlook on life of the Indonesian nation is a source of values that govern all aspects of society, nation, and state life. In the context of pluralism, Pancasila functions as an ethical and ideological guideline that is able to unite the various differences in ethnicity, religion, race, and class in Indonesia. This is because the values contained in each precept of Pancasila contain the principles of humanity, brotherhood, and respect for diversity which are the main characteristics of the Indonesian nation.

The implementation of Pancasila values in strengthening pluralism can begin with the appreciation of the First Precept, the One Godhead, which affirms that the state guarantees the freedom of every citizen to embrace religion and worship according to his beliefs. This value teaches that religious pluralism must be respected and protected by the state, so that there is no domination of one religion over another. This principle is in line with the mandate of Article 29 paragraph (2) of the 1945 Constitution of the Republic of Indonesia which states that the state guarantees the freedom of each resident to embrace their own religion. Thus, Pancasila contains the meaning that differences in beliefs are part of God's will that must be accepted in a fair and civilized manner.

The first precept of Pancasila emphasizes that the basis of the life of the Indonesian nation is based on the recognition of God Almighty. Godhead values are not only theological, but also the moral, ethical, and legal foundation in the implementation of the life of the nation and state. The values contained in it reflect the balance between religious freedom and the moral responsibility of citizens.

1. Believing and piety in God Almighty according to their respective religions and beliefs
This value confirms that the state provides a guarantee of freedom of religion, as stipulated in Article 29 of the 1945 Constitution. The state does not impose a particular religion, but respects every belief as a form of respect for human rights. In practice, this value requires people to respect each other's differences in faith and practice tolerance between religious communities.
2. Mutual respect for the freedom to carry out worship according to religion and beliefs
This point fosters an attitude of active tolerance (tolerance accompanied by empathy and protection for others). Its implementation is reflected in state policies to ensure the safety of houses of worship, as well as to take strict action against acts of discrimination or intolerance based on religion.
3. Not imposing a religion or belief on others
This value contains the principle of freedom of conscience, which is the right of every individual to choose and practice his or her religious teachings without pressure. Legally, this principle strengthens Indonesia's position as a pluralistic civilized country, where religion is used as a moral source, not a political tool or ideological coercion.
4. Developing an attitude of mutual respect and cooperation between religious believers to build the nation
Godhead Values also has a social dimension, which encourages interfaith cooperation in dealing with humanitarian problems, such as poverty, education, and the environment. This confirms that faith is not only measured by a vertical relationship with God, but also by a horizontal relationship with fellow human beings.
5. Maintaining harmony between religious life and state life
The first precept serves as a spiritual foundation for the other four precepts. Godly values are the source of public ethics in law enforcement, social justice, and political wisdom. Thus, Pancasila rejects extreme secularism and theocratic states, and places religion in a moral position that leads the direction of national development.

Thus, Pancasila contains the meaning that differences in beliefs are part of God's will that must be accepted in a fair and civilized manner. In the context of national life, this understanding emphasizes that every citizen has the same right to embrace religion and practice worship according to their beliefs without pressure, discrimination, or coercion from any party. Acceptance of differences is not only a form of passive tolerance, but also a form of active respect for human values that are at the core of state life. By upholding the values of the One Godhead, Indonesian people are expected to be able to build a spiritual awareness that is not exclusive, but open to the diversity of beliefs that grow in a plural social environment.

In practice, the recognition of differences in beliefs is an important moral foundation for creating a harmonious and peaceful social life. When each individual realizes that differences are a divine nature that cannot be abolished, what arises is not suspicion and hatred, but an attitude of mutual respect and cooperation in the spirit of humanity. This value is very relevant in Indonesian society which consists of various religions and beliefs, where harmony between religions is an important pillar in maintaining national unity. The application of the values of the One God substantially means presenting God in every social, political, and legal action, not just through religious ritual symbols, but through justice, compassion, and respect for the human rights of fellow human beings.

Furthermore, the acceptance of plurality of beliefs also reflects the spiritual maturity of the Indonesian nation. A nation that is able to appreciate differences in beliefs is a nation that has understood that faith is not measured by uniformity, but by sincerity in respecting other creations of God. This spirit is in line with the values of humanity and social justice in Pancasila. In the framework of law and national life, these values are the basis for the enforcement of the principles of non-discrimination, protection of minorities, and justice for all citizens.

By internalizing the understanding that differences are God's will, the Indonesian nation will have a strong moral foundation in facing the challenges of globalization and identity politics that often divide society. Pancasila in this case functions as a moral compass that guides the direction of the nation's life so that it remains on a path that is in accordance with divine and humanitarian values. Only in this way can pluralism in Indonesia grow in a healthy way — not as a threat to unity, but as a spiritual and social wealth that strengthens the life of the nation and the state.

The Second Precept, A Just and Civilized Humanity, is the basis for respect for human dignity regardless of social or cultural background. In the life of the nation, this precept plays a role in fostering mutual respect and empathy in the midst of diversity. This universal human value is the foundation for the enforcement of human rights and the principle of equality in national law. This is in line with the view of Mochtar Kusumaatmadja who emphasized that the law in Indonesia is not only normative, but must also reflect the moral values of society, including human values that are just. (Kusumaatmadja, 1986)

The Second Precept emphasizes that every human being has the same dignity, rights, and obligations before the law and others. Humanitarian values in this precept are the moral foundation for the life of the nation and state that upholds justice, respect for human rights, and civilized attitude in society. This humanitarian principle contains a balance between individual rights and social responsibility.

1. Recognizing and treating human beings according to their dignity and dignity as creatures created by God Almighty

This value affirms the recognition of the inherent dignity of human beings, which is the basis of universal thinking about human rights. In the context of national law, this value is

reflected in Articles 28A–28J of the 1945 Constitution which guarantees the right to life, freedom of opinion, and protection from arbitrary actions.

2. Upholding human values and social justice

This precept encourages the creation of an egalitarian social system, where justice is not only formal (law on paper) but also substantive (justice felt by society). Therefore, every public policy must be oriented towards justice for all citizens, not just a certain group.

3. Develop a tolerant and non-arbitrary attitude towards others

This item instills the values of empathy, solidarity, and interpersonal justice. In practice, the value of civilized humanity rejects all forms of violence, discrimination, exploitation, and actions that degrade human dignity. In law enforcement, this value requires law enforcement officials to uphold the principle of due process of law and keep away from abuse of power.

4. Maintaining a balance between rights and obligations

A just and civilized humanity speaks not only of individual rights, but also of the moral responsibility of every citizen to respect the rights of others. This principle is the basis for the formation of a civil society that is humane and has high public ethics.

5. Develop a culture of dialogue and peaceful problem-solving

This point emphasizes that human civilization is measured by its ability to resolve conflicts without violence. In legal and political contexts, this value encourages dispute resolution through deliberation, mediation, and a humanist, rather than confrontational, approach.

The law imbued with the values of Pancasila must be able to be a reflection of the personality of the Indonesian nation which upholds the sense of humanity, togetherness, and balance between rights and obligations. Thus, every legal product, public policy, and court decision should not only prioritize legal-formal aspects, but also consider the ethical and social dimensions of justice itself. This principle emphasizes that the ultimate goal of law is not only to create order, but also to foster a sense of justice that is felt by all levels of society.

In law enforcement practice, this view demands that law enforcement officials such as police, prosecutors, and judges not only work based on the text of the law, but also by paying attention to the social context and human values that live in society. Laws that are enforced without considering moral values can give birth to pseudo-justice, where the law becomes a tool of power, not a tool to uphold the truth. Therefore, the values of Pancasila need to be deeply internalized in every legal process so that the law really becomes a means of protecting society, not a source of fear.

By making Pancasila a source of moral and legal values, the Indonesian legal system will have a distinctive character that distinguishes it from the legal systems of other countries. Indonesian law is not purely positivistic, but relies on the value of human justice as reflected in the second precept of Pancasila. Through this approach, the law will be more adaptive to the social dynamics that occur in society, while being able to maintain a balance between legal certainty, utility, and justice. In the end, a law that reflects the values of Pancasila will be an important pillar in strengthening pluralism and maintaining harmony in the life of the nation and state.

Meanwhile, the Third Precept, the Unity of Indonesia, has a very strategic meaning in strengthening pluralism. Unity is not an effort to standardize differences, but to unite diversity in the spirit of inclusive nationalism. (Latif, 2011) This value emphasizes the importance of national solidarity and a sense of belonging to the nation above primordial identity. By implementing this precept consistently, SARA-based social conflicts can be minimized through the strengthening of national identity based on common goals, not common origins.

The Third Precept emphasizes the importance of national unity and unity as a fundamental force in maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI). The value of unity is not just a political slogan, but a moral and social principle that unites all elements of the nation amid ethnic, religious, cultural, and linguistic diversity. This precept is the glue of national life that upholds the spirit of togetherness, nationalism, and solidarity.

1. Placing unity, unity, and the interests and safety of the nation above the interests of individuals and groups

This value emphasizes that the interests of the nation must be the top priority. In the context of law and government, this precept encourages every citizen and public official to avoid selfish and corrupt attitudes that can damage the integrity of the nation. This principle is also the basis for state policies that prioritize national interests over narrow political interests.

2. Develop a sense of love for the homeland and nation

This value forms citizen virtue, which is the awareness to contribute to maintaining the integrity and progress of the nation. In education and social life, love for the homeland is manifested through respect for state symbols, preserving national culture, and actively participating in development.

3. Developing the spirit of nationalism and national solidarity

This item instills the spirit of inclusive nationalism, which does not negate diversity, but makes it a source of national strength. In the socio-political context, this value encourages the realization of harmony and tolerance between groups, as well as rejecting the ideas of separatism, radicalism, and narrow fanaticism.

4. Maintaining territorial integrity and national sovereignty

Indonesian unity also means territorial and ideological integration. This value requires every citizen to protect national sovereignty from the threat of disintegration, both physical (territorial division) and ideological (intolerance, social conflict, and hate speech). In practice, it also includes an active role in defense, security, and diplomacy.

5. Respect differences to strengthen unity

The third precept does not erase differences but rather makes them strengths. The principle of *Bhinneka Tunggal Ika* is a manifestation of this value of unity — that diversity is not a reason to divide, but a means of enriching national identity. At the social level, this value leads to an inclusive attitude, cooperation, and mutual respect between community groups.

The application of Pancasila values in social life encourages people to prioritize dialogue and deliberation in resolving differences of opinion, not through violence or discriminatory actions. When the principles of humanity, unity, and justice are used as common guidelines, the space for the emergence of intolerance and exclusivism will be narrower. People will be encouraged to see diversity not as a threat to their identity, but as part of a social reality that must be guarded and respected together.

Furthermore, strengthening national identity based on Pancasila values also plays an important role in facing the challenges of globalization and transnational ideological currents that often divide the unity of the nation. When local values sourced from Pancasila are able to be internalized in every aspect of life ranging from education, politics, to public policy, the Indonesian people will have a strong resilience to negative influences that can erode the spirit of nationalism.

Thus, the implementation of Pancasila is not only an effort to maintain social stability, but also a long-term strategy in building a peaceful, tolerant, and just social order. In this framework, pluralism is no longer seen as a source of division, but as a solid foundation for the realization of the unity and unity of the Indonesian nation.

Furthermore, the Fourth Precept, Leadership of the People Led by Wisdom in Deliberation/Representation, emphasizes the importance of community participation in every decision-making process. In the context of pluralism, this value demands that all groups of society, including minorities, have an equal opportunity to express their aspirations and be involved in the democratic process. Thus, the application of the principles of deliberation and wisdom can be a means of dialogue between identities to avoid social polarization.

The Fourth Precept affirms that sovereignty is in the hands of the people, and its implementation must be based on the principle of wisdom and the mechanism of deliberation and representation. The values contained in this precept reflect the character of Indonesia's typical democracy, namely *Pancasila democracy* which is based on morals, ethics, and social responsibility, not solely the power of the majority.

1. Prioritizing the interests of the state and society over personal or group interests This value emphasizes that the implementation of democracy must be oriented to the public interest and social justice, not to the interests of a particular group. In the context of politics and government, this principle is the basis for the ethics of public officials so as not to abuse their positions for personal gain.
2. Not imposing will on others
Pancasila democracy rejects the notion of extreme individualism and authoritarianism. This value requires mutual respect in differences of opinion, as well as prioritizing dialogue and compromise. In practice, deliberation is a forum to find a common solution without the dominance of one party.
3. Prioritizing deliberation in making decisions for the common good
Deliberation reflects the deliberative spirit, which is a decision-making process that considers various views rationally and wisely. This shows that democracy in the context of Pancasila is not just procedural (voting), but substantive, by emphasizing the achievement of fair and wise consensus.
4. Respect and uphold every result of deliberations achieved together
This value emphasizes the importance of moral and social legitimacy in every decision. The decision of the deliberation is considered valid not because of the power of the majority, but because it is based on wisdom, ethical considerations, and the intention for the common good.
5. Upholding the principle of trustworthy and responsible representation
In the state system, this value emphasizes that the people's representatives must carry out their duties with integrity and moral responsibility to the people, not to certain parties or interests. This principle strengthens the accountability and transparency of both legislative and executive institutions.

Thus, the application of the principles of deliberation and wisdom can be a means of dialogue between identities to avoid social polarization. This principle emphasizes that differences of opinion are not something to be avoided, but rather must be managed through open, honest, and respectful dialogue spaces. In the context of national life, deliberation is not only meaningful as a decision-making mechanism, but also as a forum for the formation of collective awareness that every voice and view has a value worthy of being heard. That way, the resulting decisions not only reflect the will of the majority, but also consider the interests of all elements of society in a fair manner.

The principle of wisdom that accompanies deliberation means that in the face of differences, every individual and group must prioritize common sense, empathy, and moral responsibility. Wisdom encourages people not to be easily provoked by divisive identity issues, but to find common ground that is in favor of the common good. In practice, the

application of this principle can be realized through interreligious, ethnic, and cultural dialogue oriented towards strengthening mutual understanding and social solidarity.

More than that, deliberation and wisdom also reflect the typical way of the Indonesian nation in building social harmony. The tradition of mutual cooperation, consensus, and a sense of kinship are concrete manifestations of these values in daily life. When these values are practiced consistently in political, legal, and social life, the space for horizontal conflicts due to differences in views or identities can be narrowed.

In the end, the application of the principles of deliberation and wisdom is not only part of the Pancasila democratic mechanism, but also a cultural strategy to strengthen the foundation of national pluralism. Through dialogue based on wisdom, the Indonesian people can continue to strengthen their identity as a nation that is able to coexist in diversity, without losing common direction and goals towards the ideals of social justice for all Indonesian people.

The Fifth Precept, Social Justice for All Indonesian People, is the culmination of the overall value of Pancasila. The implementation of this precept demands equal distribution of welfare, the elimination of discrimination, and the enforcement of justice for all levels of society. (Sumantri, 2006) Social justice functions as an instrument of law and public policy that ensures that pluralism does not cause inequality, but rather becomes a basis for the equal distribution of rights and opportunities for all citizens.

The Fifth Precept is the peak as well as the final goal of the entire Pancasila values. This precept emphasizes that the Indonesian state is committed to realizing equitable justice in all aspects of life, both economic, legal, political, social, and cultural. The value of social justice not only means the equitable distribution of welfare, but also includes justice in the opportunities, rights, and responsibilities of every citizen.

1. Maintaining a balance between rights and obligations

This value teaches that justice is not only measured by the fulfillment of rights, but also by the awareness of carrying out obligations. This principle encourages the birth of a disciplined, responsible, and active participating in national development.

2. Respect for the rights of others and stay away from selfishness

This precept emphasizes that social justice cannot be realized without social solidarity and empathy. In the social context, this value encourages people to help each other and not oppress others; In the context of law, it encourages law enforcement officials to uphold the principle of equality before the law.

3. Maintaining a balance between individual interests and public interests

This value requires that development and state policies always consider the common good, not just the interests of certain groups. This principle is the basis for the formulation of public policies that are oriented towards the equitable distribution of development results and common welfare.

4. Rejecting all forms of oppression, injustice, and social inequality

The Fifth Precept contains an emancipatory and humanistic spirit, namely rejecting the practice of human exploitation of humans, and encouraging the elimination of economic inequality and social discrimination. In the legal context, this value is the basis for law enforcement that favors substantive justice, not just formal justice.

5. Developing the spirit of cooperation and national solidarity

Social justice cannot be realized individually, but through the cooperation and collective responsibility of all citizens. Gotong royong is a real manifestation of the value of social justice, where every citizen plays a role in creating common prosperity.

Thus, the effectiveness of the implementation of Pancasila values in strengthening pluralism is highly dependent on the consistency of the state and society in realizing it in

various fields, ranging from education, law, to social policy. Pancasila education needs to be directed not only as formal material, but also as character formation that upholds the values of tolerance and humanity. In addition, law enforcement must be based on the principle of non-discrimination so that every citizen feels fair protection. When the values of Pancasila are applied comprehensively, pluralism not only becomes a symbol of diversity, but also becomes a moral and legal force in maintaining the integrity of the Indonesian nation.

In this context, pluralism is not just a social reality that must be accepted, but a principle of living together that affirms that diversity is an inseparable part of the nation's identity. Each precept in Pancasila is interconnected and mutually reinforcing, creating a balance between the spiritual, social, and justice dimensions that are the pillars of the life of the nation and state.

The comprehensive application of Pancasila values will give birth to an inclusive and civilized social order. The value of the One Godhead fosters mutual respect between religious people; A Just and Civilized Humanity affirms the importance of respect for human dignity; Indonesian unity strengthens the spirit of nationality above the interests of the group; while Peoples Led by Wisdom in Deliberation/Representation and Social Justice for All Indonesian People is a guideline in upholding a just democracy. In other words, Pancasila creates harmony between individual freedom and collective interests, between difference and unity, and between justice and common welfare.

Furthermore, when the values of Pancasila are used as a reference in the formulation of public policy and law enforcement, the Indonesian legal system will reflect the character of the nation that upholds human values and justice. The law is no longer only a tool of social control, but also a means of maintaining national harmony and solidarity. In a situation where differences are often used as a political tool to divide, the consistent application of Pancasila values can be a moral fortress to reject all forms of intolerance, discrimination, and radicalism that threaten the unity of the nation.

Thus, Pancasila is not just a normative state ideology, but also an ethical and philosophical guide in building a plural, just, and civilized society. The comprehensive application of its values will strengthen national integration, foster collective awareness of the importance of brotherhood in differences, and ensure that the spirit of diversity remains a source of strength in maintaining the integrity and continuity of the Indonesian nation.

The Main Challenges and Obstacles in Realizing a Pluralistic Nation Based on Pancasila Values in the Midst of Modern Social and Political Dynamics

Realizing a pluralistic national life based on the values of Pancasila in the modern era is a great challenge for the Indonesian nation. Although Pancasila has been recognized as the basis of the state and the nation's outlook on life, its implementation often faces various obstacles from both social, political, and legal aspects. In the context of modernization and globalization, national values clash with transnational ideology, political pragmatism, and technological advances that bring rapid and complex social change. This change requires the adaptive ability of the Indonesian nation to interpret and actualize Pancasila so that it remains relevant in the face of the dynamic reality of plurality.

One of the main challenges in maintaining pluralism is the increasing intolerance and radicalism that threatens the joints of national unity. This phenomenon often arises due to the weak public understanding of the substance of Pancasila values, especially the values of humanity and unity. Radicalism that develops through social media and public space shows a distortion of the meaning of freedom of religion and opinion guaranteed by the constitution. In fact, within the framework of national law, Article 28J paragraph (2) of the 1945

Constitution emphasizes that individual freedom is limited by respect for the human rights of others as well as moral values and public order. This shows that freedom cannot be interpreted absolutely, but must be carried out with social responsibility based on the values of Pancasila.

In addition to ideological factors, the dynamics of identity politics are also a serious obstacle to the realization of pluralism. Identity politics often uses religious, ethnic, and cultural differences as a tool for power mobilization, thus causing polarization in society. (Budiardjo, 2008)

This phenomenon shows a deviation from the spirit of the Third Precept of Pancasila, namely the Unity of Indonesia, which emphasizes national solidarity over group differences. When primordial identity is used as a political tool, social justice becomes difficult to realize because the interests of groups take precedence over the common interests. In the context of constitutional law, this kind of practice is contrary to the democratic principle of Pancasila which places the interests of the people collectively above personal or group interests.

The next challenge lies in the declining effectiveness of Pancasila education and national values among the younger generation. The current of globalization and the advancement of digital technology have brought a change in pragmatic and materialistic ways of thinking, so that the noble values of the nation are increasingly marginalized. Formal education, which is supposed to be a means of forming national character, is often normative and does not touch on the practical aspects of social life. As a result, the younger generation is more easily influenced by foreign culture that is not necessarily in line with the values of Pancasila. In fact, as emphasized by Kaelan, the sustainability of Pancasila is highly dependent on the internalization of its values through education that forms moral awareness and social responsibility of citizens.

Education based on Pancasila values must be able to foster critical awareness that diversity is a social reality that must be managed wisely, not avoided. By instilling the spirit of pluralism from an early age, students will get used to thinking openly, respecting differences of opinion, and prioritizing deliberation in solving problems. This is a strong fortress in preventing the development of intolerance, narrow fanaticism, and identity polarization that can damage social harmony.

Furthermore, the role of educational institutions ranging from families, schools, to universities is the key in strengthening national values rooted in Pancasila. The curriculum and learning process need to be directed not only to cognitive aspects, but also affective and moral aspects, so that students have an ethical awareness to do good and be responsible for others. Teachers, lecturers, and educators play an important role as role models who practice the values of Pancasila in real terms, so that moral education does not stop at theory, but becomes a culture of life that animates every aspect of the nation's life.

In addition, Pancasila-based education also needs to be integrated with the times. Pancasila values must be taught contextually to be relevant to modern social, political, and technological dynamics. In this way, Pancasila will not be considered obsolete, but will continue to live and develop as an ideology that is adaptive to change.

Thus, the internalization of Pancasila values through education is a long-term investment in building a nation with character, integrity, and justice. When every citizen understands and practices these values in their daily lives, Pancasila will not only survive as a state ideology, but also become a moral force that binds and leads the Indonesian nation to a harmonious, democratic, and civilized life.

In addition, social and economic inequality is also a factor that weakens pluralism. When some people are still left behind and do not feel social justice, there is the potential for jealousy and horizontal conflicts that can threaten social cohesion. This condition shows that the implementation of the Fifth Precept of Pancasila, *Social Justice for All Indonesian People*,

has not been optimally realized. The state as an organizer of power has a constitutional obligation to ensure equal distribution of welfare, education, and access to legal justice so that pluralism is not only a normative discourse, but is truly felt in real life.

Another obstacle that is no less important is the influence of globalization and digitization of information that can erode national values. The unfiltered flow of global information allows the entry of foreign ideologies and values that are contrary to the spirit of Pancasila. In this situation, the state must play an active role through adaptive legal policies to maintain the sovereignty of national values. Strengthening Pancasila-based digital literacy is a strategic solution so that people are able to sort information and continue to think critically without losing their national identity.

Therefore, facing these various challenges and obstacles, synergy between the government, educational institutions, and the community is needed in internalizing the values of Pancasila in a contextual manner. Pancasila must be revived not only as a political ideology, but as a value system that regulates the social, legal, and moral behavior of the nation. The revitalization of Pancasila values in the public sphere is an important step to affirm pluralism as a national power, so that Indonesia remains strong as a democratic, tolerant, and socially just country of law.

CONCLUSION

Pancasila values play a strategic role in strengthening pluralism as the foundation of national life by promoting divinity, humanity, unity, democracy, and social justice, guiding harmonious management of diversity and fostering an inclusive, tolerant society that enhances social cohesion among Indonesians. However, challenges such as weak internalization of these values, rising intolerance, globalization pressures, identity politics, and social disparities hinder the realization of true pluralism. To address these issues, strengthening Pancasila-based character education, enhancing government involvement, and encouraging community participation are essential to build collective awareness that pluralism is a source of national strength. Future research could explore effective strategies for embedding Pancasila values in education and public policy to better operationalize pluralism in diverse social contexts.

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