

THE CONTRIBUTION OF THE FIRST PRINCIPLE OF PANCASILA TO THE FORMATION OF MODERATE RELIGIOUS CHARACTER IN THE DISRUPTION ERA

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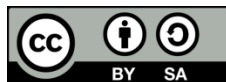
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ABSTRACT

This study examines the contribution of the first principle of Pancasila to the formation of moderate religious character among youth in the era of digital disruption. The growing phenomenon of religion-based intolerance in digital spaces serves as a significant background for this inquiry. The aim of the research is to evaluate the extent to which the value of Belief in One Supreme God can be internalized within education and religious social life. The method employed is a meta-analysis literature review by analyzing academic studies from the past five years. Data were collected through systematic searches of reputable journals and analyzed using content analysis techniques and bibliometric visualization. The findings indicate that the value of divinity holds great potential in shaping tolerant religiosity, yet its implementation remains suboptimal. This study recommends the strategic integration of divine values into curricula and digital religious literacy initiatives.

Keywords: *The First Principle of Pancasila; Religious Moderation; Religious Character*

1. INTRODUCTION

The era of disruption, marked by the penetration of digital technology and the flood of information, poses serious challenges to Indonesia's noble values such as tolerance and moderate religiosity, particularly among the younger generation (Kholil et al., 2024; Nowotny, 2021). This phenomenon is reflected in the increasing expressions of intolerance and radicalism on social media, which serve as open arenas for the spread of exclusive and even extremist religious narratives. Many young people lack a mature ideological filter, making them vulnerable to rigid religious interpretations that reject diversity (Abdullah et al., 2024; Amin & Ritonga, 2024). This situation is exacerbated by the weak integration of Pancasila values especially the first principle into social life and character education

practices. Although Belief in One Supreme God serves as the foundation of the nation and should inspire all aspects of life, this value has not been fully internalized as a foundation for building tolerant and inclusive religious attitudes in the digital society (Hadiyanto et al., 2025; Maghfiroh & Sugiarto, 2024; Wiratama, 2024). Therefore, this reality calls for deeper academic inquiry to assess the extent to which the first principle of Pancasila can be optimized in shaping moderate religious character.

Various studies have emphasized the importance of character education in reinforcing Pancasila values. However, most of them remain normative and do not explicitly connect the first principle to the formation of moderate religious character in the context of digital disruption. The research conducted by Yusuf et al. (2025) highlights the role of formal education in instilling values of religious moderation through local and integrative approaches, yet it does not thoroughly address the ideological dimension of Pancasila as the foundation of moderation (Yusuf et al., 2025). Additionally, research on strengthening religious moderation in digital spaces remains limited, even though these arenas are the main battlegrounds for ideological and religious discourse. Muzayanah et al. (2025), for example, found that the use of hashtags related to religious moderation on platform X revealed the state's weak intervention in online discourse (Muzayanah et al., 2025). Consequently, there is a need for research that not only links the first principle with religious values but also examines its effectiveness in shaping a balanced and contextual religious character in the modern era.

This study aims to examine the contribution of the values within the first principle of Pancasila to the development of moderate religious character amid the challenges of the disruption era. Specifically, the research seeks to identify how the value of Belief in One Supreme God is integrated into educational practices, social policies, and religious life in Indonesia. Another goal is to evaluate the effectiveness of this value in fostering religious attitudes that are tolerant, inclusive, and peace-oriented, both in physical and digital spaces. The study also aims to address theoretical gaps by exploring the integration of Milton Rokeach's value theory and the concept of religious moderation as formulated by Indonesia's Ministry of Religious Affairs in responding to challenges posed by exclusive and radical religious ideologies. By referring to contemporary phenomena and contexts, this study is expected to contribute academically to the reinforcement of Pancasila values in shaping a national identity that is both moderate and religious.

Based on the socio-cultural context and gaps in the literature presented, it can be argued that the first principle of Pancasila holds strong potential as an ideological and normative foundation in shaping moderate religious character, particularly among young people. In a disruptive context, where extremist religious narratives increasingly dominate the digital public sphere, the principle of Belief in One Supreme God can serve as a balancing force that bridges textual and contextual religious understanding. This argument is supported by findings

from Hasan and Juhannis (2024), which demonstrate that strengthening religious moderation through educational approaches can reduce the potential for intolerance within intellectual communities (Hasan & Juhannis, 2024). Therefore, the hypothesis of this study is that the integration of the value of Belief in One Supreme God into the education system and religious life can serve as an effective strategy for shaping balanced and peaceful religious character in the face of social and technological disruption.

The Concept of the First Principle of Pancasila

The First Principle of Pancasila, Belief in One Supreme God, serves as the normative foundation of national life, reflecting Indonesia's acknowledgment of the existence of God as the highest source of morality and law. From a constitutional perspective, this principle not only represents religious faith but also serves as a meeting point for various theological perspectives within Indonesia's pluralistic context (Hanock et al., 2021). According to Tambajong et al. (2025), this principle acts as a spiritual foundation that animates the other four principles, positioning divine values as the source of public ethics in society and governance (Tambajong et al., 2025). Therefore, the first principle is not merely a religious symbol, but an integrative basis that guarantees diversity and sustains universal values within a multicultural society.

The implementation of the first principle in daily life can be realized through three main dimensions: personal spirituality, social tolerance, and the integration of legal systems with divine values (Dalimunthe et al., 2024; Moorthy et al., 2021). A study by Mujahid (2021) reveals that the application of Belief in One Supreme God in schools is manifested through worship practices, religious activities, and the cultivation of honesty and responsibility among students (Mujahid, 2021). On a broader level, Maarif (2023) identified that this principle is also reflected in indigenous community traditions that uphold divine values as the ethical foundation of communal life (Maarif, 2023). This affirms that the first principle is not abstract, but is tangibly expressed in the social, educational, and cultural practices of the nation.

The Concept of Religious Moderation

Religious moderation is defined as a perspective, attitude, and practice of faith that emphasizes a balance between the interpretation of religious texts and the social context of society (Mala & Hunaida, 2023; Mulyana, 2023; Syarif, 2021). According to the Indonesian Ministry of Religious Affairs (2019), religious moderation is not an attempt to homogenize religious teachings, but rather to position religion as a force that honors human dignity and promotes peace. A study by Yani et al. (2024) reinforces this definition by affirming that religious moderation is rooted in Pancasila values and serves as a crucial instrument for fostering harmony amid differences in belief (Yani et al., 2024). Essentially, this

concept functions as an integrative pillar that bridges religious orthodoxy with the demands of pluralistic life.

Religious moderation can be manifested through four main indicators: national commitment, tolerance, anti-violence, and acceptance of local culture. Research by Muhsin et al. (2024) shows that the success of implementing religious moderation largely depends on the ability of religious actors to internalize these four indicators into policies and religious social practices (Muhsin et al., 2024). On the other hand, Zamzami et al. (2023) highlight that the state's failure to mainstream religious moderation in digital spaces reveals weak internalization of these indicators in virtual contexts (Zamzami et al., 2023). Thus, the manifestation of religious moderation is multidimensional and demands adaptation in both physical and digital domains.

The Concept of Religious Character

Religious character is a component of character education that emphasizes the development of individuals who are faithful, devoted, and behave according to universal spiritual values. This character is derived not only from religious dogma but also from ethical values embedded in cultural traditions and the national constitution. According to Aglozo and Cohen (2025), religious character serves as a moral foundation that guides individuals in both their vertical relationship with God and horizontal relationship with fellow human beings (Aglozo & Cohen, 2025). Meanwhile, Hoon (2017) emphasizes that a moderate religious character is essential in multicultural societies to prevent the rise of religious exclusivism (Hoon, 2017). Therefore, religious character is a vital element in building a peaceful and just nation.

The manifestation of religious character is reflected in spiritual attitudes such as honesty, patience, discipline, empathy, and social responsibility, which are expressed in daily life. Religious activities conducted in schools can foster students' religious behavior, such as the habit of praying, respecting differences, and upholding ethical conduct in social interactions (Suryani & Muslim, 2024). The internalization of religious values through Pancasila-based educational strategies can shape character engineering rooted in both spiritual and national values (Sulistijaningsih et al., 2024). Thus, religious character is not merely an abstract concept but a tangible reality that can be developed through educational institutions, social environments, and public policy.

2. RESEARCH METHOD

The object of this study focuses on the phenomenon of weakening religious character among the younger generation amid the disruption era, marked by advances in information technology and the increasing spread of intolerant religious discourse in digital spaces. This phenomenon is of serious concern as

digital platforms have become the primary arena for shaping youth religious identity, ironically making them more vulnerable to exclusive and radical ideologies. On the other hand, the universal values embedded in the First Principle of Pancasila Belief in One Supreme God have not been fully internalized as a guiding foundation in developing inclusive and tolerant religious character. A study by Sahin (2018) found that many educational institutions have yet to successfully integrate divine values into curricula that are relevant to the current digital social context (Sahin, 2018). Therefore, this phenomenon serves as a critical entry point to explore the role of the First Principle in shaping moderate religious character through a systematic and evidence-based approach.

This study adopts a Systematic Literature Review (SLR) method based on the Meta-analysis Literature Review (MALR) approach, focusing on the collection, analysis, and synthesis of relevant academic literature regarding the weakening of moderate religious character in the disruption era (Amer, 2024). The primary data consist of scientific studies published within the last five years that explore the relationship between the First Principle of Pancasila, religious moderation, and religious character. Meanwhile, the secondary data include theoretical books, policy reports, and scholarly articles that discuss conceptual foundations and character education approaches within the framework of nationalism and religious life. This approach enables researchers to construct a comprehensive synthesis from diverse empirically tested perspectives.

The research is grounded in three main theories that shape its conceptual framework: Value Theory by Milton Rokeach (1973), the Religious Moderation Theory formulated by the Indonesian Ministry of Religious Affairs (2019), and a contextual approach through Clayton Christensen's Social Disruption Theory (1995). Rokeach's Value Theory emphasizes that terminal values such as tolerance and religiosity play a central role in shaping character and social behavior; hence, the internalization of the value of Belief in One Supreme God can strengthen balanced religious character (Liliweri, 2021). The Religious Moderation Theory offers an operational framework highlighting the importance of balancing text and context while encouraging anti-violence and appreciation for diversity. Meanwhile, Christensen's Disruption Theory is employed to understand how technological shifts reshape social values and threaten traditional religious structures. These three theories collectively serve as a foundation for assessing the effectiveness of the First Principle's values in cultivating moderate religious character adaptable to the challenges of the digital era.

The research process follows a systematic procedure consistent with the Meta-analysis Literature Review method, beginning with the identification of the core issue namely, the contribution of the First Principle to moderate religious character in the disruption era. This is followed by formulating research questions and designing a systematic protocol that includes clear inclusion and exclusion criteria for the literature to be reviewed. Literature is collected from reputable

journal databases such as DOAJ and Google Scholar, focusing on open-access articles published within the last five years. After the initial screening, relevant data are extracted from each study, including effect sizes, methodologies, and target populations. These data are then used to compute effect sizes and conduct statistical synthesis to estimate the contribution of the First Principle in shaping religious character.

This study employs content analysis techniques to analyze data extracted from the selected literature. Both qualitative and quantitative content analysis is conducted to identify consistent thematic patterns related to the contribution of the First Principle in the formation of religious character. The process includes coding text data, categorizing key concepts, and analyzing relationships among the variables found in the primary studies. This technique also allows the researcher to cluster studies based on similarities in findings, methodological quality, and relevance to the research focus. In the final stage, the data are analyzed integratively to develop theoretical and practical generalizations of the findings. Through this technique, the strength of each study's findings can be accumulated and verified to provide more robust evidence for explaining the First Principle's contribution to moderate religious character in the face of contemporary challenges.

3. RESULT AND ANALYSIS

The phenomenon of religious moderation within the context of Pancasila, particularly its First Principle, has been widely discussed in academic literature as a concept of balanced, tolerant religiosity that aligns with societal diversity. The value of Belief in One Supreme God, as enshrined in the First Principle, contains universal principles concerning the spiritual relationship between humans and both God and humanity. Vu and Tran (2021) argue that integrating the value of divinity into educational institutions fosters the development of harmonious, non-extremist religious character (Vu & Tran, 2021). Meanwhile, Wong (2024) emphasizes that the First Principle is inherently inclusive, as it does not prioritize any single religion, but rather serves as an ethical foundation for national life (Wong, 2024).

Further literature reveals that the application of divine values in education is pursued through habituation and integration into both formal and non-formal learning activities. Prakoso et al. (2024) describe how religious moderation in education can be cultivated through inclusive religious guidance, interfaith dialogue, and moral value internalization within Pancasila-based schools (Prakoso et al., 2024).

The correlation between the descriptive and explanatory data indicates that although divine values encompass inclusive ethical and theological principles,

these values have yet to be firmly embedded in younger generations' social practices. The literature asserts that integrating the value of divinity into educational systems and public narratives has the potential to slow the spread of extremism in digital spaces (Rea, 2022).

Studies related to youth reveal that this group is most affected—both positively and negatively by digital disruption. Makki (2025) states that the "Pancasila Student Profile" program significantly influences students' spiritual and civic character formation in secondary schools (Makki, 2025).

The explanatory findings suggest that building young people's religious character requires a multidimensional approach, encompassing spiritual, intellectual, and social aspects. Zhou and Wei (2022) argue that character education will not be effective unless implemented through active student engagement and interdisciplinary integration of divine values in learning processes (Zhou & Wei, 2022).

When compared with current dynamics, these findings reflect a significant gap between the potential of young people to develop moderate religious character and a social reality dominated by disinformation and digital polarization. A systematic approach is required to bridge this gap by strengthening Pancasila values.

Literature on Pancasila emphasizes that the First Principle serves as the foundation for building Indonesia's collective identity. Suhendar and Rambe (2023) state that the principle of divinity underpins all legal and moral norms in Indonesia (Suhendar & Rambe, 2023). Furthermore, Intan (2023) highlights that resilience against religious intolerance can be reinforced by understanding divine values not only spiritually, but also as civil values in a plural society (Intan, 2023).

Indonesia's current social situation shows that weak understanding of Pancasila values as national identity has created space for exclusive religious ideologies that threaten national unity. Therefore, revitalizing the First Principle within education and policymaking is crucial. Substantially, the integration of divine values into the formation of religious character has proven beneficial in creating individuals who are tolerant and balanced. This not only supports the goals of national education but also strengthens social cohesion in a plural society.

The strength of this study lies in its use of meta-analysis, which consolidates diverse studies into one systematic and structured synthesis. Unlike prior research that focused partially on either educational or religious contexts, this study combines ideological, social, and pedagogical dimensions in addressing the challenges of the disruption era. The reflection of these findings shows that the value of Belief in One Supreme God in Pancasila possesses the capacity to serve as both an ideological and ethical foundation for addressing issues of digital intolerance and religious radicalism. In character education, this value must be made the spirit of learning, not just a normative content.

The implications of this study emphasize the need for curriculum and education policies that more integratively combine religious teachings with Pancasila. Religious digital literacy programs and the training of civic and religious education teachers are key to strengthening moderate character based on national ideology.

The study results indicate a correlation between the weak internalization of divine values and the rise of digital intolerance. This is influenced by the lack of alternative narratives from the state and education systems to counter extremist discourse on social media. Therefore, this research recommends fostering collaboration between the Ministry of Education, religious institutions, and digital communities to promote inclusive, Pancasila-based religious narratives. It is also necessary to develop learning platforms that integrate divine values with digital citizenship practices.

4. CONCLUSION

The most striking finding of this study is that, despite the First Principle of Pancasila having long been established as the ideological foundation of the nation, the value of Belief in One Supreme God has yet to be fully internalized in shaping the religious character of the younger generation. This is particularly surprising given its tremendous potential as both a spiritual and social force to foster a moderate and tolerant religious attitude especially amidst the pressures of digital disruption, which often promotes polarization and extremism. The strength of divine values is shown to be not only transcendent but also functional in developing a balanced religious identity in an era marked by value uncertainty.

The theoretical contribution of this research lies in the integration of three key foundations value theory, religious moderation theory, and social disruption theory into the framework of Pancasila and Civic Education studies. This approach produces a conceptual synthesis that not only explains the relationship between ideological values and individual character but also offers a new direction for strengthening character education in the digital age. Practically, this research provides a basis for curriculum development, the enhancement of religious moderation policies, and more effective religious digital literacy strategies to prevent religious intolerance among youth.

Despite employing a systematic and methodologically robust meta-analysis literature review approach, this study has limitations in capturing the empirical dimensions of divine value application across diverse local educational contexts. This opens opportunities for future research to combine field-based qualitative approaches with meta-analysis in order to explore more deeply the concrete forms of internalizing the value of Belief in One Supreme God in educational practices, religious life, and youth digital participation in various regions.

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