Implementation of Pancasila Values in Civics Learning in the Digital Era

Princessa Dinda Oktaviana[1*], Fathurrohman[2], Sekar Purbarini Kawuryan[3], Bambang Saptono[4] iD

[1,2,3,4] Basic Education Study Program, Yogyakarta State University, Yogyakarta, Indonesia

A R T I C L E   I N F O

A B S T R A K

Pancasila harus diaktualisasikan dalam berbagai bidang kehidupan, salah satunya dalam bidang pendidikan. Tujuan penelitian ini untuk menelaah implementasi, hambatan, dan tantangan dalam pengimplementasian nilai-nilai pancasila dalam pembelajaran PPKn era digital. Teknik pengumpulan data yang digunakan ialah observasi, dan wawancara. Uji keabsahan data menggunakan triangulasi sumber. Teknik analisis data yang digunakan yaitu pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa mahasiswa telah memahami bentuk pemahaman terhadap nilai-nilai Pancasila di era digital. Nilai-nilai Pancasila terimplementasi terhadap mahasiswa, diantaranya upaya dalam pembentukan karakter siswa, menekankan proses pembelajaran dengan berbasis living values dengan memanfaatkan kemajuan teknologi yang berkembang, membuat pembelajaran interaktif, mengaitkan nilai-nilai Pancasila dengan perkembangan teknologi, membahas isu-isu kontemporer yang relevan dengan Pancasila. Nilai Pancasila yang telah diimplementasikan mengacu pada sila Pancasila. Hambatan dalam pengimplementasian nilai-nilai pancasila diantaranya rendahnya kesadaran dan kurangnya filterisasi informasi, masalah koneksi internet, keterbatasan perangkat, kesulitan dalam memotivasi siswa, kurangnya pengawasan, kurangnya pengalaman terhadap teknologi, tidak adanya teman belajar, adanya penyimpangan terhadap nilai-nilai Pancasila, dan perbedaan kemampuan siswa. Tantangannya yaitu kurangnya interaksi sosial antara siswa, keterbatasan ruang lingkup, keterbatasan pengalaman langsung, minimnya kontrol atas informasi, kemampuan teknologi yang berbeda, serta adanya arus globalisasi.

A B S T R A C T

Pancasila must be actualized in various areas of life, one of which is education. Objective this research to review implementation, obstacles, and challenges in implementing Pancasila values in Indonesian Civics learning in the digital era. The data collection techniques used were observation and interviews. Test the validity of the data using source triangulation. The data analysis techniques used are data collection, data reduction, data presentation, and drawing conclusions. The research results show that students have understood the form of understanding Pancasila values in the digital era.The values of Pancasila are implemented for students, including efforts to build student character, emphasizing the learning process based on living values by utilizing developing technological advances, making learning interactive, linking Pancasila values with technological developments, discussing contemporary issues relevant to Pancasila. The Pancasila values that have been implemented refer to the Pancasila principles.Obstacles in implementing Pancasila values include low awareness and lack of awareness filtering of information, internet connection problems, device limitations, difficulty in motivating students, lack of supervision, lack of experience with technology,absence of study friends, deviation from Pancasila values, and differences in student abilities.The challenge is lack of social interaction between students, limited scope, limited direct experience, minimal control over information, different technological capabilities, and the presence of globalization.

 Corresponding author
*E-mail addresses: princessadinda.2022@student.uny.ac.id (Princessa Dinda Oktaviana)

1. INTRODUCTION

The digital era is an era or life condition where all activities or activities that support life are made easier by technology. The emergence of the digital era is marked by the increasingly rapid development of technology and information in people's lives (Sakman & Bakhtiar, 2019; Salehudin, 2020). The use of technology is no longer strange in the digital era, including in the field of education. Digital technology makes it easy for humans to access information in many ways, so that all people can enjoy the facilities of digital technology freely (Fathurrahmani et al., 2021; Pakpahan & Fitriani, 2020). Furthermore, the digital era is often called the global era or global era, where in this digital era the majority of people use digital systems in their daily lives (Idhartono, 2022; Rusmana, 2020). The digital era has now become a part of people's daily lives, because the digital era is able to give freedom, especially to the younger generation, to behave according to their choice, both in the real world and on social media, with little attention to whether what they do is good or bad (Devi et al., 2021; Rahayu, 2019). In welcoming the digital era, the Indonesian nation must start making new breakthroughs in all fields. As the young generation, the Indonesian nation must be able to make the most of this digital era, so that no more young people are provoked by external flows (Khosiah, 2020; Maemunah, 2018).

The development of digital technology in the midst of human life, apart from having a positive impact, can also have a negative impact if not used wisely. One of the most visible negative impacts of the development of digital technology is the influx of various foreign cultures which tend to be more popular with the younger generation (Fadilah, 2019; Natalia et al., 2021). Today's young generation tends to like and study foreign culture more than local culture, they think that studying foreign culture will make them look cooler, and local culture is considered an ancient culture (Inu & Dewi, 2021; Islami et al., 2021). Furthermore, the digital era or also known as revolution 4.0 is marked by the connectivity of humans, data and machines in virtual form or better known as cyber physical. The entry of foreign cultures into the flow of globalization in the digital era or industrial revolution 4.0 is becoming easier. There are so many new trends being followed by the millennial generation. With advances in information technology in the current digital era that can no longer be prevented, students can quickly get any information (Azlina et al., 2021; Fatimah, 2020; Kusdarini et al., 2020). Cultural and religious values coming in from outside can result in the erosion of national morals and the loss of Pancasila values (Azlina et al., 2021; Rohmatilahi & Dewi, 2022). If this is allowed to continue, this will of course have an impact on the fading of local culture and a decline in the character of patriotism. One effort that can be made to overcome this problem is to provide a deep understanding of nationalism to students through emphasizing the values of Pancasila (Iskandar, 2022; Silvia & Dewi, 2021).

Pancasila education is a form of pagan thought in Indonesia, where all community activities are centered on Pancasila, especially those related to individuals who have differences. Pancasila is also interpreted as a unifying tool for the Indonesian nation, as the basis of the State and the Pancasila worldview contains basic concepts regarding the ideals of the Indonesian nation (Bhagaskoro et al., 2019; Kholisah & Dewi, 2022; Sabina et al., 2021). Pancasila is the foundation of the Indonesian state which is the guideline for national and state life for all Indonesian people, without exception, in our daily activities we must reflect the values of Pancasila (Fatimah & Dewi, 2021; Sukmawati, 2022). The basic values in Pancasila are belief in one God, just and civilized human values, the value of Indonesian unity, populist values led by wisdom in deliberation and representation, and the value of social justice for all Indonesian people (Dewantara et al., 2021; Sari & Najicha, 2022). Pancasila has a hierarchical and systematic nature, the Pancasila system which is commonly known is a philosophical system, with this system it is hoped that Indonesian citizens can respect and appreciate each other. Thus, both adults and the elderly still believe that the basis of the Indonesian state is Pancasila (Safitri & Dewi, 2021; Sari & Najicha, 2022).

Pancasila values in education in Indonesia are mostly expressed in citizenship education (PPKn) subjects. PPKn as democratic education is a multidimensional subject, emphasizing normal values education, social education and political education. However, the most prominent ones are values education and moral education (Annisa & Dewi, 2021; Wulandari et al., 2023). Therefore, in short, Civics is considered as a subject that carries the mission of values and moral education which aims to form good citizens and prepare the nation's future. Furthermore, Civics learning is interpreted as a vehicle for the formation of identity and love for the homeland through the internalization/personalization of religious and cultural values, which underlie the following values, namely human values, political values, educational science and technology values, artistic values, economic values, and health values which are basic human activities in order to build citizens' insight into being better, becoming fully human or having good morals, so that the perspective used is the internal aspect of the nation, or the Indonesian perspective (Amir et al., 2022; Saputri & Marzuki, 2021).

To be able to implement citizenship education in the digital era, teaching staff are needed who have the skills and learning processes, including teaching preparation, communication and lecturer personality.

Citizenship education in the digital era should exist and be implemented in various educational institutions in Indonesia, this is because citizenship education teaches the younger generation to become citizens who have a profile and personality based on Pancasila values, become democratic and participatory citizens through a dialogue education in this digital era (Adawiyyah et al., 2021; Syaumi & Dewi, 2022). The digital era is an era where life is made easier by technology (Rachman et al., 2021; Sakman & Bakhtiar, 2019; Salsabila et al., 2023). Citizenship education in this digital era will be able to help the community to understand, analyze and answer the problems that exist in society, nation and state consistently and continuously in accordance with the national ideals and objectives stated in the Preamble to the 1945 Constitution (Silvia & Dewi, 2021; Triyanto, 2020).

Several previous studies have revealed that the process of implementing Pancasila values can be carried out by practicing and implementing Pancasila values in everyday life, with the aim that the younger generation can become agents of change who have an honest, fair, critical, revolutionary attitude. based on faith and devotion to God Almighty (Sakinah & Dewi, 2021). The results of other research reveal that the implementation of Pancasila can be done by making Pancasila a philosophy of life, and making Pancasila the moral guideline for the life of the country (Saragih, 2023). The results of further research reveal that the low level of implementation of Pancasila values by the millennial generation on social media is proven through hoaxes, hate speech and discrimination that are still carried out by Indonesian society. Pancasila as the nation's way of life should be practiced as a guideline for attitudes and behavior in everyday life, including on social media (Dewi & Safitri, 2021). Based on several research results, it can be said that the values of Pancasila in the current digital era are starting to fade due to the influx of foreign culture, where to overcome these problems, it is necessary to implement Pancasila values in all aspects of people's lives. It's just that in previous research there were no studies that specifically discussed the implementation of Pancasila values in Civics learning in the digital era. So, this research focuses on this study with the aim of examining the implementation, obstacles and challenges in implementing Pancasila values in digital era PPKn learning.

2. METHOD

The research is classified as a qualitative research type, this is due to the problems presentedfundamentally related to humans. Qualitative research is research to comprehensively understand phenomena experienced by research subjects such as attitudes, thoughts, motivation, activities and so on holistically and explained using words and language in a scientific context. The sampling technique for this research uses purposive sampling, namely a determination technique that uses various specific aspects according to specified criteria and the subjects in this research are elementary school teacher education students. The object of this research is the implementation of Pancasila values in digital era PPKn learning. Data collection in research was carried out using observation, interviews and documentation methods. The research instruments used are observation and interview guidelines. For further information, the instruments used in the research can be seen in Table 1.

Table 1. Interview Guide Grid

Aspect	Indicator	Number of Items
Implementation of Pancasila values in digital era PPKn learning	Implementation of Pancasila values	2
	Implementation of Pancasila values 1st	1
	Implementation of Pancasila values 2nd	1
	Implementation of Pancasila values 3rd	1
	Implementation of Pancasila values 4th	1
	Implementation of the 5th Pancasila values	1
	Obstacles in implementing PPKn in the digital era	1
	Challenges in implementing Pancasila values in digital era PPKn learning	1

The data obtained in the research was then analyzed using source triangulation analysis techniques. Source triangulation namely to check or test the credibility of certain information which is done by checking data that has been obtained through acquisition methods and sources in several different sources. The data obtained is described, categorized, from different sources with the same technique. The data analysis technique in this research consists of data collection, which is looking for data from various different sources, data reduction, which is focusing on the main things, data display, which is a description

of the data so that it is easy to understand, and drawing conclusions (concluding drawing/verification) is describing the results of something being researched.

3. RESULT AND DISCUSSION

Result

Results data analysis shows that there are three main findings in this research, including: the results of the first analysis relate to the implementation of Pancasila values in PPKn learning in the digital era. The analysis results show that The Pancasila values implemented in PPKn learning concentrate on forming a diverse identity from religious, sociocultural, language and age and ethnic dimensions which is a reflection of a good citizen and character. This national character needs to be developed in the Indonesian generation of children according to what is stated in Pancasila and the 1945 Constitution. In implementing these Pancasila values, students have become aware of the form of understanding of Pancasila values in the current digital era. The results of the interviews show that there are various kinds of understanding of the values of Pancasila in this digital era because they can be seen from various points of view and the background of each individual. Understanding to identify Pancasila values, including conventional understanding, which means that Pancasila values are considered as a life guide that must be adhered to and applied in everyday life. This understanding tends to be conservative and prioritizes a literal interpretation of Pancasila values. The second understanding is contextual understanding, meaning that the values of Pancasila are understood in the context of different times and situations. This allows Pancasila values to be applied in a more dynamic and relevant way to the social, political and economic challenges of the digital era. The third understanding is critical understanding, meaning that the values of Pancasila are understood critically and studied from various points of view, including philosophical, historical and sociological studies. This understanding seeks to avoid narrow or dogmatic interpretations of Pancasila values. The fourth understanding is inclusive understanding, meaning that Pancasila values are understood as the cultural heritage of the Indonesian nation which contains universal values that can be applied by all mankind. This understanding views Pancasila as a value that is not limited to space and time, and can be accessed by all Indonesian people regardless of religious, ethnic and cultural background.

These results show that the subjects of Pancasila and citizenship education are lessons that must be taught within the scope of formal education. Because the aim of citizenship education is essentially to create intelligent and good citizens who are able to support the sustainability of the nation and state. Thus, Pancasila values need to be implemented in PPKn learning and must be implemented optimally. Furthermore, the results of the interview show that the implementation of Pancasila values in PPKn learning is implemented by referring to the five principles of Pancasila. The form of implementation of Pancasila values by students can be seen in Table 2.

Table 2. Form of Implementation of Pancasila Principles

Precepts Pancasila	The sound of the Pancasila Principles	Form of Implementation
The First Principle	Deity the Almighty One	1. There is support from the university in the form of a prayer room or place as well as facilities for students to worship according to their respective beliefs 2. Carrying out religious activities such as congregational prayers, recitations, group prayers involving the entire academic community and other social and religious activities 3. Requiring students to take religion courses as a component in the curriculum so that students can learn and understand religious values and the Almighty God 4. Encourage students to be involved in social and humanitarian activities based on religious and divine values 5. The university prioritizes instilling moral and ethical values that are based on the one and only God 6. Students have an attitude of respect for differences in beliefs.
Second Please	Humanity which is Fair and Civilized	1. Students are mutually aware and recognize equality, cultivate a culture of helping each other, tolerance, upholding human rights, and collaboration in doing something good and useful for the benefit of many people

Precepts Pancasila	The sound of the Pancasila Principles	Form of Implementation
		2. Students are able to appreciate ethnic, racial, religious and cultural diversity, contribute to society, develop empathy, prioritize moral values, protect the environment, and are able to benefit other communities such as carrying out fundraising activities for disaster victims, orphanages, etc
Third Precept	Unity Indonesia	1. Students always foster a sense of love for their country, appreciate diversity, and prioritize common interests over personal interests
		2. Organizing activities that strengthen relationships between students, such as helping each other's friends who are in trouble/sick, campus activities, seminars and discussions
		3. Respect differences and build tolerance, both in terms of religion, ethnicity, race and culture
		4. Carrying out activities that strengthen a sense of togetherness and unity, such as religious activities and humanitarian activities
		5. Forming a student organization that focuses on certain goals and interests, but still pays attention to the values of unity and unity
		6. Students have a spirit of nationalism which is aimed at creating a feeling of love for the homeland, nation and country, as well as being able to build a sense of togetherness between students
Fourth Precept	Democracy Led by Wisdom Wisdom in Deliberation Representative	1. There are deliberation activities for consensus carried out by students
		2. Students always respect other people's opinions and accept all decisions resulting from deliberation with a sense of openness and do so with a sense of responsibility
		3. There are discussion and debate activities, where students actively participate in discussions and debates, both on and off campus, so that they can improve their argumentation and critical thinking skills
		4. Communication is well established, between fellow students, lecturers and related parties, so that problems can be resolved and achieved goals in a deliberative manner and respecting differences of opinion.
		5. The student organization that was formed was based on deliberation and democracy, so that the organization can represent student aspirations and play an active role in campus development.
		6. Election activities or student elections to determine class president, hima head, faculty members, or university students who prioritize deliberative activities
		7. Conduct discussions both in class and outside of class to find solutions to solve the problem
Fifth Precept	Social Justice for All People of Indonesia	1. Student always work hard and totally in doing college assignments, both individual assignments and group assignments, and get used to working together
		2. Students are involved in community service activities such as through teaching and training programs organized by the university
		3. Get involved in social activities, such as donation programs and fundraising to help disaster victims and community groups in need
		4. Students are involved in community empowerment programs, such as training and skills development aimed at improving the quality of life of the community
		5. Students often push for equality in various aspects, such as gender equality and equal rights within the campus and reject all forms of

Precepts Pancasila	The sound of the Pancasila Principles	Form of Implementation
		discrimination and actions that harm certain groups, such as racial, religious and sexual orientation discrimination.
		6. Students are fair, such as: dividing the tasks of PJ (person in charge) of the course among all class members fairly at each new semester and when creating groups using a spinner so that it is fair
		7. Students have a family nature in class and organizations
		8. Students do not discriminate in making friends despite economic differences

Results of the second analysis related to obstacles in implementing Pancasila values in PPKn learning in the digital era. Based on the results of interviews, it is known that the application of Pancasila values in digital era PPKn learning has not been implemented as optimally as possible. There are various obstacles in implementing Pancasila values. The perceived obstacles in implementing the Pancasila principles can be seen in Table 3.

Table 3. Obstacles in Implementing The Pancasila Principles

No	Perceived Obstacles
1	Low individual awareness and lack of filtering or filtration of information that is spread freely in the digital world
2	There are technological challenges such as unstable internet connections, device limitations, and other technical problems that can interfere with learning
3	Difficulty in motivating students due to the lack of social interaction that occurs in face-to-face learning
4	There is too much information available on the internet which sometimes makes it difficult for students to choose relevant and useful information
5	The absence of adequate supervision creates the potential for students to commit fraud, such as cheating or using materials that are not permitted
6	Teachers who are less accustomed to using technology can face difficulties in adopting technology for learning, so they are less able to optimize digital era civics learning to instill Pancasila values in students.
7	The absence of study friends causes a lack of individual motivation to study
8	Lack of available time, discussion and question and answer methods, causing difficulties in learning and understanding the material
10	There are deviations from Pancasila values which give rise to negative behavior, so that civic education learning is hampered because they have to shape their mindset so that they are not influenced by the negative things of the digital era.
11	There are trends circulating in society that make students' thinking patterns easily swayed by the free digital world, so that their thinking is easily controlled by things that are not good.
12	There are differences in each student's ability to understand the material, memorize the material, and difficulties in differentiating the activities carried out in accordance with the values of Pancasila

Obstacles that arise in the implementation process in the digital era must be overcome immediately because in today's ever-developing era, the meaning and values of Pancasila must continue to be practiced in our lives so that its existence is not just used as a symbol. It is hoped that Pancasila can be used as a guideline for human life, whether in society, nation or state. So that when behaving and socializing with each other, within the scope of education, society, nation and state, it must be based on Pancasila which is used as the basis for behavior. By being based on the values of Pancasila, every individual will be able to become a good citizen. Therefore, Pancasila is a characteristic of the Indonesian nation which must be maintained and implemented because of the noble values contained in it.

Third analysis results related to the challenges in implementing Pancasila values in PPKn learning in the digital era. The application of Pancasila values is very important to strengthen the character of each individual. Pancasila values enable each individual to be more competitive in line with the development of global competencies in the current digital era, so they must be included in learning. Based on the results of

interviews, it is known that there are challenges in implementing Pancasila values, including: PPKn learning in the digital era can cause a lack of social interaction between students, so that students are less able to learn to socialize and interact with other people, which are important values in Pancasila. Digital era Civics learning tends to be more limited in scope. Civics learning in face-to-face classes often involves interaction with the surrounding environment, such as activities outside the classroom, visits to certain places, and so on. Tends to present more theoretical experience and understanding compared to direct experience gained through direct activities and experiences. For example, in PPKn, it is important to introduce students to the differences between life in rural and urban areas, introducing diversity of culture, religion, ethnicity, and so on. This is a challenge in introducing students to Pancasila values related to experience directly. Even though the internet offers a lot of information, the lack of control over information sources can present the risk of students accessing irrelevant information or even negative and detrimental content. Each student has different technological abilities, students who are less familiar with technology can experience difficulties in participating in digital era PPKn learning, which can reduce effectiveness in instilling Pancasila values.

Discussion

In accordance with the results of the data analysis that has been carried out, the discussion of each research result is as follows: the results of the first analysis regarding the implementation of Pancasila values in digital era PPKn learning, show that Pancasilaas a reality which contains the meaning that Pancasila exists within Indonesian people and their society as a reality of the nation's life that grows and develops in everyday life. This means that the Pancasila ideology is actual and constant and can adapt to current developments (Darfin et al., 2022; Lestari et al., 2020). Therefore, the importance of understanding Pancasila is not only understanding but also practicing and implementing the values contained in Pancasila (Inu & Dewi, 2021; Islami et al., 2021). Thus, Pancasila values need to be implemented in PPKn learning as a form of understanding Pancasila values in the current digital era. Forms of understanding Pancasila values in the current digital era include being able to foster harmony and tolerance (Inthaly et al., 2022; Rohani & Novianty, 2020). Indonesian society consists of a plural society, so the various noble values and ideals of the Indonesian nation contained in Pancasila represent strong social value capital.(Danyathi et al., 2022; Octavia & Rube'i, 2019). Various principles of divinity, humanity, nationalism, democracy and social justice should become a shared vision for every aspect of national life (Ahmad & Mas'ad, 2019; Amirullah et al., 2022).

Another form of understanding of Pancasila values in the digital era refers to the Pancasila principles. The values contained in Pancasila become the nation's philosophy and the principles of Pancasila are a system of values, therefore the Pancasila principles are essentially one unit (Dewantara et al., 2021; Masyithoh et al., 2021). Even though each command contains different values from each other, they are all integrated systematically, but their relationship with other commands cannot be separated (Mustofa & Budiwati, 2019; Restianty, 2018). Pancasila values are also a guide or advisor to the life of the Indonesian people. So, by being based on the principles of Pancasila, it will be easy to act in accordance with good morals. Although understanding in today's digital era is clearly different. Judging from the human resources perspective, it is clearly more developed (Ardhani et al., 2022; Sakinah & Dewi, 2021). The most visible form of understanding the values of Pancasila in this digital era is being a wise, critical and responsible netizen (Azlina et al., 2021; Nurcahya & Dewi, 2021).

Results of the second analysis regarding obstacles in implementing Pancasila values in digital era civics learning, it shows that there are nine obstacles experienced by students, including: first, low individual awareness and lack of filtering or filtration of information that is spread freely in the digital world. The presence of a lot of information creates anxiety among the public, because not all information is useful, much of it is even misleading, there is too much information available on the internet which sometimes makes it difficult for students to choose relevant and useful information. Therefore, it is necessary for each individual to be aware of filtering all the information they obtain through the digital world, so that it does not hinder the cultivation of Pancasila values. (Maqruf, 2020; Priambodo, 2019). The second obstacle is technological challenges such as unstable internet connection problems, device limitations, and other technical problems. The use of technology in the teaching and learning process can expand and develop student learning and can support teaching objectives. In today's digital era, technology has a significant impact on educational applications. In this way, it is hoped that teachers can overcome existing obstacles, because teachers' abilities must always be honed and updated so that they do not become outdated (Fatah & Amirudin, 2022; Saputra, 2020). The third obstacle is difficulty in motivating students due to the lack of social interaction that occurs in face-to-face learning. Motivation is the basis for students to be able to obtain maximum learning results, because the higher the learning motivation, the higher the learning results, where the next learning results will be used as a basis for determining the expected

competency achievement. If motivating students experience difficulties, this will affect the results of applying Pancasila values in learning PPKn (Nasution et al., 2022; Rahman, 2021).

Other obstacles experienced during the process of implementing Pancasila values in the digital era are lack of supervision, lack of experience with technology, the absence of study partners which creates a lack of individual motivation to learn, deviations from Pancasila values which give rise to negative behavior, the existence of trends that circulating in society, as well as differences in the abilities of each student. There are differences between each student in understanding the material, memorizing the material, and difficulties in differentiating the activities carried out in accordance with Pancasila values. This will hinder the implementation of Pancasila values. Advances in time and technology such as the current digital era should be able to make people love their country more and behave in accordance with existing norms as a form of practicing the principles of Pancasila.

The results of the third analysis regarding the challenges in implementing Pancasila values in PPKn learning in the digital era, show that values have many functions, including values as forming ideal ways of thinking and behaving in society. Values can also be used as a tool to monitor a person's behavior in society (Sari & Najicha, 2022; Sianturi & Dewi, 2021). Implementing Pancasila values in digital era PPKn learning has challenges, including a lack of social interaction between students, limited scope, limited direct experience, minimal control over information, different technological capabilities, and the presence of globalization. The lack of social interaction between students shows that in the learning process social interaction between students must be established, because social interaction issocial processes which are the main conditions for the occurrence of social activities. With social interaction that occurs between students, there is a reciprocal relationship between two or more people and each person involved in it plays an active role. Social interaction teaches each individual regarding cooperative attitudes, understanding social reality and democratic attitudes in life amidst differences (Astuti et al., 2018; Fahri & Qusyairi, 2019; Winata & Hasanah, 2021). However, facts on the ground show that social interaction between students is still lacking, so students are less able to learn to socialize and interact with other people, which is an important value in Pancasila.

Furthermore, the limited scope is a challenge in implementing the values of Pancasila. Digital era Civics learning tends to be more limited in scope. Civics learning in face-to-face classes often involves interaction with the surrounding environment, such as activities outside the classroom, visits to certain places, and so on. This is a challenge in introducing students to Pancasila values related to the surrounding environment. Limited direct experience is also an obstacle in the implementation process, where digital era PPKn learning tends to present more theoretical experience and understanding compared to direct experience gained through activities and direct experience. Learning from direct/real experience is more convincing for students, because direct experience is an important point so that students can feel concretely to reflect the experiences they have had.

The results obtained in this research are in line with the results of previous research, which also revealed that the process of implementing Pancasila values can be carried out by practicing and implementing Pancasila values in everyday life, with the aim that the younger generation can become agents of change who have an attitude. honest, fair, critical, revolutionary, based on faith and devotion to God Almighty (Sakinah & Dewi, 2021). The results of other research reveal that the implementation of Pancasila can be done by making Pancasila a philosophy of life, and making Pancasila the moral guideline for the life of the country (Saragih, 2023). The results of further research reveal that the low level of implementation of Pancasila values by the millennial generation on social media is proven through hoaxes, hate speech and discrimination that are still carried out by Indonesian society. Pancasila as the nation's way of life should be practiced as a guideline for attitudes and behavior in everyday life, including on social media (Dewi & Safitri, 2021). So based on several research results, it can be said that the values of Pancasila in the current digital era are starting to fade due to the influx of foreign culture, where to overcome these problems, it is necessary to implement Pancasila values in all aspects of people's lives.

4. CONCLUSION

Based on the description of the research results, it can be concluded that the implementation of Pancasila values in PPKn learning in the digital era means that students have understood the form of understanding Pancasila values in the digital era. In the Pancasila values there are points of life such as obedience to religion, ways to humanize humans, civilized and ethical living, cooperation, mutual cooperation, tolerance, sympathy, empathy, and being wise in everything. The importance of implementing Pancasila values in PPKn learning is because Pancasila values are the basic values for the Indonesian people to carry out national and state life in all aspects, so Pancasila values must always be practiced or applied in everyday life through PPKn learning. As for obstacles in implementing Pancasila values in digital era PPKn

learning among them low individual awareness and lack of information filtering, problems with unstable internet connections and device limitations, difficulties in motivating students due to lack of social interaction, lack of supervision, lack of experience with technology, absence of study friends, deviations from Pancasila values which give rise to behavior negative, there are deviations from Pancasila values which give rise to negative behavior, differences in abilities.

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