



THE REVITALIZATION OF PANCASILA EDUCATION THROUGH A HUMANISTIC ISLAMIC APPROACH IN THE SOCIETY 5.0 ERA

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ABSTRACT

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The development of the Society 5.0 era has significantly transformed social life and education through rapid digital technological advancement. This condition provides opportunities for educational innovation but also creates challenges, including increasing individualism, digital polarization, weakening social solidarity, and declining internalization of national values among younger generations. This study aims to analyze the implementation of Pancasila values in Islamic education, identify challenges in strengthening national character in the Society 5.0 era, and formulate a revitalization model of Pancasila Education based on a humanistic Islamic approach that is adaptive to digital technological developments. This research employed a mixed-method approach with a sequential explanatory design. Quantitative data were collected through questionnaires distributed to students, while qualitative data were obtained through interviews, observations, and documentation. Data were analyzed using descriptive statistics and the Miles-Huberman qualitative analysis model. The results indicate that the implementation of Pancasila values is categorized as good, with students' understanding of Pancasila values reaching 82.4%, tolerance 78.1%, mutual cooperation 72.8%, and social awareness 69.5%. However, a gap remains between conceptual understanding and social practice due to cognitively oriented learning patterns and negative influences from digital environments. This study proposes a revitalization model of Pancasila Education through a humanistic Islamic approach by integrating the values of rahmah, tasamuh, ukhuwah, and al-'adl as strategies for strengthening national character in the Society 5.0 era.

Perkembangan Society 5.0 telah membawa perubahan signifikan dalam kehidupan sosial dan pendidikan melalui kemajuan teknologi digital. Kondisi tersebut memberikan peluang bagi inovasi pendidikan, tetapi juga menghadirkan tantangan berupa meningkatnya individualisme, polarisasi digital, melemahnya solidaritas sosial, dan menurunnya internalisasi nilai kebangsaan pada generasi muda. Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai Pancasila dalam pendidikan Islam, mengidentifikasi tantangan penguatan karakter kebangsaan di era Society 5.0, serta merumuskan model revitalisasi Pendidikan Pancasila berbasis pendekatan humanistik Islam yang adaptif terhadap perkembangan teknologi digital. Penelitian ini menggunakan pendekatan mixed method dengan desain sequential explanatory. Data kuantitatif diperoleh melalui kuesioner kepada mahasiswa, sedangkan data kualitatif diperoleh melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan menggunakan statistik deskriptif dan model Miles-Huberman. Hasil penelitian menunjukkan bahwa implementasi nilai Pancasila berada pada kategori baik dengan tingkat pemahaman nilai mencapai 82,4%, toleransi 78,1%, gotong royong 72,8%, dan kepedulian sosial

69,5%. Namun, masih ditemukan kesenjangan antara pemahaman nilai dan praktik sosial akibat dominasi pembelajaran kognitif serta pengaruh negatif ruang digital. Penelitian ini menghasilkan model revitalisasi Pendidikan Pancasila berbasis pendekatan humanistik Islam yang mengintegrasikan nilai rahmah, tasamuh, ukhuwah, dan al-'adl sebagai strategi penguatan karakter kebangsaan di era Society 5.0.

INTRODUCTION

Pancasila is the philosophical foundation of the Indonesian nation, containing a set of fundamental values that serve as a guide in social, national, and state life.¹ The values contained in Pancasila not only function as the basis of state governance but also serve as an ethical framework for building citizens with character, integrity, and a strong orientation toward collective welfare. In the context of education, Pancasila holds a strategic position as an instrument for character formation that instills the values of divinity, humanity, unity, democracy, and social justice in learners.² Therefore, Pancasila education should not merely be understood as a process of transferring civic knowledge, but rather as a systematic effort to internalize national values in everyday life.

Along with the development of globalization, the implementation of Pancasila values faces increasingly complex challenges. Advances in information and communication technology have created broader spaces of interaction and accelerated the flow of cross-border information exchange.³ This condition has brought positive impacts, such as easier access to knowledge and the expansion of public insight. However, it has also generated various social issues, including increasing individualism, weakening social solidarity, the rise of polarization in digital public spaces, and various forms of intolerance that may erode national values. These phenomena indicate that ongoing social transformation does not always align with the strengthening of character and national awareness among the younger generation.

These challenges become even more evident in the Society 5.0 era, which places humans at the center of digital technology utilization. The concept of Society 5.0 emphasizes the integration of intelligent technologies and human needs to create a more effective, efficient, and sustainable life. In education, this development drives fundamental changes in learning patterns, social interactions, and the ways learners access and manage information. The presence of artificial intelligence, big data, the Internet of Things, and various digital platforms has opened wide opportunities for educational

¹ S. Seprie, *Membangun Generasi Emas Berkarakter Di Masa Depan* (Inspirasi Modern Publishing, 2026).

² Hani Risdiany and Dinie Anggraeni Dewi, 'Penguatan Karakter Bangsa Sebagai Implementasi Nilai-Nilai Pancasila', *Jurnal Pendidikan Indonesia* 2, no. 4 (2021): 696–711.

³ Anastasia Wiwik Swastiwi, *Globalisasi Dan Media: Konvergensi Budaya Dan Komunikasi* (PT Indonesia Delapan Kreasi Nusa, 2024).

innovation.⁴ However, without being balanced by the strengthening of moral values and character, technological development may also become a means of spreading misinformation, hate speech, radicalism, and various behaviors that contradict humanitarian values.

In this context, the revitalization of Pancasila education becomes increasingly urgent. Revitalization is not only understood as an effort to re-actualize Pancasila values in the educational process, but also as an attempt to reconstruct learning strategies so that they remain relevant to contemporary challenges.⁵ Pancasila education is required to adapt to technological developments while maintaining its role as a medium for character building and strengthening national identity.⁶ Thus, the educational process should not only produce individuals with digital competencies, but also those who possess moral awareness, social responsibility, and strong national commitment.

One approach considered relevant for this revitalization is the humanistic Islamic approach. This approach is based on the view that human beings are dignified creatures endowed with potential and social responsibility that must be developed in a balanced way.⁷ In the Islamic perspective, humanistic values are manifested through respect for human rights, tolerance, justice, brotherhood, and care for others.⁸ These values strongly intersect with the principles contained in Pancasila, particularly those related to humanity, unity, and social justice. Therefore, the integration of Pancasila education and the humanistic Islamic approach has the potential to create a more contextual educational model in responding to the challenges of digital society life.

The humanistic Islamic approach also offers an educational paradigm that is not only oriented toward mastery of knowledge and technology, but also toward the development of students' affective and spiritual dimensions. In this paradigm, learners are seen as the subject of education who must be guided to develop critical thinking skills, social empathy, moral awareness, and humanitarian responsibility.⁹ This orientation becomes increasingly important amid social changes characterized by intensified virtual interactions and the reduced intensity of direct social relationships. Such conditions require an educational approach capable of balancing technological advancement with the strengthening of humanistic values.

⁴ Loso Judijanto et al., *Pancasila: Dasar Negara Dan Panduan Hidup Berbangsa* (PT. Sonpedia Publishing Indonesia, 2024).

⁵ Hairul Amren et al., 'Revitalization of Pancasila Values in Building National Character in the Era of Globalization', *EDUCTUM: Journal Research* 5, no. 1 (2026): 79–82.

⁶ Eko Saputra, *Pendidikan Pancasila Dan Kewarganegaraan Di Pendidikan Tinggi: Membangun Karakter Bangsa Serta Tantangan Kontemporer* (PT Mafy Media Literasi Indonesia, 2025).

⁷ Muhammad Farhan Saidina, 'Revitalisasi Pendidikan Islam Humanis Dalam Menanggapi Isu-Isu Global Kontemporer: Telaah Al-Quran Dan Sunnah', *Arba: Jurnal Studi Keislaman* 1, no. 3 (2025): 197–214.

⁸ Akmal Rizki Gunawan Hasibuan Hasibuan and Muhammad Resky, 'Nilai-Nilai Kemanusiaan Perspektif Wahbah Zuhaili Dalam Tafsir Al-Munir Terhadap Pengembangan Pendidikan Indonesia', *Muslim Heritage* 9, no. 2 (2024): 263–75.

⁹ Ade Fahira and Tasman Hamami, 'Implementasi Pendekatan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam Untuk Menumbuhkan Nilai-Nilai Kemanusiaan', *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 7, no. 4 (2025): 533–53.

Although various studies have addressed Pancasila education, Islamic education, and character strengthening, these studies are generally still fragmented. Some focus on the internalization of Pancasila values in civic education, while others emphasize the role of Islamic education in moral development and religious moderation. Meanwhile, studies on education in the Society 5.0 era tend to focus more on digital technology utilization and the development of 21st-century competencies. As a result, the relationship between Pancasila education, humanistic Islamic values, and the challenges of digital transformation has not yet been sufficiently examined within a unified analytical framework.

Wahyudi's study shows that Pancasila education in higher education is still dominated by a cognitive approach focused on knowledge acquisition, and has not yet optimally shaped students' behavior and character.¹⁰ Meanwhile, Ardiansyah found that the development of digital media presents new challenges for religious education, particularly in fostering moderation, tolerance, and respect for diversity.¹¹ Sari also revealed that the integration of Pancasila values and Islamic education remains largely normative and lacks adaptive implementation models aligned with social and technological changes.¹² These findings indicate that there is still significant room for developing studies that connect Pancasila education with a humanistic Islamic approach in the context of a digital society.

In addition, most previous studies have used qualitative or conceptual approaches, thus failing to provide a comprehensive empirical picture of the implementation of Pancasila values in Islamic education in the Society 5.0 era. However, understanding this phenomenon requires quantitative data to identify trends in value implementation among students, as well as qualitative data to explain the factors influencing both success and obstacles in the internalization process. Therefore, research that integrates both approaches is needed to obtain a more comprehensive and contextual understanding.

Based on this background, this study has three main novelties. First, it integrates Pancasila education, the humanistic Islamic approach, and the challenges of Society 5.0 within a comprehensive analytical framework. Second, it not only examines conceptual aspects but also presents empirical evidence on the implementation of Pancasila values in Islamic education. Third, it formulates a model for revitalizing Pancasila education based on a humanistic Islamic approach that is adaptive to digital technological development and the demands of 21st-century learning.

To obtain a comprehensive understanding of this phenomenon, this study employs a mixed-methods approach with a sequential explanatory design. The quantitative approach is used in the initial

¹⁰ Putu Putri Audi Vebi Wahyudi et al., 'Penerapan Model Pembelajaran Problem Based Learning Berbantuan Media Wordwall Dalam Meningkatkan Keterampilan Berpikir Kritis Pada Pelajaran Pendidikan Pancasila Di Kelas VIII. E SMP Negeri 7 Singaraja', *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 5, no. 3 (2025): 2738–45.

¹¹ Asroni Ardiansyah et al., 'Critical Thinking Dan Pendidikan Moderasi Beragama: Strategi Penguatan Karakter Peserta Didik Sekolah Menengah Di Jambi', *Pandai: Jurnal Pendidikan* 2, no. 1 (2026): 34–48.

¹² Sofa Mei Ika Sari, 'Implementasi Pembelajaran Pendidikan Agama Islam Berbasis Kurikulum Merdeka Di Smk Negeri 1 Banyumas Dan Smk Negeri 2 Purwokerto' (Universitas Islam Negeri Saifuddin Zuhri (Indonesia), 2025).

phase to identify the level of implementation of Pancasila values and students' perceptions of the humanistic Islamic approach. Subsequently, the qualitative approach is used to explain and deepen the quantitative findings, resulting in a more holistic understanding of strategies for revitalizing Pancasila education in the Society 5.0 era.

Based on this background, the objectives of this study are to analyze the implementation of Pancasila values in Islamic education, identify various challenges in strengthening national character in the Society 5.0 era, explain the contribution of the humanistic Islamic approach to the internalization of Pancasila values, and formulate a revitalization model of Pancasila education that is relevant to the needs of digital society.

RESEARCH METHODS

This study employs a mixed-methods approach with a sequential explanatory design, which combines quantitative and qualitative approaches in a sequential manner. In the first phase, quantitative data were collected to obtain an overview of the implementation of Pancasila values in Islamic education as well as the challenges of Pancasila education in the Society 5.0 era. Subsequently, qualitative data were collected to explain and deepen the quantitative findings, resulting in a more comprehensive understanding of the phenomenon under investigation.

The study was conducted at several Islamic-based higher education institutions. The research subjects consisted of students, lecturers of Pancasila Education, and lecturers of Islamic Religious Education. The sampling technique used was purposive sampling, considering the respondents' involvement in the learning process of Pancasila Education and Islamic Religious Education.

Quantitative data were obtained through the distribution of questionnaires using a Likert scale. Prior to use, the questionnaire instrument was tested for validity and reliability to ensure its appropriateness as a data collection tool. Qualitative data were collected through in-depth interviews, observation, and documentation. The research instruments included questionnaires, interview guidelines, observation sheets, and documentation of learning activities.

Quantitative data were analyzed using descriptive statistics in the form of percentages and score categorization. Meanwhile, qualitative data were analyzed using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing. Data integration was carried out at the interpretation stage by connecting quantitative and qualitative findings to obtain a more comprehensive understanding of the revitalization of Pancasila education through a humanistic Islamic approach in the Society 5.0 era. Data validity was ensured through source triangulation, technique triangulation, and member checking.

RESULTS AND DISCUSSION

Implementation of Pancasila Values in Islamic Education

The results of data analysis show that the implementation of Pancasila values in Islamic education is in the “good” category. In general, students have a relatively high understanding of the basic values of Pancasila as the foundation of national and state life. However, the level of actual implementation of these values in social life varies across indicators. The results of the measurement of Pancasila values implementation are presented in Table 1.

Table 1. Level of Implementation of Pancasila Values among Students

No	Indicator	Percentage	Category
1	Understanding of Pancasila values	82.4%	High
2	Tolerance	78.1%	High
3	Social awareness	69.5%	Moderate
4	Mutual cooperation (gotong royong)	72.8%	High

Source: Processed research data, 2026

Based on Table 1, the indicator of understanding Pancasila values achieved the highest percentage, reaching 82.4%. This finding indicates that most students have understood the meaning and function of Pancasila as the foundation of the state and as a guideline for social life. The high achievement in the understanding aspect suggests that Pancasila Education has successfully enhanced students’ knowledge of national values.

However, the achievements in the indicators of social concern (69.5%) and mutual cooperation (72.8%) were relatively lower compared to the understanding aspect. This condition indicates that students’ conceptual understanding has not been fully accompanied by the implementation of these values in their daily lives. In other words, there is a gap between the cognitive and practical dimensions of internalizing Pancasila values. This finding suggests that the success of learning is determined not only by mastery of content but also by students’ ability to actualize these values through real actions.

To explain these quantitative findings, in-depth interviews were conducted with lecturers of Pancasila Education and Islamic Religious Education. The interview results revealed that the limited implementation of social concern and mutual cooperation values was influenced by learning patterns that remain focused on content mastery. One informant stated:

“Students are able to explain Pancasila values theoretically, but not all of them are capable of implementing these values in their daily lives. This can be observed from their relatively low participation in social activities and intergroup dialogue.”

This statement indicates that the learning process is still largely oriented toward academic achievement. Observational findings also showed that the teaching methods employed were predominantly lectures, presentations, and classroom discussions. Meanwhile, activities that encourage

direct experience, such as social projects, community service programs, and cross-community collaborations, have not yet been optimally implemented.

The integration of quantitative and qualitative findings demonstrates that students' high level of understanding of Pancasila values has not been fully accompanied by their ability to apply these values in social life. The lower achievement in the indicators of social concern and mutual cooperation appears to be related to the dominance of cognitively oriented learning approaches. Thus, the interview and observation results provide an explanation for the quantitative findings, showing that the gap between understanding and practice of Pancasila values is influenced by the limited availability of applied and participatory learning experiences.

The findings of this study indicate that the implementation of Pancasila values within Islamic education faces challenges in the process of value internalization. Theoretically, value education cannot be achieved solely through cognitive instruction; it requires continuous habituation, role modeling, and social experiences. These findings are consistent with the study conducted by Wahyudi et al. (2025), which found that Pancasila Education in higher education institutions still places greater emphasis on content mastery than on the development of students' character and social behavior.¹³

From a humanistic Islamic perspective, this condition highlights the need to reconstruct learning approaches that are more oriented toward the development of the human dimension.¹⁴ The values embodied in Pancasila are closely related to Islamic teachings concerning respect for human dignity, social justice, brotherhood, and collective responsibility.¹⁵ Therefore, integrating Pancasila values with a humanistic Islamic approach can serve as an effective strategy for strengthening national character while fostering students' social awareness in the Society 5.0 era.

The results of this study emphasize that the success of revitalizing Pancasila Education depends not only on strengthening the knowledge dimension but also on the ability of educational institutions to create learning experiences that encourage value internalization through authentic social practices. Consequently, Pancasila Education and Islamic Education should be developed synergistically to produce a generation that possesses intellectual competence, moral awareness, and strong social responsibility in responding to the dynamics of digital society.

¹³ Wahyudi et al., 'Penerapan Model Pembelajaran Problem Based Learning Berbantuan Media Wordwall Dalam Meningkatkan Keterampilan Berpikir Kritis Pada Pelajaran Pendidikan Pancasila Di Kelas VIII. E SMP Negeri 7 Singaraja'.

¹⁴ Mohammad Mohan et al., 'Rekonstruksi Teori Humanistik Dalam Pembelajaran Era Digital: Kajian Konseptual Dan Implementatif Terhadap Pengembangan Potensi Peserta Didik', *Jurnal Ilmiah Nusantara* 3, no. 4 (2026): 608–19.

¹⁵ Edo Alvizar Dayusman et al., 'Kemanusiaan Dan Kesejahteraan Sosial Dalam Pemikiran Islam Kontemporer', *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 7, no. 1 (2023): 118–34.

Challenges of Pancasila Education in the Society 5.0 Era

The findings of this study indicate that the development of the Society 5.0 era presents various challenges to the implementation of Pancasila Education. Although digital technology provides easier access to information and communication, several impacts have the potential to weaken the internalization of national values among university students. A summary of the challenges identified in this study is presented in Table 2.

Table 2. Challenges of Pancasila Education in the Society 5.0 Era

No.	Challenge	Impact
1	Digital disruption	Declining social interaction
2	Social media polarization	Intolerance
3	Individualism	Weakening social solidarity
4	Information overload	Crisis of national literacy

Source: Processed research data, 2026.

Based on Table 2, the first challenge faced by Pancasila Education is digital disruption. Technological advancements have transformed students' communication patterns and social interactions from physical spaces to virtual environments. Although this condition facilitates access to information and communication networks, the intensity of direct social interaction tends to decrease. As a result, social learning spaces that contribute to fostering the values of mutual cooperation, social concern, and solidarity have become increasingly limited.

The second challenge is social media polarization. The findings indicate that social media functions not only as a communication tool but also as a platform for exchanging opinions, which often generates sharp differences in viewpoints. Social media algorithms tend to reinforce groups that share similar perspectives, potentially creating echo chambers. This condition may foster intolerant attitudes toward individuals or groups with differing views and contradicts the value of national unity embodied in Pancasila.

Furthermore, individualism emerges as another significant challenge. The convenience of digital technology enables many activities to be performed independently without requiring intensive social involvement. In the long term, this condition may reduce the sense of togetherness and concern for the social environment. The findings reveal that some students tend to prioritize personal achievement over participation in collective social and community-oriented activities.

Another challenge is information overload. Easy access to various sources of information is not always accompanied by adequate literacy skills. Consequently, students often experience difficulties in distinguishing valid and relevant information from unreliable content. This condition may lead to a crisis of national literacy, characterized by a declining ability to critically evaluate information and a reduced awareness of the national values that serve as the foundation of civic life.

To further explore these findings, interviews were conducted with lecturers and students, revealing that social media exerts a substantial influence on shaping the perspectives of younger generations. Most informants stated that students currently obtain information primarily through digital platforms rather than conventional academic sources. While this situation facilitates access to diverse information, it also increases the risk of exposure to unverified content.

One Pancasila Education lecturer stated:

“Social media has become the primary source of information for students. The problem is that not all circulating information is based on valid evidence. As a result, students sometimes accept and disseminate information without prior verification, which may lead to misunderstandings and social conflict.”

A similar view was expressed by student respondents. They acknowledged that social media is the most frequently used medium for obtaining information related to social, political, and religious issues. However, the overwhelming flow of information often makes it difficult to distinguish factual information from content containing elements of manipulation or provocation.

Observational findings showed that the use of digital devices in both academic and non-academic activities has become an inseparable part of students' lives. Most interactions are conducted through social media and online communication platforms. Although this condition enhances communication efficiency, direct social interaction tends to decline. This situation reduces opportunities for students to develop empathy, collaborative skills, and the ability to resolve social issues through face-to-face dialogue and deliberation.

The integration of quantitative and qualitative findings demonstrates that the challenges of Pancasila Education in the Society 5.0 era are not solely related to technological development but also to students' ability to utilize technology wisely. Digital disruption, social media polarization, individualism, and information overload are interconnected factors influencing the process of internalizing Pancasila values. These findings suggest that the greater the intensity of technology use without adequate digital literacy, the greater the potential for behaviors that contradict the values of tolerance, unity, and social concern.

The findings are consistent with the view that the Society 5.0 era presents new challenges for education in maintaining a balance between technological mastery and character development. Technological advancement is inevitable; however, it must be accompanied by critical thinking skills, digital ethics, and strong social awareness. These results also support the findings of Ardiansyah et al., who argued that the development of digital media significantly influences the formation of moderation, tolerance, and social interaction patterns among young people.¹⁶

¹⁶ Ardiansyah et al., 'Critical Thinking Dan Pendidikan Moderasi Beragama: Strategi Penguatan Karakter Peserta Didik Sekolah Menengah Di Jambi'.

From a humanistic Islamic perspective, technological development should serve as a means of strengthening human values rather than weakening them.¹⁷ Islam emphasizes the importance of utilizing knowledge and technology to promote public welfare, strengthen brotherhood (*ukhuwah*), and maintain social harmony.¹⁸ Therefore, Pancasila Education should be integrated with humanistic Islamic values so that students develop not only digital competence but also moral responsibility in utilizing technology.

The findings of this study emphasize that the challenges of Pancasila Education in the Society 5.0 era require more adaptive and contextual learning approaches. Strengthening digital literacy, critical thinking skills, character education, and the habituation of positive social interactions should become integral components of the educational process. In this way, Pancasila Education can continue to function as a strategic instrument for developing a generation capable of navigating technological advancements without losing its national identity, humanistic values, and commitment to harmonious social life.

Humanistic Islamic Approach

The findings of this study indicate that the humanistic Islamic approach plays an important role in supporting the internalization of Pancasila values within higher education institutions. Most respondents perceived that Islamic values emphasizing humanity, tolerance, brotherhood, and social justice have strong relevance to the values embodied in Pancasila. Through this approach, the learning process is oriented not only toward knowledge acquisition but also toward the development of character and students' social responsibility. A summary of the humanistic Islamic values relevant to strengthening national character is presented in Table 3.

Table 3. Humanistic Islamic Values in Strengthening National Character

No.	Humanistic Islamic Value	Relevance to Pancasila Values
1	Rahmah (compassion)	Just and civilized humanity
2	Tasamuh (tolerance)	Unity and respect for diversity
3	Ukhuwah (brotherhood)	The unity of Indonesia
4	Al-'Adl (justice)	Social justice for all Indonesian people

Source: Processed research data, 2026.

Based on Table 3, the value of *rahmah* (compassion) serves as one of the primary foundations of the humanistic Islamic approach. This value teaches respect for human dignity regardless of differences in religion, ethnicity, race, or social status. In the context of Pancasila Education, *rahmah* is

¹⁷ Zainul Hakim et al., *Pendidikan Islam Di Era 5.0: Inovasi Kurikulum, Metode, Dan Teknologi* (PT. Sonpedia Publishing Indonesia, 2026).

¹⁸ Masripah Masripah et al., 'Membangun Solidaritas Sosial Dalam Perspektif Al-Qur'an Prinsip Ukhuwah Islamiyah', *Action Research Journal Indonesia (ARJI)* 7, no. 1 (2025): 349-364-349-64.

closely related to the second principle of Pancasila, namely “Just and Civilized Humanity,” which emphasizes respect for the rights and dignity of every individual.

The next value is *tasamuh* (tolerance). The findings reveal that tolerance is one of the most essential attitudes required in an increasingly pluralistic and complex digital society. Through the value of *tasamuh*, students are encouraged to respect differences in perspectives, beliefs, and social identities as part of social reality. This value is highly relevant to the spirit of unity and diversity that characterizes the Indonesian nation.

In addition, the value of *ukhuwah* (brotherhood) constitutes another important element of the humanistic Islamic approach. The concept of *ukhuwah* is not limited to relationships among Muslims but also encompasses human and national brotherhood. Within the framework of Pancasila Education, this value contributes to strengthening social solidarity, mutual cooperation, and commitment to national unity.

Furthermore, the value of *al-'adl* (justice) emphasizes the importance of fair and equal treatment for all members of society. The Islamic concept of justice is closely aligned with the fifth principle of Pancasila, which emphasizes the realization of social justice for all Indonesian citizens. Therefore, education based on the value of justice not only develops spiritually committed individuals but also fosters concern for social and humanitarian issues.

To gain a deeper understanding of these findings, interviews were conducted with lecturers of Islamic Religious Education and Pancasila Education. The interview results indicated that the humanistic Islamic approach is considered effective in fostering students' national awareness because the values being taught are universal and closely connected to everyday life. One informant stated:

“Students find it easier to understand Pancasila values when they are linked to the Islamic teachings they study. When concepts such as tolerance, justice, and brotherhood are explained through an Islamic perspective, students are better able to internalize them in their social lives.”

These findings were reinforced by observational results showing that learning activities integrating humanistic Islamic values were able to increase student participation in discussions, group work, and social activities. Students not only understood the concepts theoretically but also demonstrated greater openness toward differences and became more actively involved in collaborative and community-oriented activities.

The integration of quantitative and qualitative findings demonstrates that the humanistic Islamic approach contributes positively to strengthening students' national character. The values of *rahmah*, *tasamuh*, *ukhuwah*, and *al-'adl* not only reinforce students' religious identity but also support the contextual internalization of Pancasila values. Thus, the humanistic Islamic approach can serve as a bridge between religious education and civic education in addressing the challenges of the Society 5.0 era.

The findings of this study are consistent with the view that Islamic education is fundamentally intended not only to transmit religious knowledge but also to develop individuals who possess noble character, strong personality, and social responsibility.¹⁹ These findings also support previous studies suggesting that humanistic Islamic values make a significant contribution to fostering moderate, tolerant, and inclusive attitudes within pluralistic societies.

From a humanistic Islamic perspective, human beings are regarded as individuals endowed with intellectual, moral, social, and spiritual potential that must be developed in a balanced manner.²⁰ Therefore, education should not focus solely on academic achievement but must also cultivate the human dimension that serves as the foundation of social life. The integration of Islamic values and Pancasila values is essential to ensure that technological advancement in the Society 5.0 era is accompanied by character development and moral awareness.

The findings of this study emphasize that the humanistic Islamic approach has strong relevance to the revitalization of Pancasila Education. Through the integration of the values of humanity, tolerance, brotherhood, and justice, education can produce a generation that is not only intellectually competent but also possesses strong national character, social awareness, and moral responsibility in responding to the dynamics of digital society.

CONCLUSION

This study concludes that the revitalization of Pancasila Education through a humanistic Islamic approach is highly relevant in addressing the challenges of the Society 5.0 era. The findings indicate that students possess a good level of understanding of Pancasila values; however, their implementation of these values in social life still encounters various obstacles, particularly in the areas of social concern and mutual cooperation. This condition demonstrates a gap between conceptual understanding and the practical application of values in everyday life.

The study also found that the Society 5.0 era presents various challenges to Pancasila Education, including digital disruption, social media polarization, increasing individualism, and information overload, all of which have the potential to weaken national literacy and students' social awareness. Consequently, Pancasila Education requires approaches that are more adaptive, contextual, and relevant to the characteristics of digital society.

The humanistic Islamic approach has proven to possess strategic potential in strengthening the internalization of Pancasila values. Islamic values such as *rahmah*, *tasamuh*, *ukhuwah*, and *al-'adl* are aligned with the principles of Pancasila and therefore support the development of national character,

¹⁹ Sari, 'Implementasi Pembelajaran Pendidikan Agama Islam Berbasis Kurikulum Merdeka Di SMK Negeri 1 Banyumas Dan SMK Negeri 2 Purwokerto'.

²⁰ Rizqi Nur Amalya et al., 'Humanisme Dalam Filsafat Pendidikan Islam: Telaah Atas Peran Manusia Sebagai Khalifah', *Hikmah: Jurnal Studi Pendidikan Agama Islam* 2, no. 4 (2025): 295–310.

religious moderation, tolerance, and students' social responsibility. Accordingly, the integration of Pancasila Education and humanistic Islamic values may serve as an alternative model of character education that is more effective than approaches that are merely textual and normative.

The novelty of this study lies in the integration of Pancasila Education, the humanistic Islamic approach, and the challenges of the Society 5.0 era within a single analytical framework based on a mixed-methods approach using a sequential explanatory design. Based on the findings, the revitalization of Pancasila Education should be developed through learning models that are dialogical, reflective, participatory, and grounded in social experience, while also being supported by the strengthening of digital literacy and digital ethics.

Future studies are recommended to develop and test technology-based models of Pancasila Education that integrate humanistic Islamic values across different educational levels and contexts. Such efforts are expected to enhance the relevance of Pancasila Education in developing generations who possess digital competencies, strong national character, and robust moral and social awareness.

Research Implications

The findings of this study indicate that the revitalization of Pancasila Education in the Society 5.0 era can no longer rely solely on learning approaches oriented toward content mastery. The results suggest that although students demonstrate a relatively high level of understanding of Pancasila values, the implementation of these values in social life continues to face various challenges. This condition highlights the need for a transformation of the learning paradigm from an informative approach to one that is more dialogical, reflective, participatory, and oriented toward students' real-life experiences.

From a theoretical perspective, this study contributes to the development of Pancasila Education scholarship by emphasizing the importance of integrating civic education with a humanistic Islamic approach. The findings reveal that Islamic values centered on humanity, such as *rahmah* (compassion), *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *al-'adl* (justice), are closely aligned with the values embodied in Pancasila. The integration of these two perspectives can strengthen the process of value internalization because students not only understand Pancasila as a national ideology but also perceive it as a set of values that are relevant to their beliefs and social experiences.

From a practical perspective, this study has implications for lecturers, teachers, and educational institutions in designing more contextual learning processes. Pancasila Education should be developed through methods that encourage active student engagement, such as social project-based learning, community service programs, case studies, reflective discussions, and cross-group collaboration. Such approaches enable students to gain direct experience in applying the values of tolerance, mutual cooperation, justice, and social responsibility in real-life situations.

The findings also indicate that educational challenges in the Society 5.0 era are not limited to the advancement of digital technology but are also related to students' ability to utilize technology responsibly. Therefore, Pancasila Education should be integrated with the strengthening of digital literacy, information literacy, and digital ethics. Strengthening these aspects is essential for developing critical thinking skills, preventing the spread of misinformation, and fostering tolerant and moderate attitudes within digital environments.

For policymakers, the findings provide a foundation for developing curricula and educational policies that are more adaptive to social and technological change. Pancasila Education should not be positioned merely as a normative subject or course but also as a medium for character development integrated into various academic and non-academic activities. In this way, educational institutions can produce graduates who possess not only intellectual and digital competencies but also moral integrity, national awareness, and strong social responsibility.

Overall, this study emphasizes that the humanistic Islamic approach has strategic potential in supporting the revitalization of Pancasila Education in the Society 5.0 era. Through the integration of the values of humanity, tolerance, brotherhood, and social justice, education can become an effective means of developing a generation capable of responding to technological advancement without losing its national identity, moral values, and commitment to harmonious social life.

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Mudzakkir Fahmi: The Revitalization of Pancasila Education Through a Humanistic Islamic Approach in the Society 5.0 Era

Wahyudi, Putu Putri Audi Vebi, I. Nengah Suastika, and Anak Agung Istri Dewi Adhi Utami. "Penerapan Model Pembelajaran Problem Based Learning Berbantuan Media Wordwall Dalam Meningkatkan Keterampilan Berpikir Kritis Pada Pelajaran Pendidikan Pancasila Di Kelas VIII. E SMP Negeri 7 Singaraja." *EDU SOCIETY: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 5, no. 3 (2025): 2738–45.