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# From Citizen Ideology to Netizen Ideology: The Legal Culture of Digitizing Pancasila in Realizing Politeness on Social Media

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## ABSTRACT

This study aims to analyze the reconstruction of Pancasila ideology within the virtual space: from citizen ideology to netizen ideology, and the cultural orientation of digital Pancasila in fostering civility in Indonesian social media. This research is a socio-legal study that emphasizes a literature review and qualitative analysis. The findings underscore that a reconstruction of understanding and education on Pancasila is necessary to ensure its application aligns with contemporary developments. The cultural orientation of digital Pancasila in promoting social media civility can be achieved through digital Pancasila education, which produces influencers among Indonesian netizens committed to implementing Pancasila values on social media, and through the establishment of a Pancasila digital society network.

**Keywords:** Legal Culture, Social Media, Pancasila

## I. Introduction

The existence of Pancasila as the ideology of the nation and state actually began with President Sukarno's Speech on June 1, 1945 which was aimed at being able to provide a "middle way" and a solution related to what the Indonesian state was founded on (Anggraini, Fathari, Anggara, & Ardi Al Amin, 2020). In its development, the idea of Pancasila Sukarno on June 1, 1945 was then discussed again into the Jakarta Charter which was ratified on June 22, 1945 by the Committee of Nine which was juridically-constitutionally then ratified on August 18, 1945 after experiencing various dynamics (Asshidique, 2018). In principle, Pancasila is oriented as a means of unifying the nation that can unite all components of the nation in one shade, namely the Unitary State of the Republic of Indonesia. On the other hand, Pancasila is also oriented as Living Value namely values that continue to live and grow so that they must be explored and contextualized in accordance with the development of the existing times (Sulistiani, Kusmayanti, Rusmiati, & Fakhriah, 2022). In the era of globalization and even known as the industrial revolution 4.0 to Society 5.0, digitalization is one of the global phenomena that makes technology and information increasingly massively used in daily life (W, Poluakan, Dikayuana, Wibowo, & Raharjo, 2019). Digitalization has even created a "new world", namely the virtual world, as an alternative to the factual world. If the factual world is related to face-to-face and direct social relations, the virtual world actually takes place virtually through an internet connection. The virtual world has become an "alternative" in communicating and establishing social relationships, especially after COVID-19 which has increasingly made the function of the virtual world a "new world" for humans in carrying out their

activities(Tiwari, Rai, & Sisodia, 2023). The virtual world as a new world on the one hand has a positive orientation, namely the virtual world makes the interaction and communication process easier and more effective. The negative impact of the virtual world is that moral values and social politeness begin to fade so that interactions and activities in the virtual world tend to be free and ignore existing manners(Koos, 2022). This can be proven by the virtual world activities of the Indonesian people, the majority of which are carried out through social media, which according to We Are Social that by 2024, there will be 4.7 billion social media users in the world, of which 191 million social media users are in Indonesia(Riyanto, 2024). Based on this data, Indonesia is ranked fourth in the world as the country with the most social media users.

Indonesia, as the country with the fourth largest number of social media users in the world in 2024, is not able to reflect the values, attitudes, and characteristics of the Indonesian East in interacting on social media. In contrast to interactions in the factual world where Indonesian people are known as friendly and polite people, on social media Indonesian netizens or social media users in Indonesia are actually famous as netizens who seem "bar-bar", unfriendly, and even often make swear words and hate speech on social media. Digital Civility Index (DCI), in its report in 2020-2021, shows that netizens in Indonesia rank 76th in the world in terms of politeness in the digital space and are 29th in the Asia Pacific, as well as being the first as the most disrespectful netizen in Southeast Asia(Ikhsan, 2021). The results of the research from DCI above are actually a "crushing blow" for the Indonesian people because as a country that has the ideology of Pancasila while holding noble values and oriental manners, manners and hospitality should be the cultural identity of the Indonesian people. The problem is that the values in the Pancasila ideology are only understood and implemented in the factual realm or daily social life, while in the virtual world, especially in activities on social media, the values in the Pancasila ideology are actually forgotten and not used as a basis for acting and behaving on social media. Based on the description of the problems above, this study aims to analyze two important aspects, namely: (i) efforts to reconstruct the Pancasila ideology in the virtual space: from citizen ideology to netizen ideology, and (ii) efforts and orientation of Pancasila digitalization education in realizing politeness in social media of Indonesian people.

## II. Research Method

This research is a socio-legal legal research based on descriptive-qualitative analysis (Afandi, 2022) (Abd. Hadi, Asrori, 2021). The most important step is to collect good literature materials hardfile and the softfile. The collection and analysis of literature materials is carried out in four stages, namely: inventory, categorization, substance analysis, and conclusion(Sugiyono, 2018). Inventory is carried out by gathering various relevant materials or sources. Categorization is carried out by selecting literature sources to be adjusted to the theme and purpose of the research. Substance analysis is carried out by referring to the appropriate theories and concepts. Conclusions are the last step and are carried out by summarizing the results of the existing analysis to adjust to the research objectives.

## III. Result and Discussion

### 3.1. Reconstruction of Pancasila: From Citizen Ideology to Netizen Ideology

Pancasila as the ideology of the Indonesian nation and state is actually the result of crystallization of noble values that develop and exist in Indonesian society. Notonagoro even emphasized that the values of Pancasila actually existed and existed even before the establishment of the State of Indonesia(Umarhadi, 2022). As a value that grows and develops from the "earth" of Indonesia and the archipelago, the most important value of Pancasila is the internalization and contextualization of the implementation of Pancasila values in daily life. This is because there are problems in the internalization and socialization of Pancasila values in Indonesia which seem "dogmatic-doctriner-formalistic" so that the socialization of Pancasila tends to be "rigid" and carried out in one direction. The practice of socialization of Pancasila can conventionally be

seen in the P4 socialization program which is currently developing into the socialization of the four pillars of the People's Consultative Assembly of the Republic of Indonesia. The socialization of P4, which is currently developing into the socialization of the four pillars of the MPR RI, must be recognized as having good goals, but it is actually irrelevant to its delivery method which tends to be conventional and one-way (Prasetio, 2020). This one-way and conventional method of conveying and socializing Pancasila values not only bores the audience, but also makes it difficult to understand the substance of Pancasila values (Ariyani, 2023). This has an impact on many people who have received socialization or exposure to Pancasila values who only memorize the precepts of Pancasila but fail to understand in interpreting and even applying them in the current context.

The conventional system and method in conveying the values of Pancasila actually has a less than optimal impact, especially if it is associated with the relevance and development of the world that develops along with technological developments. The presence of digital space and social media as a "new world" for the community actually requires understanding and re-building socialization and understanding of Pancasila values so that Pancasila values can be implemented both in the factual world and in the virtual world, especially in practice on social media (Prasetio, 2023). The understanding and application of Pancasila values in activities on social media actually finds its relevance because social media practices in Indonesia are actually known as "netizens" who tend to be disrespectful in the world. This phenomenon is in contrast to the culture and values embraced by the Indonesian people, especially the values of Pancasila which contain noble values to be applied in socializing in society. The problem in the delivery and socialization of Pancasila values today is that Pancasila is often understood as a value that needs to be applied in the factual world, but there are still few studies or formulations that require the need to apply Pancasila values in the digital world.

The socialization of Pancasila, which is conventional and only oriented to be applied to the factual world, is what makes Pancasila only narrowly interpreted as citizen ideology or the ideology of citizens in interacting in society. Of course, it is not wrong to identify Pancasila as citizen ideology or the ideology of citizens in interacting in society, but in the midst of the development of the digital world and the massive development of social media, this certainly becomes irrelevant. Therefore, it is necessary to make efforts to change the paradigm or reconstruct the understanding related to the values of Pancasila that the current Pancasila is not only as a citizen ideology or the ideology of citizens in interacting in society, but oriented to become netizens ideology or ideological values that must be held and used as a basis for netizens in their activities on social media (Mathias & Blessica, 2022).

Reconstruction of the understanding of Pancasila from citizen ideology Become a netizen ideology is an effort to make Pancasila a universal moral, both moral guidelines in the factual world including moral guides in the digital world, especially in activities on social media. Pancasila Orientation as a netizen ideology also found its relevance to Jimly Asshidiqie's view that the development of the digitalization era requires Pancasila to modify itself through ideological millennialization or in other words to become netizens ideology which is a development of the previous view that Pancasila is only as a citizen ideology (Asshidiqie, 2020). The view that the value of Pancasila must always be relevant to the development of the times has actually been reminded by the formulator and digger of Pancasila, namely Sukarno, namely on June 1, 1945 in the "Speech of the Birth of Pancasila", Sukarno emphasized that as the principle and the five foundations of the establishment of the state, it is the value of Pancasila that will lead Indonesia as an eternal, eternal, and prosperous country for its people (Soekarno, 2006). Sukarno's message regarding efforts to implement Pancasila contextually can also be quoted from Sukarno's writing in the *Kamar Rakyat* Daily in 1933 where at that time Sukarno emphasized that importing staples and technology from Japan was inevitable, but should not become a dependency (Soekarno, 2017). As a country that implements the values of Pancasila, importing or taking goods or technology from other countries is commonplace, but it must be accompanied by the spirit of independence that in the future Indonesia can utilize technology and be independent with the will and ability of its own nation.

Sukarno's brief message, both through his speech on June 1, 1945 and in Sukarno's writings in the *Mental-Thinking Daily Rakyat* in 1933 above, implicitly emphasizes the simple view that the values of Pancasila

must be the filter as well as the identity of Indonesia's progress and independence. As a filter, it means that the value of Pancasila must be able to filter as well as become a sorting value that is good and in accordance with Indonesian culture and values or not (Setiyono & Natalis, 2023). This is an example in practice on social media where there is interaction with people around the world Online at the same time with different cultures. By applying the value of Pancasila on social media, it is hoped that the Indonesian people will not lose their friendliness and at the same time do not lose their manners as in the factual world. An important aspect of Pancasila as the identity of Indonesia's progress and independence in the context of the development of social media is by optimizing and utilizing social media to implement Pancasila values positively. This can be done by disseminating educational information and becoming Counter against hoax information that is developing massively on social media, making efforts counter-terrorism by counteracting radical views or understandings that are often inserted on social media, as well as creating or spreading (Sharing) content that is useful and invites the public to be moderate and maintain tolerance and national unity. From the description above, it can be concluded that the reconstruction of Pancasila from citizen ideology Become a netizen ideology It is necessary so that the values of Pancasila can be used as a guideline in its implementation in the digital world, especially in practice on social media. Pancasila as a netizen ideology also need to be socialized and taught with distinctive methods and ways in accordance with the characteristics and culture of the millennial generation so that with the reconstruction of Pancasila from citizen ideology Become a netizen ideology It is hoped that it can increase the level of public politeness on social media by applying Pancasila values.

### 3.2. Orientation of Legal Culture of Pancasila Digitalization in Realizing Social Media Politeness

Pancasila as netizens ideology as explained above, it actually emphasizes the importance of contextualizing the understanding and deepening of Pancasila values on social media. One of the important orientations so that Pancasila can become a netizen ideology optimally is by holding education and training specifically to produce netizens who understand the value of Pancasila as well as dare to implement the value of Pancasila in their activities on social media (Dany, 2022). This Pancasila digitization education is an important step because in general, the training and socialization of Pancasila values tend to be rigid and formal so that often participants do not understand the substance of the explanation because the methods and methods of education are still conventional. In Pancasila digitalization education, it is oriented that the implementation is carried out with a method typical of millennials and carried out with a serious but relaxed method (sergeant) accompanied by the practice of applying Pancasila values on social media (Arif, 2018).

Pancasila digitalization education which is oriented to implement Pancasila values on social media initiated in this study is actually based on three aspects, namely: first, the Pancasila digitalization education curriculum is carried out casually with a flexible time and can be carried out in a relaxed manner Online. In this aspect, Pancasila digitalization education can be followed by various groups, of course, with the division of categories, such as the children's category. The category of teenagers and school children, the category of students, and the general category. The differentiation of Pancasila digitalization education through categorization is intended to facilitate the process of Pancasila digitalization education with the context and role that can be done to implement Pancasila values on social media. Second, the Pancasila digitalization education process is based on "Practice and Problem Based Learning" Namely by prioritizing the approach to problems that exist on social media and what efforts must be made on social media. This is done, for example, by looking at the problems that exist on social media such as the amount of hate speech and information Hoax which then needs to be made to overcome this by being given examples of its implementation, such as spreading memes related to criminal threats related to information Hoax or create content that contains steps to screen and verify information so that it is not exposed to information Hoax. These examples are an important orientation in the Pancasila digitalization education process so that the output of this program is the existence of influencers from Indonesian netizens who are committed to implementing Pancasila values on social media.

Third, another orientation of Pancasila digitalization education is the formation of a Pancasila digital community network. The Pancasila digital community network is a group of people who have implemented Pancasila digitalization education and can be divided by region in Indonesia (for example, it can be divided into Western, Central, and Eastern Indonesia regions) and can also be divided by each province. The existence of a Pancasila digital society is intended as a means to carry out cadres in each region or region so that more and more printing influencers from Indonesian netizens who are committed to implementing Pancasila values on social media. By of the three orientations of Pancasila digitalization education above, the long-term orientation is to conduct a competition to cultivate Pancasila values on social media. This competition is run in collaboration with various related agencies, such as the Ministry of Information and Informatics, the Pancasila Ideology Development Agency (BPIP), universities, non-governmental organizations, and providers platform social media. This competition is carried out with a point system where each participant registers an account on social media and when the account implements the values of Pancasila on social media, they will get certain points. Participants will compete to collect as many points as possible and those who get the most points will get Reward in the form of education and further training related to Pancasila digitalization education, coaching money, to the provision of educational scholarships. The orientation in the form of a competition to cultivate Pancasila values on social media is expected to motivate the public to be wiser, polite, and optimize social media to be used for positive things, including implementing and spreading Pancasila values. Based on the description, it can be concluded that the orientation of Pancasila digitalization education in realizing politeness on social media can be carried out with the existence of Pancasila digitalization education which produces influencers from Indonesian netizens who are committed to implementing Pancasila values on social media, including the formation of the Pancasila digital community network. The next step in Pancasila digitalization education is the implementation of a competition to cultivate Pancasila values on social media with a point system that motivates the public to implement Pancasila values on social media with a polite attitude while using social media positively.

#### IV. Conclusion

Reconstruction of Pancasila understanding and education is needed so that Pancasila can be applied in accordance with the context of the times. In the era of the industrial revolution 4.0 to society 5.0, Pancasila must be developed from citizen ideology to netizen ideology is needed so that the values of Pancasila can be used as a guideline in its implementation in the digital world, especially in practice on social media. The orientation of the legal culture of Pancasila digitalization in realizing politeness on social media can be done with the existence of Pancasila digitalization education which produces influencers from Indonesian netizens who are committed to implementing Pancasila values on social media, including the formation of a Pancasila digital society network). The next step is to motivate the public to behave politely on social media and use social media positively through a competition to cultivate Pancasila values with a point system and the most points will get appreciation such as: coaching money, further education related to the digitization of Pancasila, to educational scholarships which are all expected to produce a polite generation and apply Pancasila values on social media.

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