

## The Utilization of Artificial Intelligence in the Reactualization of Pancasila Values Among Generation Z in the Digital Era

**Rahma Akbar Ramadhani, Friska Cahya Novianny, Brilian Sangkaeng, Isakhar, Louis**  
Universitas Tarumanegara, Indonesia  
Email: rahmaakbar93@gmail.com, noviannyfriskacahya@gmail.com,  
briliansangkaeng19@gmail.com, michaelisakhartannuwidjaja@gmail.com,  
toyu.aay@gmail.com

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### ABSTRACT

Generation Z has emerged in an era of rapid technological advancement, making them vulnerable to information that often contradicts the fundamental values of Pancasila. This study examines how artificial intelligence (AI) can be utilized to recontextualize Pancasila values, ensuring their relevance in the digital age. Using a qualitative literature review and interviews with Generation Z respondents (n = 15) and academic experts (n = 5), the research synthesizes findings from 21 scholarly works (2021–2025) to propose a framework for AI-based civic education that reinforces Pancasila among Gen Z. The results indicate that AI offers promising opportunities as an educational tool to promote understanding, reflection, and dissemination of Pancasila values. However, it also poses challenges, particularly the spread of misinformation and disinformation, which can weaken social cohesion and national unity. Addressing these risks requires strategic efforts, including the enhancement of digital literacy, the strengthening of character education, and the establishment of ethical and regulatory frameworks. Through such measures, AI can serve as a transformative medium for shaping a generation that is technologically adept yet deeply rooted in Pancasila principles. The study's practical implications extend to educational policy, digital ethics curriculum design, and the formulation of AI governance strategies aligned with Indonesia's national values.

**Keywords:** Pancasila; Generation z; Artificial Intelligence; Technology

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### INTRODUCTION

The development of technology is often associated with advancements that can improve the future, especially in the education and economic sectors (Kruss et al., 2015). However, on the other hand, rapidly evolving technology also has a significant impact, particularly on Generation Z (1997–2012). With a lack of sufficient attention to limiting social activities on the internet, several important aspects arise that this article will discuss. Generation Z, born between 1997 and 2012 (Dimock, M.), is the generation most affected by technological developments, particularly in the field of Artificial Intelligence. Consequently, many members of Gen Z rely on technological aids in their daily lives (Alruthaya, Nguyen, & Lokuge, 2021) — which in turn may cause the foundational values of Pancasila to fade (Shofa, 2024). The over-dependence on AI risks diminishing critical thinking skills (Zhai et al., 2024), while it can also lead to reduced interpersonal interaction and erosion of social values (TalentLMS report, 2024). Gen Z's trust in AI in decision making and life guidance is documented (Galagali, 2025), and their frequent use of AI tools for academic tasks further reinforces the dependency (Walton Family Foundation, 2025). The decline in practice of Pancasila values amid technological change has been warned in the Indonesian context (Parametri & Pandin, 2021).

Artificial Intelligence, or AI, is now one of the most helpful and time-efficient tools for obtaining information. Using AI shortens the time required compared to manual searching, which is more time-consuming (Monib, Chapman, & Vanderhoven, 2023). However, AI also

has negative effects that, without realization, can alter personal behavior particularly among Gen Z. This can lead to laziness in searching for topics that can be easily found using AI (Ahmad et al., 2023; Zhai, Wibowo, & Li, 2024). Therefore, the values of Pancasila must be reaffirmed and re-instilled in Gen Z amid the onslaught of technological change (Wardani & Suhartini, 2021).

Unlike previous studies that focused primarily on civic education in traditional classroom settings (Kirani & Najicha, 2022; Praharani & Sukmayadi, 2023), this paper explores AI as a technological mediator for Pancasila internalization among digital-native youth. The novelty of this research lies in its integrated examination of AI's dual nature—as both an opportunity and a threat—within the specific cultural and ideological framework of Pancasila. Furthermore, this study bridges theoretical frameworks from digital ethics, civic education, and Indonesian national philosophy to propose practical strategies for AI governance in value education.

The objectives of this research are threefold: (1) to analyze the contemporary relevance and challenges of Pancasila values among Generation Z in an AI-mediated environment; (2) to identify and evaluate both the opportunities and risks that AI presents for ideological education and national character formation; and (3) to propose evidence-based strategies for integrating AI into civic education while safeguarding core national values.

The expected implications of this study include providing educators and policymakers with actionable insights for curriculum development that integrates digital literacy with Pancasila education; informing regulatory frameworks for ethical AI development and deployment in Indonesia; empowering Generation Z with critical digital competencies that enable them to navigate technological change without compromising their ideological foundations; and contributing to international discourse on the intersection of artificial intelligence, civic education, and cultural preservation in developing nations.

## **METHOD**

This study employed a qualitative descriptive design supported by normative analysis of legal and ideological materials. The research utilized normative legal methods based on secondary data comprising legal materials and scholarly sources, including primary, secondary, and tertiary legal references. A qualitative approach was adopted to examine the phenomena of AI utilization and Pancasila value transmission among Generation Z.

Primary data were obtained through semi-structured interviews with Generation Z respondents ( $n = 15$ ) and academic experts ( $n = 5$ ). The interviews explored participants' understanding and application of Pancasila values, their patterns of AI usage, perceived benefits and risks, the connection between technological engagement and ideological commitment, and recommendations for strengthening Pancasila education in the digital era. All interviews were conducted online using structured questionnaire forms, with follow-up discussions for clarification when necessary.

Secondary data were collected through a literature review of academic journals, books, government documents, policy papers, and digital archives of civic education materials, with priority given to publications from 2021–2025. Keywords used included "Pancasila," "Generation Z," "Artificial Intelligence," "digital ethics," "civic education," and "Indonesian ideology."

Data analysis followed Miles and Huberman's interactive model: data collection, reduction through thematic coding, display in matrices to identify patterns, and conclusion drawing with verification via triangulation and member checking. Ethical protocols were observed, including informed consent, confidentiality, anonymity, and the right to withdraw. Secondary sources were cited according to academic integrity standards.

## **RESULTS AND DISCUSSION**

Artificial intelligence is a form of technological development carried out by humans to facilitate a job to be more effective and efficient (Artificial Intelligence by Dr. Kaharuddin, M.Hum/Zul Amirul Haq, S.H., M.H). Artificial itself has an artificial meaning, while intelligence has an intelligent meaning. AI is a simulation of human intelligence carried out by a computer system or machine learning (Artificial Intelligence by Dr. Kaharuddin, M.Hum/Zul Amirul Haq, S.H., M.H). Over time, humans begin to develop marked by the development of technology to facilitate daily work, one of which is AI which has a positive impact on life but changes not only have a positive impact but also have a negative impact on each individual or society, this shows the normality of changes that occur in every human being or layer in it. AI was created with a fairly good goal, namely: improve decision-making, replace human work to be more efficient or singular, optimize business work, increase job productivity, provide financial processing services, assist in the recruitment process and medical services. The technological developments that are happening need special attention so that the main goals can be achieved without having to cause negative impacts such as the dependence of the younger generation on the use of AI which should be used to help but is misused to relieve their responsibilities as learners so that some of the younger generation become dependent and laziness arises because of the use of AI which is used as a shortcut. In the current era, the young generation or Gen Z needs to reactualize the values of Pancasila. According to KBBI Reactualization is the process or way of re-actualizing the refreshment and renewal of values in society. In the era of digitalization that is increasingly developing unconsciously, there is often a reactualization of Pancasila values, this requires the attention and real contribution of various parties so that Pancasila still has the same value but does not lag behind the times. By utilizing AI for the Reactualization of Pancasila can facilitate the spread of values but also bring negative impacts, for that we need to understand values first.

### **1. Understanding Pancasila Values**

Pancasila is a philosophy and the basis of the state that is dug up from the cultural values, customs, and outlook of the nation itself, not the result of imitating other countries. (Ir. Soekarno) Pancasila has values that must be carried out in daily life on a personal basis, but in the era of the development of technology 5.0 which is increasingly widespread, effective and can help human work, these values have challenges for today's young generation who we often refer to as Gen Z. Nowadays obtaining information is very easy, digital media makes it easier for each user to share information with each other, Information sources can come from anywhere, the digital era is inevitable that anyone can easily use it well, but it is not uncommon to also destroy someone. The public's lack of understanding of digital media makes abuse that results in personal and social life. Social media is present as part of the development of the internet and Indonesia is now dominated by teenagers so that the impact is very much felt by

teenagers, the ease of disseminating information, both positive and negative, is very easy to access.

## 2. Utilization of AI in the Reactualization of Pancasila Values

The development of technology, especially AI, has brought significant changes in various aspects of life including social, cultural, and the way of thinking of society, especially Generation Z because Gen Z was born, and grew up. In the era of digital onslaught. Having a high dependence on information technology and also communication with unlimited access to the internet and social media has shaped them to understand the world, interact and make decisions. The use of technology such as big data, AI, and IoT provides opportunities to increase the effectiveness of public policies, but also raises obstacles such as data privacy, access gaps, and abuse of power, therefore the values of Pancasila must be the main foundation for public policy to be responsive to technological developments in order to maintain social balance. The following researcher provides a picture of data on the use of AI in Indonesia for several generations.

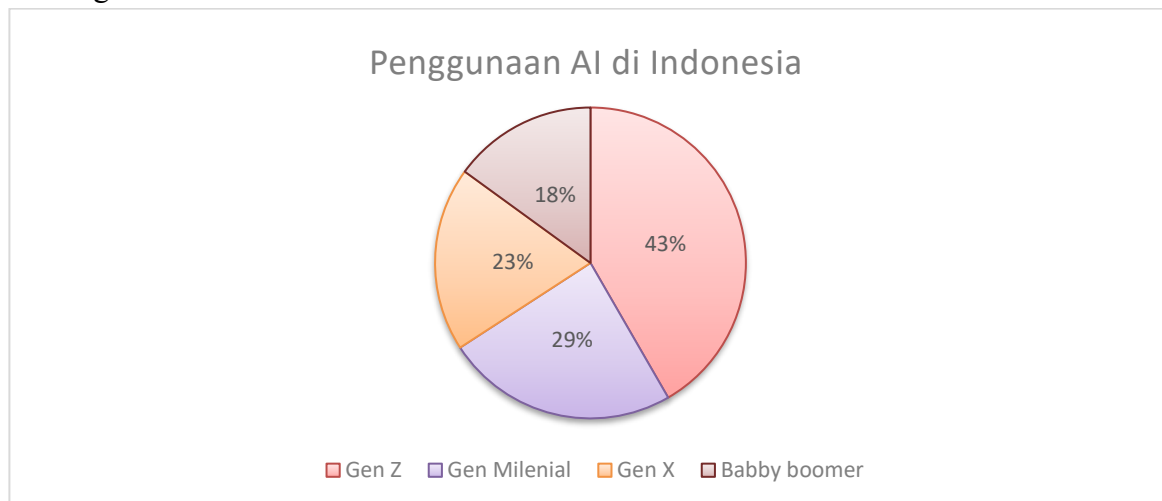


Figure 1. Data Results

Source: Jogja Daily 2025, "43 Percent of Indonesian People Often Use AI"

Gen Z is the largest user of AI, which means that Gen Z is very open to civilization, so there needs to be a reactualization of Pancasila in the utilization of AI. The reactualization of Pancasila in the era of digitalization that can easily disseminate information quickly and widely is needed, because it can prevent the bad influence of the use of negative algorithms such as the spread of hoaxes using AI that can cause division, social conflicts, vulnerability to foreign ideologies, crisis of trust in the government and can dilute the sense of nationalism to dilute the ideology of Pancasila. Therefore, Gen Z must reactualize Pancasila in the digital era and implement these values as self-guidelines or in interacting between individuals, both in real life and in social media. Through interviews with several academics and Gen Z to find out whether Pancasila is used as a guideline in the era of globalization.

Table 1. Characteristics of Gen Z in answering questionnaires

Question theme	Summary of academics' answers	Summary of Gen Z answers
Understanding Pancasila	Gen Z tends to understand Pancasila through real actions. Such as participating in community service programs, etc. The understanding is unstructured and lacks depth	Gen Z realizes real actions combined with globalization that continues to grow such as learning and sharing through social media. Gen Z prefers the practical and also active or real.
The influence of AI on Ideology	AI affects human effectiveness and efficiency to be more productive, however, AI subtly affects the dissemination of media through algorithms, depending on whether the user is able to critically or not.	AI can make things easier, but AI can influence the public's positive/negative views. Such as the spread of hoaxes, propaganda.
Positive impact of AI	Facilitating learning and disseminating information and providing a better understanding of Pancasila	Introducing Indonesian culture, facilitating Work & Education, facilitating the spread of national values.
Negative Impact	Dependence, weakening critical thinking, spreading hoaxes, one-sided information	The spread of hoaxes, structural unemployment, privacy & security are disturbed, weakening nationalism
<b>Mentality Gen Z</b>	<b>Gen Z is critical and open, but sometimes only sees one side</b>	<b>Creative, tolerant, concerned about social issues, open to change. But it's instant, consumptive, easily stressed, FOMO, boring quickly.</b>

From the results of the respondents' interviews, it can be concluded that Generation Z has reactualized the values of Pancasila in daily life by utilizing AI or technology that is increasingly developing, it can be seen through:

The First Precept which reads "The One Godhead" Gen Z implements through regular worship, respecting religious differences and tolerant attitudes of the strong because the Indonesian state recognizes the 6 major religions. From the answer above, we can conclude that not all Gen Z are so big on technological developments in their utilization because we can see from the respondents' answers that there is still awareness and tolerance in religion and spreading these values with social media or digital platforms by some of these respondents.

The second precept which reads "Fair and Civilized Humanity" Gen Z answers to this can be seen from the attitude of helping others, helping those around them, respecting the opinions of others, and being able to participate in social actions in the community. From this answer, we can know that not all young generations, especially Gen Z, have lost their minds by the current era, there is still an awareness from within to go down to help others.

The third precept which reads "Indonesian Unity" Gen Z answered this can be exemplified by the spirit of unity, making friends without seeing SARA, and maintaining harmony around them. The research team can conclude that for this third the answer is 99% similar, so it can be taken that the awareness of the third precept is strong and can be seen from the lives of Gen Z in different schools but still the same.

The Fourth Precept which reads "Citizenship Led by Wisdom in Deliberation / Representation"

They are played by participating in organizations in the community, deliberating, and respecting differences of opinion. Usually seen from their answers, it is one of the ways they implement Pancasila values in the digital era which is all facilitated

The Fifth Precept which reads "Social justice for all Indonesian people" is implemented with supporters of local products, acting fairly, respecting participants and mutual cooperation. Although it is not thought that there are still many thoughts that we often hear among the public that products or comparisons of domestic and foreign things can be said to be far from quality, but Gen Z still has the awareness that in this way they can apply values in their daily lives.

### **Critical Analysis: Synthesis and Theoretical Integration**

The empirical findings of this study reveal several critical insights when analyzed through the lens of existing literature and theoretical frameworks:

First, there exists a significant gap between awareness and depth of understanding. While Generation Z demonstrates familiarity with Pancasila precepts and can articulate basic applications, their engagement often remains superficial and pragmatic rather than reflective and philosophical. This pattern aligns with Laka et al.'s (2024) observations on Gen Z character education in the digital era, where moral learning is increasingly mediated by visual, bite-sized content that may sacrifice depth for accessibility.

Second, the dual nature of AI as both amplifier and distorter of Pancasila values creates a pedagogical imperative. Educators must move beyond simply teaching Pancasila content to developing critical digital literacy that enables students to discern value-aligned from value-contradicting AI applications. As Nurlaili & Utami (2023) argue, the transformation of Pancasila and Civic Education (PPKn) through technology integration requires not just digitizing existing content, but fundamentally reconceptualizing pedagogical approaches for the digital age.

Third, the algorithmic mediation of information consumption among Gen Z creates both opportunities and vulnerabilities for ideological formation. Positive applications include personalized learning pathways that adapt Pancasila education to individual needs, virtual reality experiences that simulate moral decision-making scenarios, and AI-assisted content moderation that filters harmful misinformation. However, the same algorithmic systems can create filter bubbles that limit exposure to diverse perspectives essential for the deliberative democracy envisioned in the fourth precept, recommend extremist content that contradicts Pancasila values, and normalize foreign ideological frameworks through algorithmic amplification of international content.

Fourth, generational mentality—characterized by creativity, openness to change, yet also instant gratification seeking and short attention spans—shapes how Pancasila values are received and enacted. Traditional pedagogical approaches emphasizing rote memorization of precepts and abstract philosophical discourse may prove ineffective. Instead, as suggested by Fridayani et al. (2022), contextual-adaptive facilitation that builds link-match between Gen Z characteristics and Pancasila education through experiential, project-based learning may yield better outcomes.

## CONCLUSION

This research found that rapid technological developments, particularly Artificial Intelligence (AI), significantly influence the character and mindset of Generation Z. While AI offers benefits such as improved efficiency, easier access to information, strengthened ideological education, cultural preservation, enhanced communication, and support in decision-making, its negative impacts—such as technological dependence, reduced social interaction, increased individualism, erosion of national values, and misuse for generating hoaxes—cannot be ignored. Quantitative findings indicated that most Gen Z still apply Pancasila values in daily life despite intense digital exposure, underscoring the need for government initiatives to boost digital literacy and collaborate with technology and academic sectors to steer AI development toward positive outcomes. The study concludes that AI-based Pancasila reactualization is essential to align technological progress with the nation's core principles of divinity, humanity, unity, democracy, and social justice, and recommends future research to explore innovative AI-driven pedagogical models for ideological education.

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