

Civic Education in Digital Era: Implementing Pancasila Values for Generation Z College Students

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ABSTRACT

This study explores how Generation Z students in the Primary School Teacher Education (PGSD) program embody the values of Pancasila in the digital era, particularly through civic education courses and their integration into positive, everyday activities. Data were collected through semi-structured interviews using a qualitative research design with a case study approach. The data were analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. The findings reveal that the rapid advancement of digital technology and modernization has not weakened the commitment of Generation Z students to uphold and practice Pancasila values. Students continue to reflect these values in both academic and non-academic settings. Civic education in higher education serves as a reinforcing medium, allowing students to internalize and express the principles of Pancasila—such as unity, social justice, and democracy—through digitally enhanced platforms and activities. Despite living in a highly digitalized environment, Generation Z PGSD students remain grounded in the ideology of Pancasila. Civic education courses, when adapted to modern technological contexts, are effective in maintaining the relevance of national values. These findings highlight the potential for civic education to bridge traditional ideological foundations with contemporary student lifestyles.

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1. INTRODUCTION

In the current era, technological developments are developing very rapidly. Science evolves over time. The development of this science supports the creation of new technologies that mark the progress of the times (Maldonado-Castellanos & Barrios, 2023). Until now, technology that has developed has entered the digital stage (Gallagher et al., 2024). Including in Indonesia, every field has begun to utilize technology to facilitate work, including in the field of education. Today, everyone is competing to innovate and find something better to facilitate human activities, which is a positive impact of globalization (Andriani et al., 2023). After the COVID-19 pandemic, many people are increasingly familiar

with the use of technology used in daily life (Sumra et al., 2022). Where with technological advances, humans can interact remotely without meeting (Leong et al., 2023), making it easier for people in all parts of the world to interact using technology even though they are blocked by distance. This technological advancement certainly aims to facilitate various affairs (Inamorato dos Santos et al., 2023) and human work, various sophisticated tools are created for use by the wider community.

The use of various technologies is very comfortable to live in, but even more so in the lifestyle of the digital age depends on the use of mobile phones and computers. It is undeniable that the development of the digital world has targeted every aspect of life (Momdjian et al., 2024). Currently, it seems that only a few human lives are not affected by digitalization (Lin & Yu, 2023). Today, of course, we can all see and feel the development of science and technology in our daily lives and have become an inseparable part of our lives (Sentriyo et al., 2023). The hallmark of this generation is openness, they are ready with an open mind and open themselves to trying new things that are trending today (Perdana et al., 2023)

Technological advances have made the younger generation cognitively intelligent but affectively weak (Ziemes, 2024). Especially now the generation population is dominated by millennials and generation Z. In higher education, today has entered the era of Generation Z. Generation Z was born between 1998-2012. Generation Z has 5 main characteristics (Van Allen & Katz, 2023) First, social media is a picture of the future of this generation that has never known a world that is completely alienated from the existence of others (Brodsky et al., 2021). Second, that Generation Z's relationship with others is the most important thing. Third, This is why efforts to transfer skills from previous generations such as interpersonal communication, work culture, technical skills and critical thinking must be carried out intensively. Fourth, the ease with which Generation Z can explore and connect with many people in various places virtually through an internet connection, causing their experience of geo-browsing, to be limited. Even so, their ease of connecting with many people from various parts of the world causes Generation Z to have a global mindset. Fifth, the openness of this generation in accepting various views and mindsets (Cao et al., 2023). The self-identity that is formed often changes based on various things that affect their thinking and attitude towards something (Lie et al., 2024). This must be based on the identity guided by Pancasila (Ignatius Septo Pramesworo et al., 2023).

Pancasila is the nation's ideology that must be the spirit (Usman et al., 2024) and a supporter of every activity and life of the Indonesian people, because Pancasila contains noble values which are acculturation of various ideas regarding religion, education, culture, politics, social and also the economy (Sjahrudin et al., 2022). Pancasila values strongly encourage and support the development of good science and technology (Sumiati et al., 2022). With these Pancasila values, there is a general recognition that to advance Indonesian science and technology (Saylendra et al., 2023), people need to have strong principles and determination, maintain and harmonize the values of Pancasila from the beginning. This is a challenge for Indonesia. In other words, building a state life based on science and technology without losing its identity (Mahardhani & Roziq Asrori, 2023). Gen Z must also be equipped with Pancasila values as a foundation in life (Andriani et al., 2023). Pancasila is a solid ideology in Indonesia in a human-related society that has a diversity of ethnicities, races, cultures, and religions (Disurya et al., 2023). In this case, Pancasila can be used as a tool to unite the nation and a source of value in life (Jannah et al., 2020). Pancasila is the basis and state ideology as a result of the Soekarno agreement, which was established, and until this moment in the era of globalization, Indonesia still adheres to Pancasila. The values of Pancasila contained must always be echoed, especially in Generation Z which is currently widely found, especially in universities (Hidayah, 2023).

In today's digital era, the practice of Pancasila values among Generation Z—particularly university students—has become increasingly critical. Despite the openness and constant exposure to global digital influences, it is essential that Generation Z remains grounded in Indonesia's foundational ideology, Pancasila, which encompasses the five core precepts (Kasperski et al., 2023; Nugroho et al., 2022). Civic education courses, especially those embedded in teacher education programs like PGSD (Primary School Teacher Education), play a vital role in reinforcing these values. PGSD students, as future elementary school educators, are instrumental in transmitting Pancasila values to younger generations while

simultaneously preparing them to navigate technological advancements (Murdiono et al., 2023). However, there is a notable gap in the literature that examines how Pancasila values are internalized and practiced by PGSD students in the context of daily digital engagement. Most existing studies emphasize theoretical knowledge or curriculum design, leaving limited exploration of value application in real-life, tech-driven student environments.

This study addresses that gap by focusing on PGSD students at Yogyakarta State University, specifically those in semesters 1 and 3 who actively engage with digital technologies in both academic and non-academic contexts. The research aims to explore how civic education supports the application of Pancasila values in the daily lives of Generation Z students amidst the challenges and opportunities of digitalization. The main research questions are: (1) How are Pancasila values practiced by PGSD students in their daily digital interactions? (2) In what ways does civic education influence this practice? The significance of this research lies in its potential to contribute practical insights into curriculum development and civic education strategies that align with the digital behaviors of Generation Z while strengthening national ideology among future educators.

2. METHOD

2.1 Participants

This study uses qualitative research methods (Cresswell, 2018). The approach used in this study is a case study approach (Ponce et al., 2022). One of the important things to consider when choosing a case study is that the researcher is confident that further and in-depth knowledge will be obtained scientifically from the case. So, research case studies have the purpose of examining the questions and problems of a research, which cannot be separated between the phenomenon and the context in which the phenomenon occurs. Then, the data collection technique by conducting in-depth semi-structured interviews with open-ended questions was carried out with resource persons of PGSD UNY generation Z students with the criteria of birth year between 1998-2012 in order to collect information more widely and diversely about digitalization that is rampant in the current generation Z era which is obtained with Pancasila values as a reference in life according to the perception of each student. PGSD UNY generation Z students were chosen as the subject of research because prospective elementary school teachers are one of the important aspects as main foundations for educators at the elementary level who develop the character of students for the first time at the elementary school level, which has an impact on the next level.

This research was conducted at a public campus location in the Special Region of Yogyakarta Province, Indonesia. The respondents involved were 85 PGSD UNY students who sat in semesters 1 and 3. This study uses sampling techniques for data sources with certain considerations. The selection of research subjects is carried out through predetermined criteria. The research subjects were informed about the data collection procedure in this study through in-depth interviews assisted by recording dialogues and observations. When conducting the research, the research subjects have been given structured and detailed instructions regarding the benefits, benefits, and impacts to be obtained in this research.

2.2 Data Collection

The data used in this study were collected by conducting semi-structured interviews and literature studies and by distributing questionnaires to research subjects. Questionnaire is a data collection technique that is carried out in order to provide written questions and then given to respondents to explore research data (Sugiyono, 2020). According to Berger (in Kriyantono, 2020, p. 289), an interview is a conversation between a researcher (someone who wants to get information) and an informant (someone who is considered to have important information about an object). According to Kriyantono (2020, p. 289), interviews in qualitative research can also be referred to as in-depth interviews or intensive interviews and are mostly unstructured. Interviews in qualitative research are conducted with the aim of obtaining

in-depth qualitative data. According to Kriyantono (2020, p. 290), in research activities, several types of interviews can be found, namely preliminary interviews, structured interviews, semi-structured interviews, and in-depth interviews.

In this study, UNY pre-service elementary school teachers were given an online questionnaire using a Google Form containing questions about the current generation Z in practicing Pancasila in the digital era in daily activities both on campus and outside the campus. Furthermore, interviews were conducted to obtain more detailed information and data related to this research.

2.3. Data Analysis

To analyze the data that has been obtained in this study, data realization and data validity are used by data triangulation, where data sources are checked from various sources, methods, and times. Triangulation explores the truth of information about civic education in the digital era through the implementation of Pancasila values in Generation Z students through deep interviews, observations and documentation in the form of photos. This will produce evidence or data that will then provide insights about the phenomenon being studied. These insights will provide a breadth of knowledge to obtain reliable truths. In this study, the triangulation of the data used is a technique and a source that can be used to compare the data that has been obtained.

Triangulation can increase the depth of researchers' understanding both about the phenomenon being studied and the context in which the phenomenon appears. However, a deep understanding of the phenomenon being studied is a value that must be fought for by every qualitative researcher. This is because qualitative research was born to capture the meaning or understand certain symptoms, events, facts, occurrences, realities or problems regarding social and humanitarian events with their complexity in-depth, and not to explain the relationship between variables or prove the causal relationship or correlation of the research problem. Depth of understanding will be gained only if the data is rich enough, and various perspectives are used to comprehensively capture the focus of the problem.

The data that has been obtained in the field as a result of interviews with resource persons and observations will then be analyzed in more detail using Miles and Huberman data analysis. The model consists of three analysis steps, the first is reduction, which aims to select findings in the field with the main research on the practice of Pancasila in civic education in the era of digitalization in generation Z students (Miles, Huberman, & Saldana, 2014).

3. FINDINGS AND DISCUSSION

Based on the results obtained in the era of digitization of civic education as a practice of Pancasila in PGSD UNY students, which include the results of observation, dissemination of questionnaires and in-depth interviews with research subjects, data and information can be obtained for this research.

Data from the sample of respondents studied included one of the lecturers of the Pancasila and Civic Education course, students in grades 3B and 5B with ages included in the Generation Z criteria, namely 19-22 years old. The number of students in class 3B is 6 people with the initials YU, DR, TM, SD, JK, and EE. The number of students in class 5B is 6 students with the initials OI, SY, SS, RT, AN, and BM.

From the research findings that have been analyzed, it is found that PGSD UNY generation Z students have practiced the practice of Pancasila precepts in life both on campus and outside the campus well in the current era of digitalization, modernization and globalization which is increasingly rampant (Banks, 2019). Currently, there are no PGSD UNY students who do not have mobile phones and laptops. Generation Z has to use mobile phones and laptops every day to communicate and do lecture assignments. They are also inseparable from the existence of an internet connection that supports lectures, and UNY has provided one in every corner of the place that can be accessed by the eduroam Wi-Fi internet network. Internet access makes it easier for students to access activities and lecture assignments and quickly find sources and references (Cao, 2023).

Student activities are often faced with social activities that indirectly apply many Pancasila principles, be it meeting students of different religions, differences in habits, differences in opinions, discussion activities, organizational activities that require cohesiveness and solid cooperation and so on. This shows the practice of Pancasila in the current generation of PGSD Z UNY students (Lucas, 2021).

Table 1. The Role of Pancasila in the Digital Era in Gen Z

| No. | The Role of Pancasila | Attitude of Generation Z Students in the Digital Era |
|-----|---|--|
| 1 | Foreign Culture Screening | Pancasila is used as the basis for cultural selection in the digital era that is acceptable and beneficial to the nation. |
| 2 | Maintaining the Existence of the Nation | Pancasila is used as a tool to maintain the nation's existence in the midst of an increasingly widespread digitalization life. |
| 3 | Source of Inspiration for the Nation | Pancasila in the digital era in developing science and technology for generation Z and beyond. |

(Rughooputh & Santally, 2019)

Based on the table above, the role contained in Pancasila helps to direct the attitude of Generation Z, which consists of these three aspects towards the development of the digital era which can be adapted to everyday life. The development of digital advances in the world of education is used by PGSD UNY students to apply it in their daily lives and also, of course, support them in carrying out teaching practice activities in elementary schools, which is greatly helped by the current advancement of educational technology (Bahrudin, 2019). However, PGSD UNY students have not forgotten the foundation of the Indonesian state, namely Pancasila, which has been attached to them as prospective elementary school teachers. PGSD Generation Z UNY students have the principle that prospective elementary school teachers who are equipped with lecturers must love and practice Pancasila in life (Emily, 2021).

The progress of the current digital era can be used properly and optimally by PGSD UNY students by using technology wisely and being able to filter themselves from things that can damage the values of Pancasila from within (Marlina, 2020). Not only that, Pancasila is a reference point in the development of science and technology in Indonesia. In the spread of science and technology, of course, it still contains western cultural values or values from the creators of science and technology, which sometimes contain values that are contradictory/not in accordance with the cultural values of the Indonesian nation (Jannah, 2020). For this reason, Pancasila is needed as a reference to be studied for PGSD UNY generation Z students so that values that are not in accordance with Pancasila are eliminated, so that students in elementary schools are not affected and still have an Indonesian national identity.

Of the 85 PGSD UNY generation Z students, most have practised Pancasila. As an example of this activity, students are shown on campuses that are in one class or outside the classroom have different beliefs and they tolerate each other religiously, which reflects the first precept of Pancasila. When humanitarian activities are organized by BEM to distribute aid to Palestine, they participate in activities that reflect the second precept of Pancasila. The sense of nationalism and the spirit of love for the homeland are displayed in the routine activities of the student association, which holds a ceremony every Monday attended by PGSD UNY students. This ceremony is a reflection of Pancasila's third precept. Another activity during group discussions in the student class discussed the group assignments given by the lecturers well, which reflected the fourth precept of Pancasila. Reflection of

the fifth precept of Pancasila is to uphold family values, be fair in making decisions, and respect the opinions of other friends.

The following are the activities of generation Z students on campus who are involved in the use of technology in the era of Pancasila-based digitalization and civic education.

Table 2. Utilization of the Digitalization Era with Pancasila Practice Through Generation Z Student Activities

| No. | Generation Z Student Activity | Pancasila Practice |
|-----|--|--|
| 1. | Religious tolerance in the student department of PGSD UNY which held a Muslim study "Strengthening Islamic Character Education in Generation Z in Fighting Radicalism" through the zoom platform by utilizing the distribution of digital pamphlets through Instagram. | The One (Precept 1) |
| 2. | Blood donation activities are distributed through PMI Bantul by utilizing technology to create digital posters that are posted through the Instagram application so that they can be accessed by many people. | Just and civilized humanity (Precept 2) |
| 3. | Work Discussion Forum (FORDIKA) of PGSD UNY students who discussed the development of Pancasila-based technology. | Unity of Indonesia (Precept 3) |
| 4. | Srawung activity with ormawa (SAMAWA) which contains discussions and deliberations to exchange knowledge and skills in digitalization between PGSD students, students and students from other departments at UNY. | Humanity is led by wisdom in representative deliberation (Precept 4) |
| 5. | Organizing a Social Service to the Riverside Teachers Association organized by PGSD UNY students and sharing science and technology as a platform to support educational progress. | Social justice for all Indonesian people (Precept 5) |

(Maiier & Koval, 2023)

Based on the table above obtained through the socialization of questionnaires and interviews, through the use of the current digitalization era, Generation Z students of PGSD UNY can maximize positive activities based on citizenship science that practice activities on campus by practicing Pancasila from the first precept using the zoom and Instagram platforms as a place to conduct Islamic studies for Muslim students. The second precept is reflected in blood donation activities that reuse digitalization by disseminating pamphlets positively through Instagram. The third precept is to create a discussion forum with the theme of Pancasila-based technology development. The fourth precept is to discuss the exchange of knowledge and the development of digitalization skills with students of other majors. The fifth precept is to hold social services for marginal teachers and share about the use of technology for the advancement of education.

The existence of Pancasila, which is basically the basis of the state (state philosophy) as well as a view of life (philosophy of life), will have consequences for the nation to be able to understand the main meaning of the value of Pancasila in the life of the nation and state which must be cultivated among generation Z (Momdjian & Gutiérrez-Colón, 2024). Pancasila itself is a very valuable value with the essence of human elements and natural values that are always attached to individuals, which must be accepted by the Indonesian nation and maintained (Mahardhani, 2023).

Along with the times, technology and the era of digitalization have penetrated to all parts of the world (Maiier & Koval, 2023). The easiest and most sophisticated technology to operate and the current digital era is the majority of young people of Generation Z, including PGSD UNY students. Primary

school pre-service teacher students are a milestone of basic educators for the nation's next generation. Currently, prospective teachers are entering the era of Generation Z where individuals are tied to digitalization activities every day (Murdiono et al., 2023). This is an attitude that must be developed positively considering the increasingly advanced times, and prospective educators must also be able to master the technology used for the advancement of education, starting from PGSD students Generation Z (Baran, E., et al., 2020).

3.1 Actualization of Pancasila Practice in Generation Z PGSD Students in the Digital Era

Pancasila and Generation Z are two things that cannot be separated today. The digital era must be taken seriously, and roles must be mastered and controlled with the right technology so that the digital era can benefit life (Jasmarnisa, 2018). Education must be the most important means of understanding, learning and using technology appropriately and correctly. Generation Z children and adolescents need to understand the strengths and weaknesses of this digital era. It is important to get an overview of the various platforms that contribute to human work, understand their benefits and uses, and use them effectively and effectively to reduce the bad and inappropriate consequences. (Resta, et al. 2018).

The practice of Pancasila in the digital era that occurs around, especially in the scope of state universities in Yogyakarta, namely at Yogyakarta State University, the elementary school teacher education department is well implemented. PGSD UNY students are educated through habituation influenced by the climate that supports the practice of Pancasila in daily life.

In the lecture process, lecturers support the practice of Pancasila which gives assignments to PGSD class 3B students. This is an example of one of the tangible manifestations of activities organized by other students, namely social service activities carried out at the Cipto Siswoyo Orphanage located in Bangunkerto Turi Sleman, Yogyakarta.



Figure 1. Social Service Activities for PGSD UNY Class 3B students

Figure 1 of social service activities, students reflect on the practice of Pancasila by opening open donations for the general public who want to donate part of their sustenance in the form of nominal money or story books for children who are worthy of reading. This orphanage has about thirty children with education levels from kindergarten, elementary school, and junior high school.

Before providing assistance to pre-service elementary school students, teachers conduct a survey to the orphanage to find out the conditions and shortcomings needed so that they know what is needed so that the assistance provided can be optimally useful. Then, PGSD students made an open donation through the Instagram platform by making a digital pamphlet that was disseminated to the community on social media.

This shows the use of digital technology for many people to engage in positive and beneficial activities. Exposure to this experience will arouse a sense of concern for others, empathy, and a feeling

of happiness if it is able to help and ease the burden of others. In addition, students can learn life lessons to be more grateful for what they have right now after seeing firsthand that there are still many others who still need the help of others.

Other activities as a form of actualization of Pancasila include a discussion forum between PGSD students. This activity fosters the enthusiasm of students to discuss and discuss the spirit of building prospective teachers of Generation Z who are critical and open-minded to Pancasila-based digitalization.



Figure 2. Discussion Forum for PGSD Students UNY Class 1B

Figure 2 shows the activities of PGSD students discussing the topic of technological development in the era of Pancasila-based digitalization. The attitude as a PGSD student, prospective elementary school teachers must have Pancasila-based principles in the era of technology and digitalization (Jeffrey, *et al.* 2021). This can be used well for PGSD students to develop technology skills that can be combined in classroom learning with students (Runghoopath, 2019).

This will have a good impact if it is used as much as possible in the development of the digital era, for example, in the Pancasila Education course, using games as a learning medium to make learning more interesting. The description comes from a discussion forum organized by PGSD students (Daria, 2022).

3.2 Internalization of Pancasila in Generation Z Through Civic Education Courses in the Digital Era

The existence of the Presidential Decree of the Republic of Indonesia Number 24 of 2016 concerning the Birthday of Pancasila, which has been designated on June 1, 1945 as the Birthday of Pancasila, did not immediately make Pancasila consistently internalized into the Indonesian nation. There are still many young generations who do not understand Pancasila. The internalization of Pancasila has been sought since 1960 during the administration of the First President Ir. Soekarno in the framework of the Nation and Character Building (Nastiti & Abdu, 2020). This effort was made to the Indonesian people with the guidelines of the political vision and mission at that time, so that the knowledge materials and formal education lessons provided were not only about Pancasila and the 1945 Constitution but also contained political views at that time (Nanggala, 2020).

Efforts to internalize Pancasila are strongly supported by the issuance of Law No. 12 of 2012 concerning Higher Education. The statement is contained in article 35 paragraph 3, where it is emphasized that the obligation of curriculum content in universities must contain four compulsory courses, one of which is about Pancasila courses. Furthermore, the policy of implementing Pancasila courses is reaffirmed in the Circular Letter of the Minister of Research, Technology, and Higher Education Number. 03/M/SE/VIII/2017 dated August 24, 2017, concerning the strengthening of Pancasila Education and general compulsory courses in universities.

In the number 4 (four), it is explained that in order to realize a generation of Indonesian people who have strong morals, love the homeland, defend the country and are able to improve the nation's

identity, General Compulsory Course (MKWU) education is strengthened as one of the components that form the nation's culture. In connection with the matters mentioned above, it is hereby instructed to universities to integrate and internalize the content of Pancasila values, national morals and national culture in the learning process of each course and student activities as part of defending the country.

The results of this study show that the implementation of the Pancasila and Civic Education course is strengthened by the Decree of the Rector of Yogyakarta State University Number 15 of 2023 concerning compulsory courses in all study programs, including the Elementary School Teacher Education study program in odd or even semesters. The implementation depends on the policy of each faculty that is adjusted to the available resources. This is required to strengthen the foundation of student character in accordance with the values of Pancasila in living life.

Pancasila as scientific-philosophical knowledge that can be understood using verbal, connotative, and denotative sides (Deti & Dewi, 2021). Verbal knowledge is the understanding of Pancasila from the aspect of a series of spoken words such as memorizing the precepts of Pancasila (Kasperski, 2023). Connotative knowledge is an effort to understand Pancasila using scientific methods using methods. Meanwhile, knowledge denotatively is an understanding of Pancasila related to facts and realities that show the embodiment of Pancasila values in the life of the nation and state (Brodsky, et al. 2021).

The practical implications found in this study for prospective teachers, teachers and policymakers in education must pay attention to the instillation of Pancasila values in the era of digitalization which is increasingly accelerating so that it can be applied from an early age to students to anticipate moral degradation due to technological advancement. This will affect the character of students if they already have the foundation of Pancasila as a life guideline that has an impact on strengthening students' identities because they have been taught by teachers from an early age, especially at the elementary school level. If students already have a self-filter with the foundation of Pancasila, the development of the times through digitalization will not damage the identity that has been built so far.

The understanding of PGSD UNY students about the Pancasila ideology in the era of digital development has been relatively good. Generation Z students have memorized the content of the Pancasila precept, but they do not understand its meaning. This situation requires the role of lecturers in internalizing, so that it can help Generation Z students understand Pancasila to a denotative level of knowledge (Nuriyati & Chanifudin, 2020).

During the lecture process, lecturers explained in detail the norms that exist in Pancasila and how to internalize them inside and outside the classroom in the digital era (Sentriyo et al., 2023). In internalizing in class, the lecturer gives an explanation and then implements it or by giving examples to students about small things such as throwing garbage into the trash can and stopping explaining when the sound of the call to prayer is heard. This is expected to provide an example to students that cleanliness is an individual responsibility and when there is an adhan must stop for a moment in carrying out activities. Thus, indirectly, students already understand the norms in Pancasila and have applied these norms (Cronin, 2020).



Figure 3. Civic Education Lectures in the Classroom

Figure 3 shows activities during lectures in class, lecturers explain Pancasila juridically in the scope of descriptive and normative causality, while in the essential scope, it is discussed in the philosophy of Pancasila (Perdana, et al. 2023). It is hoped that after completing the Pancasila course, students can not only practice the values contained in Pancasila but also understand the essence of the precepts that exist in this digital era (Van & Katz, 2023).

PGSD UNY students, after taking the Pancasila course, have a better understanding of the basic functions and position of the state from juridical and constitutional aspects, including its implementation into the aspects of state administration and in the life of the nation and state which is increasingly advanced in the development of science and technology in the field of education (Usman & Yusuf, This is evidenced by the ability of generation Z students to provide examples of laws and regulations as an instrument for the implementation of Pancasila as the basis of the state side by side with the progress of digitalization (Lie, et al. 2024).

With classroom learning in Pancasila courses in the digital era, it can be studied that Generation Z students are increasingly understanding Pancasila side by side with the progress of digitalization (Nugroho, et al. 2022). This does not erode the Pancasila culture that has been cultivated so far, but with the advancement of digitalization, more and more knowledge is easy to obtain to internalize Pancasila and digitalization. Not only understanding but also generation Z students who try to implement it in their daily lives well. Although there are obstacles in learning Pancasila in the classroom, students can overcome them by studying independently by taking advantage of digitalization advances and asking the lecturer if needed (Ziames, 2024).

In an effort to build the nation's character, it is indeed necessary to internalize the values contained in Pancasila consecutively and continuously, so that the noble values contained in Pancasila are realized or realized into the person of every Indonesian (Sutan Syahrir, 2020:110)

To internalize (Irawan, 2019: 6) there are three processes that can be associated with coaching, in this case Generation Z students, which are as follows. First, value transformation which is an educational process in informing good and bad values. At this stage, there is only verbal communication between educators and students. Lecturers of the Pancasila and Civic Education course at UNY always provide explanations related to the values contained in the Pancasila precepts. In detail, the lecturer gave a simple example of the implementation of each Pancasila value that occurred around PGSD students.

Second, value transactions are stages of value education that involve interacting with students and educators. Lecturers of the Pancasila and Civic Education course at UNY in explaining the values contained in the precepts of Pancasila with a question and answer session with PGSD students. In addition, students are also given the opportunity to provide examples of the implementation of Pancasila in the life of the nation and state.

Third, transinternalization is a much deeper stage than the previous two stages. The transinternalization stage is not only done verbally but also mental attitudes and personality, so that personality communication can play an active role (Johnson, et al. 2020). Lecturers of the Pancasila course always give examples of simple things, such as arriving on time and throwing garbage in the trash. This will keep students from imitating this behavior. In addition, lecturers always emphasize tolerance for PGSD students so that they can respect each other even though they come from different regions and tribes. Thus, a conducive atmosphere can be created in lectures, and there should be an attitude of tolerance among fellow PGSD students (Retnasari & Hidayah, 2019).

It can be explained here that education is to form a complete and complete human being, covering only a few academic aspects, whose orientation is to master science and technology (Leong et al. 2023). The advancement of science, technology, and economics is not an era of happiness in the human heart. It can even have the impact of losing identity and the meaning of life itself. Education must be developed by harmonizing intellectual, emotional, and spiritual intelligence, so that it can present spirituality in education that is able to provide great meaning in the life of the nation (Sawyer, et al. 2020).

In addition to direct community practice, there are also discussions in the classroom by dividing into several groups to discuss emerging issues (Sumiati et al. 2022). The results of the discussion will be presented which then the lecturer provides an explanation of the question and answer process. This lecturer also gave an example to Generation Z students that education is not just a transfer process knowledge through lectures in front of students (Sayaf et al. 2022). Examples of this are starting and ending lectures on time, starting and ending lectures by praying, and throwing garbage in its place instead of in class.

Internalizing Pancasila is the process of instilling Pancasila into a person to form a mindset in seeing the meaning of Pancasila values (Erni Marlina, 2016:852). The lecture process in the classroom in the Pancasila and Civic Education courses is expected to shape the mindset of PGSD UNY students so that it is in line with the values contained in Pancasila. This is proven when the researchers conducted interviews with a number of students who have taken this course by saying that they better understand the meaning contained in Pancasila and try to apply it to their daily lives (Sjahrudin, et. Al 2022).

Based on interviews with a number of students who have taken Pancasila courses, they stated that they do not agree to replace the Pancasila ideology with other ideologies, as well as the existence of community organizations that want to fight for the caliphate system (Susanto, 2019). In addition, students increasingly have a sense of love for their homeland and nation, and they are more active in state activities such as participation in general elections, the delivery of aspirational opinions, and awareness of compliance with applicable regulations (Zabda, 2018). Another success of the internalization process is the ability of students to respond to news on social media so that they are not easily provoked in this era of digitalization (Sumra et al. 2022).

Thus, it can be said that Pancasila and Civic Education courses play an important role in shaping the character of PGSD students in accordance with Pancasila in the era of digitalization (Sutiyono, 2018). The role of lecturers in internalizing Pancasila is also very important in shaping student attitudes to be in accordance with the values contained in Pancasila.

Therefore, universities must participate in upholding the practice of Pancasila in every academic community, especially at UNY. This has a big impact on the survival of PGSD students after graduating from college because they have been equipped with the foundation of solid Pancasila values since the lecture period through civic education in this digital era. The limitations in this study are expected to be evaluated for future studies so that they can be more complete and become a more complete study.

4. CONCLUSION

Based on the findings and analysis, this study concludes that Generation Z PGSD students at Yogyakarta State University (UNY) actively practice Pancasila values in their daily lives, particularly within the academic environment, despite the rapid development of digital technology. Through civic education and compulsory courses such as Pancasila and Civic Education, students are guided to internalize national values and integrate them into meaningful, positive digital activities. These include utilizing digital platforms to promote social service initiatives, share educational content, and organize events that reflect the principles of care, unity, and social responsibility. The study highlights how digitalization, when aligned with civic values, can become a powerful tool for fostering character development and strengthening national identity. However, the research is limited in scope, focusing solely on PGSD students at a single institution and relying primarily on qualitative data from early-semester students. Future research should broaden the sample to include diverse academic programs and institutions and consider mixed-method approaches for deeper insight. Further exploration into how digital platforms specifically shape civic behavior and value internalization across various social and academic contexts would also be beneficial. Ultimately, this research underscores the importance of integrating civic education with technological advancement to produce a generation of educators

who not only adapt to digitalization but also uphold the foundational values of Pancasila in nurturing future citizens.

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