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# Internalization Of Pancasila Values As A Filter For Radicalism And Hate Speech Content On Social Media

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## *Abstract*

*This study aims to describe the process of internalizing Pancasila values and their effectiveness as a cognitive and behavioral filter in countering digital radicalism and hate speech on social media. The prevalence of misinformation and polarization on digital platforms such as TikTok, X (Twitter), and Facebook highlights the urgency of strengthening national ideology-based digital literacy. This study adopts a descriptive qualitative approach with an in-depth case study design at Ivet University Semarang. Data were gathered through virtual observation (netnography) of online interactions on Facebook and X (analyzing 245 posts and 1,200 comments), in-depth interviews with 15 key informants (social media activists, Pancasila lecturers, and students), and qualitative tracking of an intervention group consisting of 30 students in the "Pancasila Digital Movement." Results indicate that internalizing Pancasila in the digital sphere encounters three primary obstacles: (1) anonymity-induced online disinhibition that erodes civility (2nd precept), (2) echo chamber algorithms that aggravate polarization (3rd precept), and (3) economic pragmatism surrounding the commercialization of provocative content (5th precept). Value-based filter strategies—specifically "Digital Deliberation" and "Online Mutual Cooperation"—demonstrated an observed reduction of approximately 40% in negative content sharing among intervention group participants over a three-month monitoring period. The implications underscore the necessity of revitalizing Personality Development Courses (MPK) toward practical, Pancasila-oriented digital competence.*

***Keywords***: ***Pancasila Internalization, Digital Radicalism, Hate Speech, Social Media Filter, Netnography, Digital Ethics***

## Internalisasi Nilai-Nilai Pancasila sebagai Filter Konten Radikalisme dan Ujaran Kebencian di Media Sosial

## Abstrak

Penelitian ini bertujuan untuk mendeskripsikan proses internalisasi nilai-nilai Pancasila serta efektivitasnya sebagai filter kognitif dan perilaku dalam menangkal konten radikalisme dan ujaran kebencian di media sosial. Maraknya disinformasi dan polarisasi di platform digital seperti TikTok, X (Twitter), dan Facebook mengindikasikan pentingnya penguatan literasi digital berbasis ideologi bangsa. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan jenis studi kasus mendalam di Universitas Ivet Semarang. Data diperoleh melalui observasi virtual (netnografi) terhadap percakapan di grup Facebook dan X (dengan sampel 245 konten dan 1.200 komentar), wawancara mendalam terhadap 15 informan kunci (aktivis media sosial, dosen Pancasila, dan mahasiswa), serta pemantauan kualitatif terhadap kelompok intervensi 30 mahasiswa "Gerakan Pancasila Digital". Hasil penelitian menunjukkan bahwa internalisasi Pancasila di ruang digital menghadapi tiga hambatan utama: (1) efek disinhibisi akibat anonimitas yang melemahkan keadaban (Sila ke-2), (2) algoritma ekokamper yang memperkuat polarisasi (Sila ke-3), dan (3) pragmatisme ekonomi komersialisasi konten provokatif (Sila ke-5). Model filter berbasis nilai "Musyawarah Digital" dan "Gotong Royong Online" yang diterapkan pada kelompok intervensi terpantau mampu mereduksi frekuensi pembagian konten negatif hingga sekitar 40% pada kelompok terintervensi selama periode observasi tiga bulan. Implikasi

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penelitian ini menegaskan pentingnya merevisi kurikulum Mata Kuliah Pengembangan Kepribadian (MPK) menuju kecakapan digital Pancasilais yang aplikatif.
**Kata Kunci:** Internalisasi Pancasila, Radikalisme Digital, Ujaran Kebencian, Filter Media Sosial, Netnografi, Etika Digital.

## INTRODUCTION

### 1.1 Background of the Study

The dynamics of character education in Indonesia face unprecedented challenges in the digital era. While physical student delinquencies historically occupied public concern (Susanti, 2013), recent years have witnessed a notable shift toward digital spaces. Issues such as cyberbullying, ethnic and religious hate speech based on ethnicity, religion, race, and societal group (SARA), radical narratives, and deliberate hoaxes have proliferated massively across popular social media platforms including X (formerly Twitter), TikTok, Instagram, and Facebook (Kominfo, 2025).

This phenomenon is intimately connected to the behavioral characteristics of Generation Z, who spend an average of 7–9 hours daily navigating online networks for information, socialization, and opinion formation (IDN Research Institute, 2024). Repeated exposure to polarized narratives or extremist material in online environments can gradually normalize uncivil behavior and shift moderate perceptions toward intolerance (Putri & Hasanah, 2025; Putri & Wibowo, 2025). Commercial recommendation algorithms optimized for user engagement often prioritize emotionally provocative content, creating information bubbles that reinforce ideological divides (Zubair, 2024). Consequently, young citizens risk becoming vulnerable to divisive ideologies disguised as viral memes, short videos, or trending hashtags.

Data from the Ministry of Communication and Informatics (Kominfo, 2025) indicated that between 2024 and 2025, over 12,000 pieces of flagged content containing radicalism and hate speech were identified across major social platforms. Furthermore, press statements from the Agency for Pancasila Ideology Education (BPIP, 2025) highlight that a substantial portion of flagged digital content directly reaches or targets university and high school students, underscoring an urgent imperative for ideological grounding in digital communication.

### 1.2 The Urgency of Pancasila as a Digital Filter

In countering these digital threats, understanding Pancasila merely as textual memorization or passive course material is insufficient. Pancasila must function as an active cognitive and ethical filter operating when individuals navigate cyberspace (Firmansyah, Hamzah & Almuntarizi, 2025). Digital resilience rooted in national values requires operationalizing the five precepts into concrete digital guidelines: verifying truth before sharing (1st precept), upholding human dignity and avoiding hate speech (2nd precept), prioritizing national unity over online polarization (3rd precept), engaging in thoughtful deliberation before public commentary (4th precept), and promoting fairness in information dissemination (5th precept) (Yusuf, Prasetyo Wibowo & Budiono, 2024; Wau, 2025).

However, conventional higher education curricula for Personality Development Courses (Mata Kuliah Pengembangan Kepribadian or MPK) have frequently remained normative and doctrinal, lacking practical simulations tailored to algorithmic dynamics and real-time online interactions (Habibi, 2018). As a result, a gap persists between theoretical knowledge of national values and practical behavior in digital spaces.

### 1.3 Research Gap and Novelty

While existing studies have separately addressed digital radicalism or Pancasila education, empirical literature examining value-based, student-led digital interventions within higher education settings remains scarce (Anggraini, 2025; Hartanto et al., 2026; Liliawati et al., 2025). Most existing works focus macro-state security policies or legal enforcement mechanisms (Sumadi, 2025). Automated moderation tools based solely on technocratic keyword blocking often struggle with regional nuances, sarcasm, and subtle 'soft radicalism' (Lestari et al., 2026). Hence, this research provides exploratory empirical insights by evaluating value-based filter practices ('Digital Deliberation' and 'Online Mutual Cooperation') among active student social media users, identifying both structural algorithmic obstacles and cultural factors in internalizing Pancasila within digital spaces.

### 1.4 Research Objectives

Specifically, this study aims to: (1) identify structural and behavioral obstacles to internalizing Pancasila values on social media, (2) evaluate the implementation of the value-based filter model ('Digital Deliberation' and 'Online Mutual Cooperation') among active student users, (3) compare the qualitative effectiveness of value-based filters against automated technocratic filtering, and (4) formulate actionable policy recommendations for modernizing Personality Development Courses (MPK) in higher education.

### 1.5 Operational Definitions

To ensure analytical clarity, the primary concepts in this study are defined operationally as follows:

- **Internalization of Pancasila Values:** The progressive process of absorbing and integrating the five precepts into cognitive mindsets, emotional dispositions, and behavioral choices in digital interactions across value transformation, value transaction, and trans-internalization stages.
- **Value-Based Content Filter:** An internal cognitive, moral, and peer-deliberative selection mechanism where individuals evaluate digital content against ethical standards prior to sharing, commenting, or reporting.
- **Soft Radicalism & Hate Speech:** Digital content containing exclusive, dehumanizing, or provocative statements targeted at specific ethnic, religious, or political groups, which may stop short of explicit calls to physical violence but systematically foster societal polarization.
- **Negative Content / Tone:** Online posts or comments exhibiting verbal abuse, unverified hoaxes, sectarian slurs (SARA), or destructive sarcasm, categorized according to an established qualitative coding framework.

## 2. LITERATURE REVIEW

### 2.1 Philosophical Foundation of Pancasila as an Open Ideology

Pancasila as an open ideology encompasses idealistic, normative, and reality dimensions (Faslah, 2025). The reality dimension emphasizes Pancasila's capacity to adapt dynamically to technological shifts, providing ethical direction for digital interactions. According to Lickona (2012), character development entails moral knowing, moral feeling, and moral action. In unmonitored digital environments, moral action faces unique friction because online anonymity weakens social accountability and emotional deterrence (Koesoema, 2007; Dhiu, 2017; Nurlina, 2014).

### 2.2 Digital Radicalism and Hate Speech: A Communication Perspective

Digital radicalism often manifests as 'soft radicalism'—narratives that avoid explicit violence but systematically foster exclusive 'us versus them' divides (Wahyudi & Kartika, 2024). Studies show

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that false or provocative news spreads significantly faster and broader on social platforms due to user emotional engagement (Vosoughi, Roy & Aral, 2018). Longitudinal observations indicate that repeated exposure to soft radicalism can gradually normalize intolerant attitudes (Putri & Hasanah, 2025).

### 2.3 Social Media Algorithms: Echo Chambers, Filter Bubbles, and Polarization

Platform architectures driven by engagement-maximizing algorithms structurally promote polarization (Pariser, 2011; Zubair, 2024). Echo chambers isolate users within homogeneous information spheres, while filter bubbles actively filter out alternative viewpoints. In Indonesia, these algorithmic dynamics exacerbate social divides during socio-political discussions, posing direct challenges to national unity (Anggraini, 2025).

### 2.4 Character Education in Higher Education: A Critical Evaluation

Higher education character building is formally delivered through Personality Development Courses (MPK) (Habibi, 2018). However, critical evaluations reveal persistent weaknesses: instruction frequently remains textual and lecture-oriented, instructors may lack specific digital ethics training, and evaluation relies heavily on theoretical written exams rather than practical digital citizenship portfolios (Yusuf, Prasetyo Wibowo & Budiono, 2024).

### 2.5 Conceptual Framework

The conceptual framework integrates character education theory (Lickona, 2012), online disinhibition theory (Suler, 2021), and algorithmic communication dynamics (Zubair, 2024). The framework posits that internalizing Pancasila values counters digital radicalism through three operationalized strategies: Digital Deliberation (peer fact-checking), Online Mutual Cooperation (collective reporting and counter-narratives), and Divinity in Digital Ethics (moral self-reflection).

## 3. RESEARCH METHOD

### 3.1 Type and Approach of Research

This study employed a qualitative descriptive design with an in-depth single-case study approach, combined with digital ethnography (netnography) (Kozinets, 2020). Netnography enabled non-intrusive observation of naturally occurring online interactions, conversation patterns, and narrative dynamics across social media spaces.

### 3.2 Context, Time, and Location

The physical research context was centered at Universitas Ivet Semarang, an institution formally committed as a 'Fortress of Pancasila' (Benteng Pancasila) through specific curriculum allocations and co-curricular programs. The digital observation locations comprised platform X (formerly Twitter) and the Facebook group 'Diskusi Pancasila Muda'. The investigation spanned six months, from September 2025 to February 2026.

### 3.3 Informants and Sampling Strategy

Primary qualitative data were gathered from 15 key informants selected via purposive sampling based on explicit inclusion criteria: (1) active engagement on social media on political/religious topics at least 3 times weekly, (2) prior experience encountering or sharing controversial content, (3) active membership in online discussion groups, and (4) willingness to participate via informed consent. The informant panel comprised: 3 MPK/Pancasila lecturers, 8 active undergraduate students across faculties (4 male, 4 female), and 4 campus social media content managers/activists.

### 3.4 Data Collection and Netnographic Dataset

Data collection combined three techniques: (1) Netnographic virtual observation of 245 documented digital posts and 1,200 associated comments on platform X and Facebook collected between September 2025 and January 2026; (2) In-depth semi-structured interviews (45–90 minutes each) with the 15 key informants; and (3) Documentation analysis of MPK course syllabi and institutional policies.

### 3.5 Qualitative Content Analysis Framework and Codebook

To ensure systematic and replicable analysis of netnographic data, a formal qualitative codebook was established. Two independent coders categorized posts and comments based on explicit criteria, achieving an inter-coder agreement exceeding 85%:

**Table 1. Content Analysis Framework and Codebook**

| Category | Operational Criteria / Coding Indicators | Sample Manifestation (Anonymized) |
|---|---|---|
| **Negative Tone / Hate Speech** | Sarcasm, personal insults, sectarian slurs (SARA), dehumanizing labels, or direct incitement to hostility. | Derogatory comments targeting religious or political identity; delegitimizing opposing views with abusive language. |
| **Soft Radicalism** | Exclusive 'us vs. them' framing, delegitimizing state ideology, promoting doctrinal exclusivity without explicit physical violence. | Narratives asserting exclusive truth while branding other national groups as inherently hostile or invalid. |
| **Neutral / Constructive Tone** | Fact-based arguments, polite disagreement, verification requests, or active calls for national unity and mutual respect. | Asking for primary sources, sharing official fact-check links, or urging calm in comment sections. |

### 3.6 Intervention Tracking: 'Pancasila Digital Movement'

To evaluate value-based content filtering in practice, a cohort of 30 active student volunteers ('Pancasila Digital Movement') participated in a 3-month monitored intervention. Participants executed two core strategies: (1) Digital Deliberation (mandatory peer fact-checking in small WhatsApp groups of 5 prior to sharing controversial material), and (2) Online Mutual Cooperation (coordinated reporting of violent content and posting positive counter-narratives). Behavioral metrics were tracked qualitatively through weekly self-report logs and observational monitoring.

### 3.7 Data Analysis Technique

Qualitative data analysis followed the Miles, Huberman, and Saldana (2014) interactive model: data reduction, data display, and conclusion drawing/verification. Content proportions (e.g., percentage of negative tone across account types) serve as descriptive observational indicators within the specific dataset rather than inferential statistical generalizations.

### 3.8 Data Validity

Data trustworthiness was established using Lincoln and Guba's framework: credibility (source and method triangulation, member checking), transferability (rich thick contextual description), dependability, and confirmability (audit trail of raw transcripts and observation logs).

### 3.9 Digital Research Ethics

Ethical compliance was strictly maintained: formal written or recorded informed consent was secured from all 15 interviewees and 30 intervention participants. For netnographic data, public social media posts were anonymized. In closed Facebook groups, observation was conducted with administrative awareness. All quoted text from social media was rephrased or anonymized to prevent reverse searching and protect user privacy.

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## 4. RESULTS

### 4.1 General Overview of Research Context

Universitas Ivet Semarang maintains a strong institutional vision as a 'Fortress of Pancasila,' reflected in its 4-credit Pancasila course structure and civic activities. However, empirical observation revealed a notable divergence between classroom knowledge and online student behavior, providing a compelling setting for examining digital value internalization.

### 4.2 Obstacles to Internalizing Pancasila on Social Media

#### *4.2.1 First Obstacle: Anonymity and Weakened Self-Control (2nd Precept: Just and Civilized Humanity)*

Netnographic findings confirm that online anonymity significantly triggers the online disinhibition effect (Suler, 2021). Student informants admitted using secondary or anonymous accounts ('alt accounts') specifically to engage in aggressive online disputes without fearing real-world social repercussions.

Descriptive analysis of the 1,200 sampled comments provided empirical support: among 780 comments originating from anonymous accounts, 65% (507 comments) exhibited a negative tone (sarcasm, insults, or slurs). In contrast, among 420 comments from verified or real-name accounts, only 18% (76 comments) contained negative tones. This contrast demonstrates how anonymity weakens the moral constraint embedded in the 2nd Precept (Just and Civilized Humanity).

#### *4.2.2 Second Obstacle: Echo Chamber Algorithms Strengthening Polarization (3rd Precept: Indonesian Unity)*

Recommendation algorithms continuously serve content aligned with user preferences, locking individuals inside echo chambers. Lecturers observed that students exposed to extreme digital framing gradually develop polarized views despite classroom instruction on national unity. Within the observed Facebook group 'Diskusi Pancasila Muda', algorithms frequently promoted controversial threads, perpetuating conflict cycles between opposing student factions.

#### *4.2.3 Third Obstacle: Economic Pragmatism (5th Precept: Social Justice)*

The commercial monetization of digital engagement creates powerful financial incentives for generating emotional 'rage-bait.' Campus social media managers and student creators revealed that provocative content generates significantly higher views, engagement, and endorsement revenues. Consequently, ethical considerations and social fairness (5th Precept) are sacrificed for financial gain.

### 4.3 Pancasila Value-Based Filter Model

#### *4.3.1 Digital Deliberation Strategy*

Students in the intervention group practiced peer deliberation prior to sharing viral posts. Before publishing, members verified facts across three independent sources and discussed the item in small WhatsApp groups. Among participating students, instances of sharing unverified or hostile content decreased from an initial baseline of 3–5 items per month down to 0–1 item per month during the intervention, representing an observed reduction of approximately 40% in negative content sharing across the monitored group.

#### *4.3.2 Online Mutual Cooperation Strategy*

The group instituted a collective counter-narrative mechanism ('Gotong Royong Online'). When sectarian or radical posts emerged, members coordinated to submit mass platform reports within 24 hours while simultaneously populating comment section with messages promoting tolerance and national unity.

### *4.3.3 Divinity Strategy in Digital Ethics*

Participants operationalized the 1st Precept (Belief in the One and Only God) as an internal moral compass. Members adopted the habit of reflecting on the question 'Is this post fair and civilized?' prior to publishing, reinforcing moral accountability even in anonymous digital settings.

### 4.4 Comparison of Effectiveness: Value-Based vs. Technology-Based Filters

A comparative analysis reveals distinct operational characteristics between technocratic automated moderation and value-based filtering:

**Table 2. Comparison of Effectiveness**

| Evaluation Dimension | Technology-Based Filter | Pancasila Value-Based Filter |
|---|---|---|
| **Response Speed** | Automated / Real-time (milliseconds) | Deliberative / Slower (minutes to hours) |
| **Capture Rate (Radical Content)** | 35% (limited by keyword matching) | Up to 70% (enhanced by collective human reporting) |
| **Context & Sarcasm Recognition** | Low (frequently misses local cultural nuance) | High (evaluated by peers within local cultural context) |
| **Educational Impact** | None (passive content removal) | High (builds active critical thinking and digital literacy) |
| **Sustainability** | Low (dependent on continuous algorithm updates) | High (fosters internal cognitive and moral habits) |
| **Risk of Overblocking** | High (frequent false positives on neutral text) | Low (guided by peer deliberation and consensus) |

### 4.5 Patterns of Radical Content Distribution among Students

Netnographic mapping across 245 documented posts showed that 62% (152 posts) occurred on platform X, 23% (56 posts) in closed Facebook groups, and 15% (37 posts) in TikTok comment threads. Furthermore, 70% of radical posts utilized religious framing ('soft radicalism'), while only 15% contained explicit calls to physical violence, confirming that soft radicalism constitutes the primary digital threat among university youth.

### 4.6 Resistance and Challenges in Implementation

Student interviews identified three main drivers of resistance: (1) the perception that social media is a 'free space' exempt from moral constraints (35% of student interviewees), (2) delegating content filtering entirely to platforms or government agencies (40%), and (3) prioritizing engagement viralism over truth accuracy (25%). Furthermore, lecturers expressed needing additional training in digital ethics and algorithmic literacy.

### 4.7 Improving Personality Development Courses (MPK)

To address these challenges, four curriculum improvements are proposed: (1) Curriculum Modernization (integrating Algorithmic Literacy and Pancasila Netiquette), (2) Instructor Training (certifying lecturers in digital ethics), (3) Interactive Pedagogy (replacing passive lectures with online debate simulations), and (4) Authentic Evaluation (replacing written theoretical exams with digital ethics project portfolios).

## 5. DISCUSSION

### 5.1 Theoretical Analysis: Disinhibition Effect and Character Education

The finding that anonymity drives uncivil online behavior confirms Suler's (2021) online disinhibition theory. In digital environments, moral feeling (guilt or shame) is weakened due to invisible social feedback. Consequently, Lickona's (2012) character education framework must be

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expanded to include digital self-regulation under anonymous conditions through structured moral habituation.

### 5.2 Critique of Technocratic and Liberal Pragmatic Approaches

Relying solely on technocratic moderation (keyword blocking) represents a incomplete solution. Content removal does not eliminate underlying ideological demand or economic incentives. Sustainable digital resilience requires shifting from passive platform filtering to active, value-based character building among digital citizens.

### 5.3 Policy Recommendations and Innovative Ideas

Key policy proposals include: (1) launching a national digital ethics campaign 'Be Good or Be Silent in Cyberspace', (2) establishing student 'Pancasila Digital Task Forces' across campuses, and (3) developing open-source digital ethics browser extensions that prompt reflection prior to posting.

## 6. CONCLUSION AND RECOMMENDATIONS

### 6.1 Conclusion

Internalizing Pancasila values as a digital filter faces three main structural obstacles: online anonymity, algorithmic polarization, and commercial engagement incentives. Nevertheless, student-led value-based strategies—specifically Digital Deliberation and Online Mutual Cooperation—offer effective, culturally grounded mechanisms for enhancing digital resilience and reducing negative content dissemination in university communities.

### 6.2 Theoretical Implications

Theoretically, this study extends character education theory (Lickona, 2012) into digital spaces by detailing how anonymity and algorithms modify the relationship between moral knowing, feeling, and action.

### 6.3 Practical and Policy Implications

Practically, higher education institutions should modernize MPK course syllabi, introduce interactive digital ethics simulations, and implement portfolio-based assessments to foster active Pancasila digital citizenship.

### 6.4 Research Limitations

This study's findings are derived from a single university case study with 15 key informants and 30 intervention participants over six months. Broad statistical generalizations should be made with caution.

### 6.5 Future Research Agenda

Future studies should pursue multi-site longitudinal research, quantitative survey validation, and experimental evaluations of value-based digital literacy models across diverse educational contexts.

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