

## Synergy Between Civic Education And Pancasila Values In Fostering Human Rights Awareness In The Era Of Globalisation

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**Abstract:** *The wave of globalization and advances in information technology has brought about a sea change affecting the way people live, relate to one another and behave/ particularly, young people. While on one side, globalisation has brought about open access to information and universal values, at the other it has presented us with challenges that include intolerance, discrimination and a waning consciousness of human rights. It demonstrates that the concepts of human rights have not gone deep down into society. It is, therefore, imperative to reinforce meaningful and sustainable values education. Indeed, civic education has a vital function in the formation of democratic, critical and responsible citizens. In the meantime Pancasila as state ideology also has the values of humanity, justice, unity and respect for human dignity that are consistent with human rights principles. This research focuses on the synergy between Civic Education and Pancasila values to create awareness of human rights in the globalisation era. The reserach uses descriptive qualitataive method with literature review model. Materials: Sources of data were scanned from books, journals and relevant academic materials. The study findings prove that the implantation of Pancasila values in Civic Education learning can extend the awareness of human right in contextual and national ideology perspective. This convergence contributes to a concept of human rights that is not only theoretical but deals with its application in social life.*

### Article History

Received: 20 December 2025

Revised: 30 December 2025

Published: 09 January 2026

### Keywords :

Civic Education, Pancasila Values,  
Human Rights, Globalisation.

 <https://doi.org/10.5281/zenodo.18246380>

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## INTRODUCTION

Globalisation and the new information technology have led to sweeping changes in social and cultural life, which also affects the concepts of human rights. Whilst it is information that moves freely and the world culture becomes one, problems arise with discrimination, intolerance, radicalism, social polarisation among others. It demonstrates that the message on human rights has not been sufficiently internalised in a holistic manner, particularly among younger generations and it is necessary to further develop contextual and sustainable value-oriented education (Osler & Starkey, n.d.).

In the Indonesian context, Civic Education (PKN) has a strategic role as a means of shaping democratic, responsible citizens who uphold human values. PKN not only focuses on the cognitive aspects of citizens' rights and obligations, but also on shaping attitudes, values, and national character (Winataputra, 2012). In line with this, Pancasila as the foundation of the state is a source of fundamental national values that contain the principles of humanity, social justice, unity, and respect for human dignity, which are substantially in harmony with human rights values (Kaelan, 2016).

Various previous studies have examined the role of civic education in strengthening human rights awareness and discussed Pancasila as the moral and ethical foundation of national and state life (Budimansyah, 2012). However, most of these studies still treat civic education and Pancasila values

separately. Research that specifically examines the synergy between Civic Education and Pancasila values as an integrative approach in fostering human rights awareness is still relatively limited. In fact, the synergy between the two is important so that human rights education is not normative and partial, but rather rooted in the nation's identity and ideology.

Based on these conditions, this study aims to formulate a form of synergy between Civic Education and Pancasila values and analyse the role of this synergy in fostering human rights awareness among students and the community. This study is expected to provide theoretical and practical contributions to strengthening Pancasila-based civic education in order to develop humanistic, fair, and civilised citizens (Dewi, Suresman, & Suabuana, 2020).

Reinforcing this description, several studies show that weak awareness of human rights is inseparable from the suboptimal internalisation of Pancasila values in the education process. Civic education which is not on this occasion, the synergy between civic and Pancasila is important in the age of globalization because the millennial generation faces a horizon of social, cultural, and moral challenges. This integration aims to educate students not only in respect of rights and responsibilities as citizens, but also to form their character with the values of justice, tolerance, and respect for human dignity. This is so because Pancasila based human rights education is considered as a factor for preventing abuses, and also as one of the elements to reinforce the nation's identity in facing global challenges (Nafisa et al., 2024).

In addition to formal education, strengthening civic spirit and community participation also play an important role in fostering awareness of human rights. Human rights awareness cannot develop optimally without the active involvement of citizens in social life. A strong civic spirit encourages individuals to understand their roles and responsibilities in fighting for justice. Integrating human rights education with Pancasila values has the potential to produce a normative and theoretical understanding of human rights, without being followed by the formation of attitudes and behaviours that reflect human values in real life. Therefore, civic education needs to be positioned as a strategic means of instilling Pancasila values contextually so that human rights awareness can grow sustainably (Nafisa, Dewi, & Adriansyah, 2024).

Social education and protecting the basic rights of fellow human beings. In the era of globalisation, the complexity of human rights challenges is increasing due to global economic, social, and cultural influences that have the potential to widen inequality if not balanced with strong national values (Haini, n.d.).

Secondly, community involvement is a crucial factor in safeguarding the understanding of Pancasila and human rights from being perceived as merely normative values being discussed but not yet felt in societal life. The direct participation of the community, particularly its younger members, contributes to surveillance over injustices, rejection of discrimination and promotion of a fair and civil society. Thus, the combination of civic education and Pancasila values-led strengthening of nationalist spirit approaches become strategic steps that are effective in cultivating human rights awareness which is currently sustainable in globalisation era. (Haini, n.d.).

Pancasila learning is very important in maintaining national identity and also raised of awareness on human rights during globalisation. Global changes, resulting from increasingly advanced technology and information transparency have bright side but, on the other side, if not accompanied by good virtue education they can dilute national virtue values. Pancasila Education will lead students to comprehend the identity of the Indonesian nation underpinning humanity, justice, and unity values so that they can be more critical and responsive with a variety of global forces. (Nuranisa, Wahyudi, & Kembara, 2024)

In addition, the planting of Pancasila values in education also can shape citizens who honor human dignity and apply human rights principles. Pancasila education does not merely refer on the conceptual in the national identity, but the added value for moral and ethical consciousness building in social life. Therefore, the infusion of Pancasila values in education is one of the bases in shaping citizens with strong character and integrity, are righteous, not bias, yet still maintain national identity amidst the challenge and dynamics of globalisation. (Nuranisa, Wahyudi, & Kembara, 2024).

As a state ideology, Pancasila has an important status in Indonesia's legal and legislative system. Pancasila is included as the state's law ratification, which means it's the main source or justification behind why law and laws are mandated, so every legislation that's being made must carry those values - justice, humanity and national unity. In this latter context, Pancasila is not merely interpreted as the symbol of the country but also a source of values that can be used to adjust legal practices towards state goals and safeguard human rights. (Amren et al., 2024).

In the era of globalization, obstacles for realization of values in Pancasila within legal system is getting more and more complex. In addition to global trends, there undoubtedly will be some influences on the direction of national legal policy in areas such as social, economic and culture. Accordingly, developing a broader comprehension of Pancasila's place in the legal system is essential particularly for younger generation to ensure national values are preserved and adapted with relevance in global dynamics while not erasing national identity. (Amren et al., 2024).

## RESEARCH METHOD

This study uses a descriptive qualitative approach with a library research method to examine in depth the synergy between Civic Education and Pancasila values in fostering human rights awareness in the era of globalisation. A qualitative approach was chosen because this study aims to understand, interpret, and construct the meaning of values and concepts that have developed in the study of civic education and human rights, rather than to test hypotheses or perform quantitative measurements. A descriptive design was used so that the study could describe the phenomenon systematically and comprehensively based on a theoretical framework and relevant scientific study results.

This type of research is library research, with secondary data obtained from various academic literature. Data sources include scientific textbooks, national and international journal articles, official documents, and previous research results related to civic education, Pancasila values, and human rights education. The selection of sources was carried out selectively by considering the relevance of the topic, the credibility of the author, and their contribution to the discussion of the synergy between PKN and Pancasila in the context of strengthening human rights awareness, particularly in the Indonesian educational environment and society.

Data collection was carried out using documentation techniques, namely by searching, reading, recording, and grouping literature in accordance with the research focus. The collected data was then analysed using content analysis techniques. The analysis process was carried out in several stages, namely data reduction to select relevant information, presentation of data in the form of narrative descriptions, and drawing conclusions based on the patterns and themes found. The analysis focused on the relationship between the concepts of Civic Education, Pancasila values, and Human Rights awareness as explained in previous theories and research. Through these stages, this study seeks to produce a comprehensive, critical, and contextual understanding of the synergistic role of Civic Education and Pancasila values in building human rights awareness in the era of globalisation.

## RESULT AND DISCUSSION

### 1. The Influence of Globalisation on the Understanding of Human Rights

The discoveries of this research reveal that globalisation and the expansion of information technology have played a critical role in shaping society's, particularly young people's, comprehension and exercise of human rights. Greater accessibility to information will only allow more room for comprehending humanitarian concerns. Yet, in truth, information openness and availability has also created a lot of new societal challenges, like the rise of intolerance and prejudice, identity-based discrimination or radicalism online with ubiquitous social polarisation. Overexposure to uncensored information often leads the younger generation to interpret human rights as merely a normative term without understanding the underlying ethical values. This shows that awareness of human rights has not yet truly taken root in Indonesian society, despite the increasingly widespread and rapid access to global information (Osler & Starkey, n.d.).

This situation highlights the urgency of human rights education that is not only delivered as theory, but also through a process of internalising values that are relevant to the realities of students' lives. Without a contextual and in-depth approach, students risk understanding human rights partially, or even incorrectly. Globalisation, which brings rapid changes to culture, morals, and ways of thinking in society, requires a counterbalance in the form of values education so that the younger generation has a high sensitivity to issues of justice, equality, and humanity.

## **2. The Role of Civic Education in Fostering Human Rights Awareness**

Civic education (PKN) has a strategic role in fostering human rights awareness among students. PKN not only teaches the structure of government, the constitution, and the division of power, but also serves as a vehicle for shaping the character of citizens to be critical, democratic, and respectful of human dignity. Research findings show that PKN has great potential to become a learning space for introducing, deepening, and translating human rights values into students' daily lives. However, many students understand human rights only in the form of theories written in articles of law, without seeing their connection to social dynamics in society (Winataputra, 2012).

This condition occurs because the process of internalising Pancasila values in PKN is often not optimal. When moral values are not explained contextually, students find it difficult to see the relationship between human rights and national identity. Learning that is still oriented towards memorisation also makes students understand human rights only cognitively, not affectively or practically. Therefore, PKN requires a more dialogical and participatory learning approach so that students are able to see human rights as a real issue that must be fought for. Methods such as case studies, discussions of contemporary issues, social analysis, and simulations of public policy formulation can strengthen the relationship between the concept of human rights and the reality of students' daily lives.

## **3. Pancasila Values as a Moral Foundation in Human Rights Education**

Pancasila is the ideological foundation of the nation that serves as a moral guideline in national and state life. The values contained in Pancasila are directly related to the principles of human rights, thus becoming an important foundation in the process of instilling human rights awareness. Each principle in Pancasila contains universal values that are in line with human rights principles: freedom of religion, respect for human dignity, unity, democracy, and social justice. These values are not merely abstract concepts, but are moral guidelines for maintaining a balance between individual rights and social responsibilities (Kaelan, 2016).

Literature findings show that the lack of internalisation of Pancasila values in education is one of the causes of low student sensitivity to human rights issues. Most students see Pancasila just as a principle taught in school, not realising the innate relationship between Pancasila and human rights. In essence, when the spirit of Pancasila is instilled contextually, students are expected to realise that the fight for human rights is something that cannot be denied as the identity of the Indonesian nation. Pancasila provides a particular perspective on human rights that not only promotes individual freedom, but also mutual harmony, solidarity and shared interests.

## **4. The Urgency of Synergy between PKN and Pancasila in Human Rights Education**

Based on research findings, the formation of human rights awareness requires strong synergy between Civic Education and the values of Pancasila. PKN provides theoretical understanding related to human rights, law, and the political system. Pancasila meanwhile is the moral and philosophical base for our comprehension of why human rights are needed and how they should be implemented. If these two components are combined, the students not only study what is human rights but the moral values behind it. This integrative model also guides students to perceive that human rights are neither just universal, externally based concepts nor values embedded Advertisement 33 in the culture of the country (C. Fernandez, 2008; Kurniawan, 2022; Declara, 2024).

This synergy makes the process of human rights education more profound and humane. Students become better able to understand that human rights must be consistently fought for in everyday life, not just in an academic context. The integration of PKN and Pancasila also helps students understand that fighting for human rights means upholding the nation's noble values such as mutual cooperation, tolerance, justice, and unity. In this way, human rights education not only shapes intellectual intelligence but also shapes the character and moral integrity of students.

### **5. Civic Spirit and Social Participation as Strengthening Elements of Human Rights**

In addition to formal education such as PKN and Pancasila, research findings confirm that human rights awareness is greatly influenced by the strength of civic spirit and the level of social participation in society. Civic spirit includes a person's awareness of their role, responsibilities, and position as a member of society. When civic spirit is weak, individuals tend to be passive and insensitive to injustices or human rights violations occurring in their surroundings. This apathetic attitude ultimately increases the likelihood of human rights violations occurring without social oversight (Haini, n.d.).

Conversely, communities with a strong civic spirit will be more active in rejecting injustice, defending vulnerable groups, and fighting for human values in social life. Active engagement in social work, activism, NGOs and humanitarian works represent a practical way of realising the values behind human rights. Involving the youth in such observations could lead to a greater appreciation of the need to promote human dignity and social justice. Therefore, promoting social participation is a part of endeavor to develop human rights society.

### **6. The Role of Pancasila Education in Strengthening National Identity and Human Rights**

The globalization period has influenced social values, culture and the mentality of society. Youth's susceptibility to the pull of individualism, consumerism and even extremism lies in a lack of firm moral grounding. In this sense, Pancasila Education becomes a fortification that protects national identity and simultaneously encourages respect for human rights values. Whereas Pancasila decrees the principles of humanity, justice, to unity and interfaith tolerance: all presented as the national characteristics of Indonesia. Across Pancasila education there is an endeavour to develop a student's awareness as well as critical thinking, on global influences and upon which values that align with the nation's morals (Nuranisa, Wahyudi, & Kembara, 2024).

Pancasila education will guide students how to make use of human rights without losing their identity and characteristic as Indonesians. The noble values as espoused in Pancasila do not contradict universal human rights; instead, they broaden the students' perspective on humanity. From this perspective, Pancasila has relevance in that it ensures human rights education is not separated from culture and nationalism (national character).

## **CONCLUSION**

This study shows that globalisation and the advancement of information technology heavily condition the public's perception about human rights. While information has become more easily accessible, increased awareness of human rights is not an automatic consequence. On the contrary, certain social issues have appeared – intolerance, polarisation and digital radicalism – that indicate young people's understanding of human rights is a normative one and not yet part of their daily conduct.

PKN has become an important tool to build awareness to Human Rights, yet is still not yet effective because values of Pancasila have not been internalized and incorporated effectively through the education process. As the outcome, students are familiar with the concept of human rights but lack the ability to use it in society. Pancasila itself is in fact closely connected with the values of human rights, being that it includes humanity-based, justice, and unity values at each principle element so that its provision can strengthen the consciousness about human rights if taught contextually.

Besides education, the sense of human rights is shaped by civic-mindedness and social participation. Weak community participation in humanitarian matters would be likely to result in

human rights abuses. Inversely, when groups are actively engaged in social activities human rights awareness may become more pronounced. Pancasila education also acts as a mechanism for national identity-building and the promotion of human rights consciousness in the face of globalisation. In sociopolitical terms, strengthening human rights awareness depends on the integration of civic education, Pancasila value dissemination, social engagement and character building. This integrative pattern is an essential basis for the education of a young generation that will be able to appreciate human dignity and justice, and help build up democratic society based on civilization.

## RECOMMENDATION

These results suggest following several implications. First, the learning of PKN has to be enhanced with approaches that not only focus on the theory but also engage students in critical and reflective thinking through discussing topical issues, analyzing cases and experiencing activities. This is vital for ensuring that the comprehension of human rights does not end at a cognitive level.

Second, the contextualisation of Pancasila values into the curriculum should be strengthened. Education must be related to actual social problems, so that students could see Pancasila relevancy in addressing the issue of human rights in contemporary situation. One other might be project-based learning or a form of social learning.

Thirdly, enhancing the value of citizenship is needed through after-school programs, student groups, and social activities that promote involvement and concern for humanitarian issues. Students will have more direct experience through socially based activities, and human rights recognition will be enhanced.

Fourth, universities are recommended to collaborate with governmental institutions and human rights groups to offer wider learning opportunities such as seminars, workshops or internships or advocacy programs. The partnership will offer students real-world examples of how human rights are advanced in the field.

Fifth, Inclusive and democratic campus should welcome diversity V. Schools shall establish campuses that are inclusive, democratic and respect diversity; Campuses must be places of safety for expression and from there human rights values will grow in the academe organically.

Ultimately, deeper studies on the application of human rights education and Pancasila is required to find a better learning model in this modern era. Carrying out these steps human rights education should influence the formation of a young generation that is sensitive, critical and strong in their character to fight for the values of humanity.

## ACKNOWLEDGMENT

I would like to express my sincere appreciation to my friends for their support, assistance, and contributions throughout the process of completing this article. Their encouragement and collaboration were valuable in addressing the challenges encountered during the research process. Appreciation is also extended to various platforms and academic resources that constructive insights and feedback during the development of this manuscript.

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