

The Pancasila State As Darul Ahi Wa Shahadah From The Perspective Of National Psychology And Digital Adaptation

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Abstract

This study examines the concept of Pancasila as Darul Ahdi wa Syahadah from the perspective of national psychology and digital adaptation. The rapid development of digital technology has significantly transformed social interactions, communication patterns, and identity formation, particularly among younger generations. While digitalization provides opportunities for broader participation and access to information, it also presents challenges such as misinformation, polarization, and the weakening of national values. In this context, strengthening national identity becomes an important issue that requires an interdisciplinary approach. This research employs a qualitative method with a descriptive-analytical approach. Data were collected through in-depth interviews, observations, and documentation studies involving students, educators, and community members who actively engage in digital environments. The data were analyzed using thematic analysis, including data reduction, data display, and conclusion drawing. The study integrates perspectives from ideology, Islamic thought, social psychology, and digital sociology to provide a comprehensive understanding of the research problem. The findings indicate that although individuals generally understand the basic values of Pancasila, their implementation in digital behavior remains inconsistent. The concept of Darul Ahdi wa Syahadah is implicitly reflected in participants' perceptions but has not been fully realized in active forms of digital citizenship. Digital adaptation is found to have a dual impact, as it can both strengthen and weaken national identity depending on how individuals engage with digital media. Therefore, this study concludes that strengthening national psychology in the digital era requires not only cognitive understanding but also active and participatory engagement in embodying national values. This study contributes theoretically by integrating the concepts of Pancasila, Darul Ahdi wa Syahadah, and national psychology within



the context of digital transformation. Practically, it offers insights for education, policy, and society in fostering a more adaptive and value-based national identity in the digital age.

Keywords: Pancasila, Darul Ahdi wa Syahadah, national psychology, digital adaptation, national identity

INTRODUCTION

The development of digital technology over the past two decades has shown a significant increase. A report by We Are Social (2024) notes that more than 5 billion people worldwide are connected to the internet, with social media penetration exceeding 60% of the global population. This condition marks a major transformation in how humans communicate, interact, and construct social identities in the modern era (We Are Social, 2024).

This digital transformation has given rise to what is known as a *digital society*, in which virtual spaces serve as the primary arena for shaping public opinion and social values. Individuals now interact not only physically but also intensively within borderless digital environments (Castells, 2010).

However, this development also brings negative consequences, such as the spread of misinformation, hate speech, and social polarization. Data from the Ministry of Communication and Informatics of the Republic of Indonesia indicates that thousands of hoax-related contents are identified annually, particularly concerning political and identity issues (Kominform, 2023).

These phenomena demonstrate that the digital era not only provides easier access to information but also poses serious challenges to social stability and national values. Unverified information can influence individuals' perceptions of national identity and social cohesion (Sunstein, 2017).

In the Indonesian context, these challenges are even more complex due to the country's high level of diversity in terms of ethnicity, religion, and culture. Therefore, a strong ideological foundation is required to maintain national unity, namely Pancasila (Kaelan, 2013).

Pancasila functions as the state foundation as well as the philosophical basis of the nation, encompassing fundamental values such as unity, justice, and humanity. These values act as social glue in maintaining national integration amid diversity (Latif, 2018).

Nevertheless, the implementation of Pancasila values in the digital era faces various challenges. The younger generation, as the primary users of digital technology, is often more influenced by global culture than by local and national values (Prensky, 2001).

This condition indicates a potential degradation of national values, particularly in terms



of commitment to national identity. This is supported by studies showing a decline in nationalism among digital-native generations (Azra, 2019).

In this context, the concept of *Darul Ahdi wa Syahadah* becomes relevant to examine. This concept views the state as both a result of collective agreement (*darul ahdi*) and a space for demonstrating national commitment (*darul syahadah*) (Nashir, 2019). Indonesia, as a nation formed through consensus among diverse groups, can be understood as a concrete manifestation of *Darul Ahdi wa Syahadah*. The national agreement embodied in Pancasila serves as the foundation of state legitimacy (Asshiddiqie, 2015).

Furthermore, this concept emphasizes that citizens not only accept the state as a political entity but also bear responsibility to demonstrate their commitment through real actions in social life (Nashir, 2019). From the perspective of national psychology, such commitment is closely related to the formation of national identity, which includes attitudes, loyalty, and a sense of belonging to the state (Huddy, 2013). National identity is formed through social processes involving education, collective experiences, and social interactions. Digital media has now become a major factor in this process (Anderson, 2006).

However, exposure to digital globalization causes younger generations to develop identities that are more global than national. This condition may weaken emotional attachment to the nation-state (Arnett, 2002). As a result, there is a disorientation of national values, characterized by a shift from collectivism toward individualism. This phenomenon poses a serious challenge to maintaining national cohesion (Triandis, 1995).

Digital media plays a dual role in this phenomenon. On the one hand, it can strengthen nationalism through the dissemination of positive values; on the other hand, it can weaken it through negative content (Bennett & Segerberg, 2012). In addition, the internalization of Pancasila values through the education system is considered not yet optimal in addressing digital-era challenges. Conventional approaches are not fully adaptive to the characteristics of digital-native generations (Tilaar, 2012).

Previous studies tend to examine Pancasila, national psychology, and digitalization separately. There is still a lack of research integrating these three aspects within a comprehensive analytical framework. Moreover, the concept of *Darul Ahdi wa Syahadah* has been widely studied from religious and political perspectives, while studies from the perspective of national psychology remain limited. Based on these considerations, this research is important to conduct in order to examine, from an interdisciplinary perspective, the relationship between Pancasila, *Darul Ahdi wa Syahadah*, national psychology, and digital adaptation. This study is expected to contribute theoretically to the development of national studies and practically to

strengthening national identity in the digital era.

LITERATURE REVIEW

Theoretical Framework

1. Pancasila as the State Ideology

Pancasila is the foundation of the state as well as the ideological basis that guides social and political life in Indonesia. Philosophically, Pancasila contains fundamental values such as divinity, humanity, unity, democracy, and social justice (Kaelan, 2013). These values are not only normative but also operational in shaping national character.

From the perspective of an open ideology, Pancasila is dynamic and adaptive to changing times, including the challenges of the digital era. According to Latif (2018), Pancasila should be understood as a living ideology that can interact with global developments without losing the nation's identity.

2. The Concept of Darul Ahdi wa Syahadah

The concept of Darul Ahdi wa Syahadah emerges in contemporary Islamic discourse as a framework for understanding the nation-state, including Indonesia. According to Nashir (2019), Darul Ahdi refers to the state as a result of collective agreement or consensus, while Darul Syahadah emphasizes the role of citizens in demonstrating their commitment to national values. In the Indonesian context, this concept is highly relevant, as the nation was established through agreements among diverse groups. Therefore, the state is not merely a formal entity but also requires active participation from citizens in maintaining and actualizing national values (Asshiddiqie, 2015).

3. National Psychology

National psychology is a field within social psychology that examines national identity, loyalty, and a sense of belonging to the state. According to Huddy (2013), national identity is formed through cognitive and affective processes influenced by social experiences and environmental factors.

Furthermore, Anderson (2006) explains that a nation is an "imagined community," socially constructed in such a way that individuals feel connected despite not knowing each other personally. In this regard, media—including digital media—plays a crucial role in shaping national consciousness.

4. Digital Adaptation and Social Transformation

The development of digital technology has significantly transformed social structures. According to Manuel Castells (2010), modern society has entered the era of the network society,

where social relations are shaped through digital networks.

Digital adaptation involves not only technical skills but also changes in values, behaviors, and ways of thinking. Bennett and Segerberg (2012) argue that digital media creates new forms of participation in social and political life, which can either strengthen or weaken social cohesion.

B. Relationships Between Concepts

1. Pancasila and National Psychology

The values embedded in Pancasila play a crucial role in shaping national psychology. The internalization of values such as unity and social justice can strengthen national identity and social solidarity. However, challenges arise when these values are not optimally internalized, particularly among younger generations, leading to a weakening of nationalism (Azra, 2019).

2. Darul Ahdi wa Syahadah in National Psychology

The concept of Darul Ahdi wa Syahadah offers a new dimension in understanding national psychology. It emphasizes not only identity but also commitment and its manifestation in concrete actions. Thus, national psychology is not merely passive (a sense of belonging) but also active (contributing to the nation).

3. Digital Adaptation and National Identity

Digital adaptation significantly influences the formation of national identity. According to Arnett (2002), digital globalization encourages the emergence of global identities that often compete with national identities. Nevertheless, digital media can also be utilized as a tool to strengthen national values through digital education and campaigns.

C. Previous Studies

Several previous studies relevant to this topic include:

Azra (2019), who highlights challenges in maintaining nationalism in the era of globalization. Bennett and Segerberg (2012), who examine the role of digital media in shaping social and political participation. Arnett (2002), who discusses the influence of globalization on individual identity.

Nashir (2019), who explores the concept of Darul Ahdi wa Syahadah in religious and national contexts. However, most of these studies are still partial and do not integrate all variables into a comprehensive analytical framework.

D. Conceptual Framework

Based on the theoretical review above, this study is built on the assumption that:



Pancasila as the state ideology plays a role in shaping national values

The concept of Darul Ahdi wa Syahadah strengthens the dimension of national commitment

National psychology is the result of the internalization of these values

Digital adaptation influences the formation and actualization of national values

Therefore, this study aims to analyze the relationship between these four variables within the context of a digital society.

E. Hypotheses (Optional – for Quantitative Research)

If your research uses a quantitative approach, the following hypotheses may be formulated:

H1: Digital adaptation influences national psychology

H2: The internalization of Pancasila values influences national psychology

H3: The concept of Darul Ahdi wa Syahadah strengthens the relationship between Pancasila and national psychology

METHOD

This study employs a qualitative research design using a descriptive-analytical method to explore the meaning and relevance of Pancasila as Darul Ahdi wa Syahadah within the perspective of national psychology and digital adaptation. A qualitative approach is considered appropriate because this research focuses on understanding social values, perceptions, and interpretations that cannot be measured quantitatively. Furthermore, the study adopts an interdisciplinary approach by integrating political-ideological analysis, Islamic thought, social psychology, and digital sociology in order to provide a comprehensive understanding of the research problem.

The data used in this study consist of primary and secondary sources. Primary data are obtained through in-depth interviews with selected informants, such as university students, educators, and community figures who are actively engaged in digital environments and have an understanding of national values. In addition, observations are conducted to examine patterns of digital behavior related to national identity. Secondary data are collected from academic journals, books, government reports, and previous studies relevant to Pancasila, Darul Ahdi wa Syahadah, national psychology, and digital transformation. These data collection techniques are intended to ensure a rich and comprehensive dataset.

The data analysis technique applied in this study is thematic analysis, which involves data reduction, data display, and conclusion drawing. Through this process, the researcher identifies





patterns and relationships between national values, psychological aspects, and digital adaptation. To ensure the validity of the findings, this study applies triangulation of sources and methods, as well as member checking to confirm the accuracy of the data. Ethical considerations are also maintained by ensuring informed consent, confidentiality, and objectivity throughout the research process.

RESULTS AND DISCUSSION

Research Findings

The findings of this study indicate that the understanding and implementation of Pancasila among participants vary depending on their level of digital exposure and educational background. Most participants demonstrate a basic cognitive understanding of Pancasila as the state ideology; however, its practical internalization in daily life especially in digital spaces remains inconsistent. Many respondents acknowledge the importance of national values such as unity and tolerance, yet their online behavior does not always reflect these principles, particularly in responding to controversial or polarizing issues.

Furthermore, the concept of Darul Ahdi wa Syahadah is not widely recognized explicitly among participants, but its underlying values such as commitment to the nation and active contribution are implicitly present. Participants tend to interpret their role as citizens primarily in passive terms (e.g., obeying laws), rather than as active agents who demonstrate national commitment through constructive digital engagement. This suggests a gap between conceptual understanding and practical application of national values in the digital era.

In terms of digital adaptation, the findings reveal that participants are highly engaged with digital platforms, particularly social media. While this engagement provides opportunities for information access and social participation, it also exposes individuals to risks such as misinformation, echo chambers, and ideological polarization. As a result, digital spaces become both arenas for strengthening and weakening national identity, depending on how individuals interact within them.

DISCUSSION

The findings highlight that the internalization of Pancasila in the digital era faces significant challenges, particularly in translating abstract values into concrete behaviors. This supports the argument that ideological understanding alone is insufficient without practical reinforcement through social and digital practices. The inconsistency between knowledge and behavior reflects a broader issue in national psychology, where individuals may cognitively





national values but fail to embody them in real-life or online contexts.

From the perspective of Darul Ahdi wa Syahadah, the study reveals that the dimension of syahadah (active demonstration) is still weak compared to ahdi (agreement or acceptance). This aligns with previous theoretical perspectives suggesting that modern citizenship often emphasizes formal recognition of the state rather than active participation. In the context of digital society, this imbalance becomes more apparent, as individuals tend to be passive consumers of information rather than active contributors to positive national discourse.

Moreover, the influence of digital adaptation on national psychology is found to be ambivalent. On one hand, digital media can enhance awareness of national issues and facilitate civic engagement. On the other hand, it can also contribute to fragmentation and identity confusion, especially when individuals are exposed to conflicting global narratives. This finding is consistent with the theory of global identity development, which suggests that digital globalization can weaken national attachment if not balanced with strong value internalization.

Interpretation and Implications

The results of this study suggest that strengthening national psychology in the digital era requires a shift from normative teaching to experiential and participatory approaches. Educational institutions and policymakers need to integrate digital literacy with value education, ensuring that individuals are not only informed but also capable of critically engaging with digital content.

Additionally, the concept of Darul Ahdi wa Syahadah offers a relevant framework for redefining citizenship in the digital age. By emphasizing both agreement and active demonstration, this concept encourages individuals to embody national values through responsible digital behavior, such as promoting tolerance, countering misinformation, and engaging in constructive dialogue.

Overall, this study contributes to the understanding that national identity in the digital era is not a fixed construct but a dynamic process shaped by interaction between ideology, psychology, and technology. Therefore, efforts to strengthen national identity must consider these interconnected dimensions in a holistic and adaptive manner.

CONCLUSION

This study concludes that Pancasila remains a fundamental ideological framework for shaping national identity; however, its internalization in the digital era is still not optimal, particularly among younger generations. While individuals generally possess a cognitive



understanding of Pancasila values, the translation of these values into consistent attitudes and behaviors especially in digital environments remains limited. This indicates a gap between knowledge and practice in the context of national psychology.

Furthermore, the concept of Darul Ahdi wa Syahadah provides a relevant and comprehensive framework for understanding citizenship in Indonesia. The findings reveal that the dimension of Darul Ahdi (collective agreement) is relatively well established, as individuals recognize the legitimacy of the state and its ideological foundation. However, the dimension of Darul Syahadah (active demonstration of commitment) is still weak, particularly in digital spaces where participation tends to be passive rather than constructive. This imbalance suggests the need to strengthen the active role of citizens in embodying national values.

In addition, digital adaptation plays a dual role in shaping national psychology. On the one hand, digital platforms offer opportunities for strengthening national awareness and civic engagement. On the other hand, they also pose risks such as misinformation, polarization, and identity fragmentation. Therefore, the relationship between digital adaptation and national identity is dynamic and requires careful management to ensure that technological advancements support, rather than undermine, national cohesion.

Recommendations

Based on the findings of this study, several recommendations can be proposed:

1. For Educational Institutions

Educational systems should integrate value-based education with digital literacy, enabling students to internalize Pancasila not only theoretically but also practically in digital contexts.

2. For Government and Policymakers

Policies should focus on strengthening digital ethics and promoting positive digital citizenship that reflects national values, including tolerance, unity, and social responsibility.

3. For Society and Digital Users

Individuals should be encouraged to actively demonstrate national commitment (syahadah) through responsible digital behavior, such as combating misinformation and engaging in constructive discourse.

4. For Future Researchers

Future studies are recommended to explore this topic using quantitative or mixed methods, as well as to include broader and more diverse populations to enhance generalizability.



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