



## From Classroom Civics to Digital Citizenship: Reconstructing Pancasila Democracy through Youth-Led Innovation

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### Abstract

This study examines how Civic Education can be reconstructed for the digital generation by positioning young people as active co-producers of Pancasila democratic values rather than passive recipients of civic instruction. Using a qualitative narrative literature-review design, the study synthesizes books, scholarly articles, proceedings, and relevant policy-oriented literature on Civic Education, Pancasila democracy, digital literacy, youth participation, and digital citizenship. The review indicates that reconstruction requires four connected shifts: from teacher-centered transmission to participatory and project-based learning; from technical digital literacy to critical and ethical digital citizenship; from classroom-bound value instruction to youth-led content creation, digital campaigns, fact-checking, and online deliberation; and from institution-centered responsibility to multisectoral collaboration involving educational institutions, government, technology actors, families, and civic communities. The article proposes Pancasila-based digital citizenship as the conceptual bridge linking civic knowledge, democratic participation, legal awareness, digital ethics, and national identity. This framework contributes to the renewal of Civic Education by treating the digital public sphere not merely as a technological setting, but as a civic arena in which Pancasila values must be practiced, contested, and reproduced through responsible participation.

**Keywords:** *Civic Education; Digital Citizenship; Pancasila Democracy; Youth Innovation; Digital Literacy*

**Abstrak:** Studi ini mengkaji bagaimana Pendidikan Kewarganegaraan dapat direkonstruksi bagi generasi digital dengan menempatkan kaum muda sebagai mitra aktif dalam memproduksi nilai-nilai demokrasi Pancasila, bukan sekadar penerima pasif materi kewarganegaraan. Dengan menggunakan desain tinjauan pustaka naratif kualitatif, studi ini menyintesis berbagai buku, artikel ilmiah, prosiding, dan literatur kebijakan terkait Pendidikan Kewarganegaraan, demokrasi Pancasila, literasi digital, partisipasi pemuda, serta kewarganegaraan digital. Hasil tinjauan menunjukkan bahwa rekonstruksi tersebut memerlukan empat pergeseran yang saling berkaitan: dari transmisi pengetahuan yang berpusat pada guru menuju pembelajaran partisipatif dan berbasis proyek; dari literasi digital yang bersifat teknis menuju kewarganegaraan digital yang kritis dan etis; dari pengajaran nilai yang terbatas di ruang kelas menuju pembuatan konten, kampanye digital, verifikasi fakta, dan deliberasi daring yang dipimpin oleh kaum muda; serta dari tanggung jawab yang berpusat pada institusi menuju kolaborasi multisektoral yang melibatkan institusi pendidikan, pemerintah, pelaku teknologi, keluarga, dan komunitas sipil. Artikel ini mengusulkan konsep kewarganegaraan digital berbasis Pancasila sebagai jembatan

konseptual yang menghubungkan pengetahuan kewarganegaraan, partisipasi demokratis, kesadaran hukum, etika digital, dan identitas nasional. Kerangka kerja ini berkontribusi pada pembaruan Pendidikan Kewarganegaraan dengan memandang ruang publik digital bukan sekadar sebagai wadah teknologi, melainkan sebagai arena kewargaan tempat nilai-nilai Pancasila harus dipraktikkan, diperdebatkan, dan direproduksi melalui partisipasi yang bertanggung jawab.

**Kata Kunci:** *Pendidikan Kewarganegaraan; Kewargaan Digital; Demokrasi Pancasila; Inovasi Pemuda; Literasi Digital.*

## INTRODUCTION

Digital transformation has changed the social environment in which Civic Education operates. Young people now encounter political information, public controversy, cultural narratives, and civic campaigns through networked platforms that blur the boundaries between learning, social interaction, and political participation. Nasrullah (2017) and Yaumi (2018) show that digital media reshape patterns of communication and learning, while Winataputra (2018) emphasizes the continuing responsibility of Civic Education to form democratic and responsible citizens. The implication is that Civic Education can no longer be designed as if citizenship were practiced primarily in classrooms and conventional public institutions. This shift makes the digital public sphere a central site of civic formation.

The expansion of digital access produces a democratic opportunity as well as a civic risk. Digital platforms enable young people to obtain information quickly, communicate across social boundaries, participate in public debates, and organize collective action with relatively low barriers. At the same time, the source literature identifies hoaxes, intolerance, hate speech, cyberbullying, ideological polarization, and post-truth communication as persistent threats to the quality of public life (Sunarjati, 2021; Setiawan, 2022; Wijaya, 2023). These contradictory tendencies mean that technological competence alone cannot be treated as evidence of democratic maturity. Civic learning must therefore address how information is evaluated, how disagreement is managed, and how freedom is exercised responsibly.

This challenge exposes the limitations of conventional approaches to Civic Education that rely heavily on lectures, memorization, and one-way transmission of normative content. Such approaches may convey constitutional concepts and Pancasila principles, but they provide limited opportunities for students to practice civic judgment in the environments where contemporary democratic interaction actually occurs. The manuscript literature specifically argues for interactive media, project-based learning, digital discussion, and technology-supported civic activities as alternatives to passive instruction (Putri, 2021; Yaumi, 2018). The educational problem is therefore not the disappearance of civic values, but the mismatch between

pedagogical form and the lived communication practices of the digital generation. Reconstruction must begin by correcting this mismatch.

A second limitation concerns the position assigned to young people within Civic Education. Much civic instruction treats youth as recipients who must internalize values formulated and delivered by institutions, whereas digital culture gives them substantial agency to create content, frame issues, mobilize networks, and influence public opinion. Studies cited in the source manuscript describe youth innovations ranging from educational videos and infographics to digital campaigns, social movements, and fact-checking initiatives (Hidayat, 2023; Lestari, 2022; Lestari, 2023). These practices demonstrate that internalization is not only an inward process of accepting values; it can also occur through producing, negotiating, and publicly enacting those values. This perspective repositions youth from objects of civic pedagogy to co-producers of democratic culture.

Pancasila democracy provides the normative foundation for evaluating this youth agency. Its democratic orientation combines freedom with responsibility, deliberation with respect for difference, national unity with pluralism, and political participation with social justice (Kaelan, 2016; Latif, 2011). In digital contexts, these principles acquire practical meaning through the way users verify information, respond to disagreement, protect human dignity, participate in collective action, and balance individual expression with the rights of others. Pancasila therefore should not be reduced to symbolic content inserted into digital media. It should function as an ethical and civic framework for behavior in the digital public sphere.

The research gap lies in the insufficient integration of three discussions that are often treated separately: the reconstruction of Civic Education, youth-led digital innovation, and the internalization of Pancasila democratic values. Existing discussions in the manuscript address digital literacy, civic virtue, project-based learning, activism, legal awareness, and national identity, but they do not yet provide a unified model explaining how these elements should interact. As a result, proposals for educational reform risk remaining fragmented between pedagogical modernization and moral exhortation. A more coherent framework must connect learning design, youth agency, digital ethics, civic participation, and institutional support. This article develops that integrative perspective through the concept of Pancasila-based digital citizenship.

Based on this gap, the study addresses three questions: why must Civic Education be reconstructed in the digital era; what forms of youth innovation contribute to the internalization of Pancasila democratic values; and what model can connect digital learning, civic ethics, youth participation, and institutional collaboration. The study aims to synthesize the literature into a reconstruction model that is adaptive to the characteristics of digitally connected youth while remaining anchored in Pancasila. Its contribution is

primarily conceptual rather than empirical because it reorganizes the existing literature into an integrated framework for civic learning and digital citizenship. The following method explains how this synthesis was developed.

## **METHOD**

This study uses a qualitative narrative literature-review design to examine the reconstruction of Civic Education in relation to youth innovation and Pancasila democracy. A narrative design is appropriate because the objective is to interpret and connect conceptual arguments across education, citizenship, digital media, and democratic participation rather than to calculate an effect size or claim exhaustive coverage of all publications. The material consists of secondary sources identified in the source manuscript, including books, scholarly journal articles, proceedings, and relevant policy-oriented literature. The review prioritizes sources that directly discuss Civic Education, Pancasila values, digital literacy, youth participation, digital citizenship, online ethics, or contemporary democratic challenges. This design enables a critical synthesis while keeping the claims proportionate to the available source base.

The literature was organized around four analytical clusters already present in the manuscript: challenges to Civic Education in the digital era, the internalization of Pancasila democratic values, digital literacy and citizenship, and youth innovation in digital participation. Each source was read for its principal claim, the civic problem it addressed, the educational response it proposed, and the role assigned to young people. The material was then compared to identify repetition, conceptual overlap, tension, and complementary arguments. This process converted a largely descriptive literature set into a thematic analytical structure. The four clusters subsequently informed the organization of the results and discussion.

Analysis proceeded through three interpretive steps: condensation of relevant arguments, thematic display, and conceptual synthesis. First, repetitive or marginal claims were reduced so that each theme focused on a distinct analytical problem. Second, the retained material was arranged around relationships among digital risks, Pancasila values, youth practices, and pedagogical strategies. Third, these relationships were synthesized into a reconstruction framework centered on Pancasila-based digital citizenship. Because the source manuscript does not record database names, search strings, screening counts, or a formal selection flow, this article does not claim to be a systematic review. The resulting model should therefore be understood as a theoretically informed synthesis that requires further empirical testing.

## **RESULTS AND DISCUSSION**

### **Reconstructing Civic Education: From Knowledge Transmission to Participatory Digital Learning**

The literature indicates that the first requirement of reconstruction is a change in the pedagogical orientation of Civic Education. Conventional instruction that prioritizes lectures and memorization is poorly aligned with a generation accustomed to interactive media, rapid information flows, and participatory communication. Winataputra (2018) provides the civic rationale for forming democratic and responsible citizens, while Yaumi (2018) highlights the importance of adapting learning media to technological change. The appropriate response is not to replace civic substance with technology, but to use technology to create situations in which civic concepts are actively interpreted and practiced. Reconstruction therefore begins with a shift from transmission to participation.

Participatory digital learning is valuable because democratic competence develops through practice rather than through conceptual recall alone. Students can analyze contested public issues, compare digital sources, discuss policy choices, produce civic messages, and evaluate the social consequences of online communication. The source manuscript identifies project-based learning as one approach that can connect academic material with concrete issues such as intolerance, discrimination, human rights, and public accountability (Putri, 2021). Such projects transform students from listeners into civic problem-solvers who must justify decisions and communicate with others. This makes learning outcomes more closely resemble the demands of citizenship in a digital society.

Digital literacy must become a core learning outcome within this participatory model. The civic significance of literacy goes beyond the ability to operate devices because democratic judgment depends on distinguishing reliable information from manipulation, recognizing bias, and resisting the uncritical circulation of false claims. Dewi (2020) and Sunarjati (2021) connect digital literacy with the challenges created by information disorder and online extremism. Civic Education should therefore teach students to verify information, examine sources, interpret context, and understand how digital environments can shape perception. These skills provide the epistemic foundation for responsible democratic participation.

Reconstruction also requires the integration of digital ethics and legal awareness into civic learning. Online freedom of expression can only strengthen democracy when young citizens understand that political voice is accompanied by responsibility toward the dignity and rights of others. The source manuscript links this problem to cyberbullying, hate speech, and uncertainty about legal boundaries in online communication (Sastro, 2023; Wijaya, 2023). Civic Education can respond by using realistic digital cases that require students to distinguish criticism from personal attack, public interest from defamation, and legitimate dissent from harmful conduct. This ethical-legal dimension prepares students to participate critically without treating freedom as an absence of responsibility.

The reconstructed classroom is therefore best understood as a civic laboratory rather than a site of doctrinal transfer. Digital platforms, podcasts, short videos, online forums, and collaborative projects can be educationally useful when they are tied to clear civic purposes rather than adopted simply for novelty. Prasetyo (2022) and the project-based literature in the manuscript support the use of technology to connect values with social problems and collective action. The key criterion is whether a learning activity enables students to reason, deliberate, create, and reflect on the consequences of participation. This criterion leads directly to the question of youth agency outside the classroom.

### **Youth as Co-Producers of Pancasila Democratic Values**

The second finding is that young people should be treated as co-producers of Pancasila democratic values in the digital public sphere. Digital platforms give them the capacity to package civic messages in forms that are culturally familiar to their peers, including short videos, infographics, podcasts, visual storytelling, and interactive posts. Lestari (2022) and Lestari (2023) describe the strategic potential of creative digital content for renewing national narratives and civic virtue. When young people translate abstract values into accessible communication, internalization occurs through both learning and public articulation. Youth creativity thus becomes part of civic pedagogy rather than an activity external to it.

Digital campaigns provide a second form of youth-led internalization because they connect democratic values to collective problems. Online initiatives related to education, humanitarian relief, social justice, and environmental concerns can embody solidarity, mutual assistance, and social responsibility when they mobilize participation around public needs. Amelia (2023) and Hidayat (2023) frame online activism as a significant form of contemporary youth participation while also warning that visibility does not automatically produce lasting social impact. The critical issue is whether digital mobilization develops into sustained civic engagement rather than ending as temporary clicktivism. Civic Education can strengthen this connection by requiring digital campaigns to include reflection, evidence, offline follow-up, and evaluation of social outcomes.

Online deliberation is another important arena for practicing Pancasila democracy. Discussion forums, virtual seminars, public comment spaces, and social-media conversations allow young people to articulate preferences and encounter disagreement without the geographical limits of conventional civic forums. The value of these spaces depends on whether freedom of expression is accompanied by deliberative habits such as listening, reason-giving, tolerance, and respect for competing views (Latif, 2011; Winataputra, 2012). Pancasila's emphasis on deliberation becomes meaningful when users learn to

disagree without delegitimizing one another. Civic learning should therefore evaluate the quality of interaction, not merely the quantity of participation.

Fact-checking and digital-literacy communities show how youth agency can also protect the information environment on which democracy depends. The source manuscript describes student initiatives that verify circulating claims and republish corrections in forms that are easier for the public to understand (Wijaya, 2023). This activity embodies civic responsibility because it treats accurate information as a shared democratic resource rather than as a private preference. It also turns literacy from an individual defensive skill into a collective public service. Such initiatives demonstrate how youth participation can move from consuming democracy to maintaining its communicative infrastructure.

These forms of innovation reveal that internalization should not be interpreted as passive acceptance of predetermined values. Values become more durable when young people use them to make choices, evaluate conflicts, create public messages, organize solidarity, and justify political positions. Kaelan (2016) and Latif (2011) provide the normative vocabulary of Pancasila, while the youth-innovation literature shows how that vocabulary can be enacted in digital practice. The resulting process is reciprocal: Pancasila guides digital action, and digital action gives contemporary form to Pancasila values. This reciprocity provides the foundation for Pancasila-based digital citizenship.

### **Pancasila-Based Digital Citizenship: Linking Literacy, Ethics, Law, and Identity**

Pancasila-based digital citizenship emerges from the review as the conceptual bridge between Civic Education and everyday online participation. A digitally competent citizen is not simply a user who can access platforms efficiently, because citizenship also involves judgment about truth, rights, obligations, difference, and the public consequences of communication. Sanusi (2022) and Sunarjati (2021) emphasize that contemporary digital challenges include ethical degradation, radical content, and identity-based fragmentation. These problems require a civic framework that combines technical ability with moral and political responsibility. Pancasila supplies that normative orientation by connecting digital conduct to humanity, unity, deliberation, and social justice.

The epistemic dimension of digital citizenship is especially important in a post-truth environment. Echo chambers and selective exposure can reinforce existing beliefs and make users less willing to examine competing information, while viral content can circulate before its accuracy is assessed. Setiawan (2022) and Sunarjati (2021) associate these dynamics with polarization and weakening national cohesion. A Pancasila-based response requires critical verification, openness to correction, and a willingness to

encounter viewpoints outside one's immediate group. In this sense, digital literacy becomes a democratic practice because it protects citizens from making public judgments on the basis of manipulated information.

The ethical dimension concerns the treatment of other people as equal members of a shared civic space. Cyberbullying, hate speech, and intolerance undermine democratic participation because they convert disagreement into humiliation and exclusion. Wijaya (2023) presents Pancasila ethics as a response to cyberbullying, while Latif (2011) emphasizes the relationship between national solidarity and the moral architecture of Pancasila. Digital citizenship should therefore teach that the right to speak includes an obligation not to deny the dignity of others. This principle allows vigorous criticism while rejecting dehumanization as a legitimate democratic technique.

Legal awareness forms a third dimension because digital participation occurs within rules governing rights, expression, information, and harm. The source manuscript notes a gap between young people's technical familiarity with digital platforms and their understanding of the legal consequences of online conduct (Sastro, 2023). Civic Education can close this gap by connecting constitutional freedoms with practical discussion of responsible expression and the protections owed to other citizens. The educational goal is not to produce fear of legal sanctions, but to cultivate informed judgment about the boundaries of legitimate civic action. Legal literacy thus supports, rather than replaces, ethical responsibility.

National identity forms the fourth dimension of Pancasila-based digital citizenship. Global digital culture exposes young people to borderless flows of entertainment, language, lifestyles, and political narratives, creating both cosmopolitan opportunities and pressures on local civic identity. Sanusi (2022) and Putra (2022) argue that national values should function as resources for critical engagement rather than as reasons for cultural isolation. Young people can express this resilience through citizen journalism, local cultural content, interfaith moderation, and digital narratives of mutual cooperation. The relevant objective is not to reject global culture, but to participate in it without losing the ethical and historical foundations of Indonesian citizenship.

### **A Participatory Reconstruction Model for Digital Civic Education**

The preceding analysis can be synthesized into a reconstruction model in which Civic Education links educational practice with the digital public sphere. The model starts from the premise that civic values become meaningful when students use them to interpret information, deliberate with others, create public content, and participate in collective problem-solving. It therefore integrates learning design, youth agency, digital citizenship, and institutional support rather than treating them as separate reform agendas.

The relationship among these components is summarized in Table 1. The table also clarifies how specific Pancasila values can be translated into observable educational and civic practices.

**Table 1.** A Pancasila-based reconstruction model for digital Civic Education

| <b>Reconstruction Dimension</b>    | <b>Primary Digital Challenge</b>                                    | <b>Educational Strategy</b>                                                     | <b>Youth Civic Practice</b>                                        | <b>Pancasila Orientation</b>                    |
|------------------------------------|---------------------------------------------------------------------|---------------------------------------------------------------------------------|--------------------------------------------------------------------|-------------------------------------------------|
| Critical digital literacy          | Hoaxes, disinformation, post-truth communication                    | Source evaluation, verification tasks, issue comparison                         | Fact-checking, evidence-based content                              | Responsibility and wisdom in public judgment    |
| Participatory civic learning       | Passive and teacher-centered learning                               | Project-based learning, digital discussion, collaborative problem-solving       | Digital campaigns, civic media production, public discussion       | Deliberation, participation, mutual cooperation |
| Digital ethics and legal awareness | Hate speech, cyberbullying, irresponsible expression                | Case-based ethical reasoning and legal-literacy exercises                       | Respectful criticism, responsible expression, protection of others | Human dignity, justice, responsible freedom     |
| National and cultural resilience   | Polarization, identity fragmentation, uncritical cultural imitation | Contextual learning using local culture and national issues                     | Citizen journalism, local narratives, intergroup dialogue          | Unity in diversity and national solidarity      |
| Multisectoral civic ecosystem      | Fragmented responsibility for digital citizenship                   | Collaboration among education, government, platforms, families, and communities | Co-created programs, mentoring, safe civic spaces                  | Shared responsibility and social justice        |

**Source:** authors' synthesis of the reviewed literature.

The first strength of this model is that it avoids equating educational modernization with the mere adoption of digital tools. Technology becomes civically meaningful only when it is connected to critical judgment, ethical communication, and public participation. A video assignment, for example, contributes little to Civic Education if it only reproduces textbook content in

another format. It becomes transformative when students must investigate a public issue, assess evidence, articulate a Pancasila-based position, respond to disagreement, and evaluate the consequences of their communication. The model therefore measures innovation by civic learning quality rather than by technological novelty.

The second strength is its treatment of youth agency as an educational resource rather than a risk that institutions must simply control. Young people already create narratives, organize networks, and participate in digital controversies, so Civic Education can either ignore these practices or use them as material for reflective learning. Hidayat (2023) and Lestari (2023) show that youth-led activism and civic content can carry democratic values when creativity is connected to public responsibility. Teachers and lecturers should therefore function increasingly as facilitators, critics, and ethical mentors who help students test the quality of their civic interventions. This role preserves educational guidance while expanding student ownership.

The third strength is the integration of online and offline citizenship. Digital campaigns may mobilize attention quickly, but their democratic value is limited when participation stops at likes, reposts, or temporary trends. Amelia (2023) and Rozi (2022) emphasize the need to connect virtual action with sustained social engagement and tangible community outcomes. Project-based Civic Education can institutionalize this connection by requiring students to link digital advocacy with research, community dialogue, service, or follow-up evaluation. This design reduces the gap between symbolic participation and substantive civic responsibility.

Finally, reconstruction cannot succeed through educational institutions acting alone. The source manuscript repeatedly emphasizes collaboration among government, technology providers, civic communities, families, and higher-education institutions in creating a healthier digital environment (Sastro, 2023; Supriadi, 2021). Universities can provide civic pedagogy and critical inquiry, families can reinforce everyday ethical habits, communities can create participatory opportunities, and technology actors can influence the architecture of digital interaction. A multisectoral approach is therefore necessary because digital citizenship is formed across multiple social environments. Civic Education can serve as the coordinating educational framework that links these environments to shared democratic values.

### Implications for Democratic Education in Indonesia

The reconstruction proposed in this study changes the criterion by which Civic Education should be evaluated. Success should not be measured only by whether students can define Pancasila, identify constitutional institutions, or recall civic terminology. A stronger indicator is whether they can apply civic values when faced with misinformation, disagreement, online pressure, cultural difference, and collective problems. This application-

oriented criterion aligns formal knowledge with the conditions under which contemporary citizenship is actually practiced. It also makes the internalization of Pancasila observable through action rather than assumed from verbal agreement.

For curriculum development, the synthesis suggests that digital citizenship should be embedded across civic topics rather than placed in a single isolated unit. Information verification can accompany discussions of democratic participation, communication ethics can accompany rights and freedoms, and digital projects can accompany social justice or national integration. This integration prevents digital literacy from becoming a technical add-on disconnected from civic substance. It also allows students to encounter the same Pancasila principles across multiple digital situations and forms of participation. Repetition across contexts can strengthen the transfer of values from classroom reasoning to public behavior.

For higher education, the model implies a need to strengthen lecturers' pedagogical capacity alongside digital infrastructure. Interactive civic learning cannot be sustained if technology is available but teaching remains dominated by one-way explanation, nor can sophisticated projects succeed where access and mentoring are inadequate. Supriadi (2021) and Putri (2021) both point to institutional readiness as a condition for technology-supported learning. Universities should therefore treat lecturer development, digital access, assessment design, and civic partnerships as components of the same reform agenda. This institutional perspective converts reconstruction from an individual teaching preference into an educational strategy.

The broader democratic implication is that Pancasila can remain relevant in digital culture when it functions as a practical vocabulary for navigating real conflicts. Values such as humanity, unity, deliberation, and social justice gain credibility when young people use them to assess viral claims, protect others from digital harm, organize solidarity, and debate public issues responsibly. Putra (2022) and Latif (2011) support the view that national identity should guide critical engagement rather than withdrawal from contemporary change. The future of Civic Education therefore depends less on preserving old instructional forms than on enabling enduring civic values to operate within new social environments. This is the central logic of reconstruction advanced by the study.

## **CONCLUSIONS**

Civic Education in Indonesia requires reconstruction because digital transformation has changed both the environment of learning and the arena in which citizenship is practiced. The literature reviewed in this study shows that conventional teacher-centered and memory-oriented instruction is insufficient for young citizens who must navigate misinformation, polarization, online conflict, legal boundaries, and rapidly changing forms of

political participation. Reconstruction should therefore shift Civic Education toward participatory, project-based, and digitally mediated learning without weakening its normative commitment to Pancasila. The objective is not technological modernization for its own sake, but the development of civic judgment that can operate in digital environments. This shift makes digital participation part of the substance of Civic Education rather than merely a delivery medium.

The study also finds that young people should be positioned as active co-producers of Pancasila democracy. Educational content, digital campaigns, online deliberation, fact-checking, citizen journalism, and community-oriented activism can become forms of value internalization when they connect creativity with responsibility and public purpose. On this basis, the article proposes Pancasila-based digital citizenship as an integrative framework combining critical digital literacy, participatory civic learning, digital ethics, legal awareness, national identity, and multisectoral collaboration. The framework translates Pancasila from an abstract normative reference into criteria for evaluating behavior in the digital public sphere. It therefore offers a conceptual direction for renewing Civic Education in a way that is both technologically adaptive and civically grounded.

The principal limitation of this study is its narrative literature-review design. The source manuscript does not provide a systematic search protocol, database coverage, screening counts, or primary empirical data, so the proposed model should not be interpreted as evidence of causal effectiveness. Future studies should test the framework through classroom interventions, interviews, surveys, digital ethnography, content analysis, or comparative studies across educational institutions and youth communities. Such research could examine which pedagogical strategies most effectively connect digital literacy, democratic participation, and Pancasila-based ethical judgment. Empirical validation would strengthen the model from a conceptual proposal into an evidence-based approach to digital Civic Education.

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