

Integration of Pancasila Values and Islamic Teachings in Building National Character in the Digital Age

Khaerunnisa¹, Adelia Sasmira², Muhammadong³

^{1,2,3}Universitas Negeri Makassar

Corresponding Author: Khaerunnisa, E-Mail: khaerunnisa@unm.ac.id

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ABSTRAK

Era digital telah membawa transformasi besar dalam berbagai aspek kehidupan, termasuk dalam pembentukan karakter bangsa. Meskipun menawarkan kemudahan dan inovasi, era ini juga menghadirkan tantangan serius, seperti krisis moral, maraknya disinformasi, degradasi nilai-nilai sosial, dan melemahnya identitas nasional. Di tengah kondisi tersebut, integrasi nilai-nilai Pancasila dan ajaran Islam merupakan pendekatan strategis yang relevan untuk memperkuat karakter dan identitas bangsa Indonesia. Keduanya memiliki nilai-nilai yang selaras, meliputi aspek spiritual, sosial, dan kemanusiaan, yang dapat diimplementasikan secara kontekstual dalam pendidikan, kehidupan bermasyarakat, dan ruang digital. Artikel ini membahas bagaimana integrasi nilai-nilai Pancasila dan prinsip-prinsip ajaran Islam dapat membentuk karakter bangsa yang tangguh di era digital, serta strategi implementasinya melalui pendidikan karakter, literasi digital moral, dan keteladanan di ruang publik. Penelitian kualitatif ini menggunakan metodologi studi pustaka untuk mengeksplorasi berbagai sumber, termasuk jurnal penelitian dan dokumen kebijakan. Data dianalisis menggunakan analisis isi, dengan fokus pada tema-tema terkait nilai-nilai Pancasila dan ajaran Islam serta integrasinya dalam membangun karakter di era digital. Temuan penelitian menekankan pentingnya mengintegrasikan nilai-nilai Pancasila dan ajaran Islam sejak dini yang sejalan dengan pengembangan karakter bangsa di tengah tantangan dan peluang era digital.

Kata Kunci: Integrasi, Pancasila, Ajaran Islam, Membangun Bangsa, Karakter, Era Digital.

ABSTRACT

The digital era has brought major transformations in various aspects of life, including in the formation of the nation's character. Although it offers convenience and innovation, this era also presents serious challenges, such as moral crisis, the spread of disinformation, degradation of social values, and weakening of national identity. In the midst of these conditions, the integration of Pancasila values and Islamic teachings is a relevant strategic approach to strengthen the character and identity of the Indonesian nation. Both have aligned values that cover spiritual, social, and humanitarian aspects that can be implemented contextually in education, social life, and the digital space. This article discusses how the integration of Pancasila values and the principles of Islamic teachings can form a strong national character in the digital era, as well as its implementation strategies through character education, moral digital literacy, and role models in public spaces. This qualitative research uses a literature study methodology to explore various sources, including research journals and policy documents. Data were analyzed using content analysis, focusing on themes related to the values of Pancasila and Islamic teachings and their integration in building character in the digital era. The findings emphasize the importance of integrating Pancasila values and Islamic teachings from an early age that are in line with the development of national character amid the challenges and opportunities of the digital era.

Keyword: Integration, Pancasila, Islamic Teachings, Building National, Character, Digital Age.

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INTRODUCTION

The digital era has brought about rapid and profound changes in the way people think, communicate, and behave, particularly among the younger generation who have grown up in an

environment characterized by instant technology. This transformation affects not only the technical aspects of life but also has significant implications for values, norms, and cultural identity. Amid the ease of access to information and the globalization of culture, new challenges have emerged, including the widespread dissemination of hoaxes, hate speech, content that contradicts social and religious norms, and the erosion of communal solidarity and social awareness. These phenomena indicate a serious character crisis that must be addressed as part of the nation-building process (Wahyuni, 2021).

In addressing these challenges, a strong foundation of values is essential as a moral and ethical bulwark for filtering and responding to the influx of global information. Pancasila, as the ideological foundation of the Indonesian state, embodies noble values encompassing divinity, humanity, unity, democracy, and social justice. These values are not merely a political consensus but also a reflection of the nation's identity, shaped by the cultural and religious diversity of the Indonesian people.

On the other hand, Islamic teachings as the religion embraced by the majority of Indonesia's population have made a significant contribution to the formation of noble social values. Islam emphasizes the importance of virtuous character (*akhlakul karimah*), justice, On the other hand, Islamic teachings as the religion embraced by the majority of Indonesia's population have made a significant contribution to the development of noble social values. Islam emphasizes the importance of virtuous character (*akhlakul karimah*), justice ('adl), brotherhood (*ukhuwah*), and social responsibility as fundamental principles in both individual and communal life (Zuhairini et al., 1993).

These values are aligned with, and not contradictory to, the principles of Pancasila; in fact, they complement one another in fostering a just, civilized, and socially equitable society. Both Pancasila and Islam share a strong common ground in the nation's character-building efforts, emphasizing the need for a balance between spiritual and social dimensions, as well as between individual rights and social responsibilities. The integration of these values has become increasingly relevant in the digital age, where character education must address contemporary challenges without losing the nation's cultural and spiritual roots. Therefore, an integrative approach that combines the values of Pancasila and Islamic teachings in shaping national character must be mainstreamed across formal and informal education, as well as digital spaces, as a strategy to cultivate a resilient generation that is digitally literate, morally grounded, and spiritually strong.

The integration between Pancasila and Islamic teachings reflects a fundamental harmony in the values they uphold. This integration not only serves as the foundation for individual behavior but also functions as a reference for attitudes and responses to various social challenges in the digital era. When the values of Pancasila and Islam are internalized and practiced simultaneously, they give rise to a balanced personality one that integrates spirituality, nationalism, and social ethics. This is particularly relevant in efforts to prevent identity crises and moral decline, which are often negative consequences of globalization. Today, digital media can be strategically utilized as a platform for delivering character education content grounded

in both Islamic and Pancasila-based values. Engaging, contextual, and digitally relevant content that aligns with the needs of the digital native generation can serve as an effective tool for the internalization of these values.

However, it must also be acknowledged that without adequate digital literacy, digital media can become a vehicle for disseminating destructive values, such as hatred, radicalism, and hedonistic culture. These threats can erode the moral and spiritual foundations of younger generations if not counterbalanced with proper guidance. Therefore, the urgency to transform Islamic character education into digital platforms anchored in Pancasila values is increasingly critical (Sajudin, Zainal Abidin, & Habibah, 2023).

This transformation must encompass not only the content of learning but also the methods of delivery, pedagogical approaches, and the media utilized, in order to more effectively engage the generation growing up in the digital age. The key to success lies in strengthening educational content that embodies core values, utilizing social media as a medium for disseminating moral messages, and ensuring the active involvement of teachers and parents in guiding children through the digital realm. In this way, character education is no longer confined to the traditional classroom but expands flexibly into the broader and more dynamic digital space.

The integration of Pancasila values and Islamic teachings can play a strategic role in shaping national character in the digital era through education, moral reinforcement, and the wise use of digital media. Amid the challenges and opportunities within this integration process, this study is expected to contribute to the development of character education strategies that are relevant and responsive to the dynamics of the digital era in Indonesia.

Pancasila, as the foundational philosophy and state ideology of Indonesia, contains fundamental values that serve as the basis for national life. In the context of character development, Pancasila plays a strategic role as a moral, ethical, and spiritual compass in shaping citizens who are morally upright, responsible, and possess integrity. Pancasila education, which is systematically integrated into the national curriculum particularly at the elementary school level plays a vital role in the internalization of national values from an early age. The noble values embedded in each of Pancasila's five principles serve as a guide in shaping students' attitudes and behaviors, ultimately contributing to the character formation of the younger generation as democratic, nationalistic citizens capable of living harmoniously in a pluralistic society (Nanda, 2025).

In line with this, Islamic teachings also make a significant contribution to character formation, particularly through moral values such as honesty, responsibility, tolerance, and justice. These values are aligned with those of Pancasila, making their integration a strong foundation for national character building (Rahmawati, 2023).

From the perspective of Islamic education, character formation is not limited to the cognitive aspect, but also encompasses the affective and psychomotor domains, which are developed through habituation, exemplary conduct, and the continuous cultivation of values (Hasan, 2021).

According to Adha (2024), Pancasila as the foundational ideology of the state plays a vital role in uniting all elements of the nation through its five principles, which reflect the noble values long upheld by Indonesian society. One of the key elements within Pancasila is religious values, which serve as moral and ethical guidelines for social life. Historically, Pancasila has significantly accommodated the role of religion,

particularly in its first principle, *"Belief in the One and Only God,"* which underscores faith in God while guaranteeing every citizen the freedom to practice their beliefs. The integration of religious values within Pancasila not only strengthens national unity but also contributes to shaping a civilized society. Values such as tolerance, justice, and humanity are highly relevant to other principles, such as *"Just and civilized humanity"* and *"The unity of Indonesia."*

The digital era has brought significant changes across various aspects of life, including education and the dissemination of Islamic teachings. The ease of access to information via the internet enables learners to rapidly acquire diverse religious knowledge. However, this convenience also presents serious challenges, particularly concerning the validity of the content consumed. Much Islamic information is disseminated without academic scrutiny or endorsement from legitimate religious authorities, posing a risk of misleading the younger generation (Adnan, 2023).

Furthermore, social media has transformed social interactions, often fostering a culture of shallow, instant communication that diminishes the quality of discourse. Islamic teachings are therefore called upon to provide a strong moral and spiritual foundation, enabling young people to critically evaluate information and engage wisely in digital interactions (Yuliani, 2024).

Character education is a systematic and continuous effort to help individuals understand, internalize, and practice moral and ethical values, enabling them to become responsible, integrity-driven persons who contribute positively to society. There are four primary sources from which the values in character education are derived (Fuadah & Murtafiah, 2022).

First, religion. Rooted in the religious nature of the Indonesian people and their adherence to the beliefs underlying their faiths, the fundamental principles of character education are drawn from religion. Second, Pancasila. The concept of national life embodied in Pancasila forms the foundation of the Unitary State of the Republic of Indonesia. Pancasila's values represent ideals that govern all aspects of life, including politics, law, economics, social affairs, culture, and creativity. The national goal of character education is to equip citizens with the ability and willingness to implement Pancasila in their daily lives.

According to Marlina (2024), the internalization of religious values within the Pancasila student profile program is crucial for shaping students' character to be tolerant and virtuous. The utilization of information technology facilitates this process through various platforms and learning methods, such as religious studies on YouTube, digital training, and project-based curricula. The government and stakeholders must ensure the implementation of these values through careful planning, execution, and

assessment, along with active collaboration among parents, teachers, and the community. Programs such as the *Merdeka Mengajar* Platform and the National Digital Literacy Movement help facilitate character education and digital literacy, which are expected to reach tens of millions of Indonesians by 2024.

The digital era demands innovations in character education strategies to remain relevant to the learning styles of digital-native generations. The use of technology and digital media as tools for teaching the values of Pancasila and Islamic teachings can be an effective approach when implemented creatively and purposefully (Utami & Nugroho, 2022).

Therefore, the integration of Pancasila values and Islamic teachings in character education should be delivered through adaptive, engaging, and contextually relevant methods aligned with contemporary developments. In this context, the role of teachers and parents is crucial, especially as role models and guides in shaping students' character through digital platforms and everyday activities. Collaboration among formal education, non-formal education, and family environments is key to developing a generation that is not only intellectually competent but also morally and spiritually strong (Yusuf, 2024).

METHOD

This study employs a literature review methodology, relying on literary sources to obtain relevant data. Data collection was conducted through documentation techniques, which involve gathering information from various written references such as books, articles, and documents. For data analysis, the study uses a descriptive-analytical method aimed at identifying the interrelationship between the values of Pancasila and Islamic teachings in shaping national character, particularly in the digital era.

The stages of data analysis in this study include:

1. Interpreting and translating primary and supporting sources into written form to reinforce the conceptual framework.
2. Identifying key concepts, themes, and patterns emerging from the relevant literature.
3. Analyzing the application of these concepts within the context of the role of the younger generation in addressing the challenges of the digital era and in building character through the values of Pancasila and Islamic teachings.
4. Presenting the findings in a systematic and coherent narrative.

RESULT AND DISCUSSION

Integration of Pancasila Values and Islamic Teachings

1. Value Alignment

Pancasila and Islamic teachings, as two principal pillars of Indonesian national life, share fundamental similarities in terms of humanitarian values, spirituality, and social justice. Despite

originating from different backgrounds, the two complement and reinforce each other in shaping both individual and societal character. The following table illustrates the alignment between the principles of Pancasila and the core values of Islamic teachings:

The Principles of Pancasila	Core Values of Islamic Teachings
Belief in the One and only God	Monotheism, Piety, Worship
A Just and Civilized Humanity	Justice ('Adl), Compassion, Brotherhood
The Unity of Indonesia"	National Brotherhood, <i>Tolerance, Nationalism</i>
Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among Representatives	Consultation, Social Justice, Economic Equity
Social Justice for All the People of Indonesia	Almsgiving, Empathy

These values reflect a shared vision in shaping a just, tolerant, civilized, and dignified society. Pancasila, as the ideological foundation of the state, and Islam, as a religious value system, both emphasize the importance of balancing individual rights with social responsibilities. Both frameworks govern not only the relationship between humans and God but also interpersonal and societal relations. Therefore, the integration of these two value systems in national life is highly relevant in addressing various social challenges, particularly in the digital era.

2. The Role of Education in Value Integration.

Education serves as a strategic medium for instilling noble values from an early age. In the context of integrating Pancasila values and Islamic teachings, education functions as a vehicle for character formation that is grounded not only in knowledge but also in morality and spirituality.

Several approaches to value integration can be implemented, including:

- a. A curriculum based on Pancasila and Islamic values: Integrating religious content with civic education can foster a comprehensive understanding of morality and ethics in national life (Mulyasa, 2014).
- b. Role modeling by teachers and community leaders: Teachers, as role models, must embody the values they teach. Religious and community leaders also play a crucial role in reinforcing moral messages within the social environment.
- c. Students' daily life practices: Character education should be practiced, not merely taught in theory. The application of values such as honesty, responsibility, and tolerance in school settings forms an essential part of developing good habits.

Challenges in the Digital Era

The digital era not only presents opportunities but also amplifies the risks of value shifts, information distortion, and identity crises, especially among the younger generation who grow up as "digital natives." These challenges must be critically identified in order to develop targeted and strategic solutions.

1. *Disinformation*

One of the most pressing challenges in the digital era is the widespread dissemination of false information (hoaxes) and misleading disinformation that confuses the public. Social media has become an open and unrestricted space, yet it often lacks proper verification mechanisms. Young people, who generally possess high levels of curiosity but limited digital literacy, are particularly vulnerable to the influence of inaccurate information. As a result, they are easily swayed by provocative narratives that promote intolerance, division, and even lead to radicalization. In this context, the values of *Pancasila*, such as unity and just and civilized humanity, along with the Islamic principle of *tabayyun* (information verification), are crucial to be instilled through education and public literacy initiatives. Without critical thinking skills and ethical media engagement, the younger generation risks becoming both victims and perpetrators of destructive information.

2. *Moral Degradation*

Technological advancement does not always align with moral progress. Unlimited access to the internet has created vast opportunities for the influx of content that undermines social and religious values. Exposure to verbal violence, pornography, hate speech, and digital consumerist culture has contributed to the erosion of norms such as decency, social empathy, and individual responsibility within society.

Kaelan (2013)

Emphasizes that the phenomenon of moral degradation is a clear indication of a weakening national character, which is fundamentally shaped through education, habituation, and the internalization of noble values. Both Islam and *Pancasila* place ethical values as fundamental pillars of social life. When these values no longer serve as guiding principles in both online and offline behavior, a moral crisis becomes an inevitable consequence.

3. *Identity Crisis*

The global and borderless nature of digital culture has led many young people to become more familiar with foreign cultures than with their own national heritage. Media consumption patterns dominated by foreign content have contributed to shifts in values and lifestyles, including a decline in respect for tradition, a weakening sense of nationalism, and a diminished pride in both national and Islamic identity.

This identity crisis affects not only individuals but also touches the ideological and cultural dimensions of the nation. If left unaddressed, such conditions may erode the foundation of national character, which has long been rooted in *Pancasila* values and religious spirituality. Therefore, it is essential to reaffirm local wisdom and the principle of religious moderation as a safeguard for identity amidst the waves of global culture that tend to be liberal and permissive.

Character Strengthening Strategies Based on *Pancasila* and Islamic Teachings

In facing the multidimensional challenges of the digital era, strengthening national character has become an urgent and indispensable agenda. A strategic approach is required one that is not only responsive to contemporary developments but also rooted in the nation's core values. The integration of Pancasila values and Islamic teachings can serve as a solid foundation for shaping a morally, spiritually, and intellectually resilient younger generation.

This character-building strategy encompasses at least four key aspects: digital character education, dakwah and positive content creation, value-based digital literacy, and cross-sector collaboration. Such strategies are essential not only for preserving national identity but also for cultivating a generation that is religiously grounded, nationally committed, and adaptive to digital transformation. The following are several relevant integration strategies for the current era:

1. Digitalization of Educational and Religious Content

Digitalization has become a key factor in disseminating Pancasila values and Islamic teachings on a massive scale. The development of digital-based learning media such as educational videos, podcasts, infographics, Islamic animations, and e-books can serve as effective tools to reach technology-savvy younger generations. The content developed should incorporate values such as honesty, justice, compassion (*rahmah*), and unity (*ukhuwah*). Social media and digital platforms like YouTube, TikTok, and Instagram can be utilized as creative and engaging spaces for preaching and character development (Putri & Arifin, 2022; Sari et al., 2023).

2. Technology-Based Character Education

Schools and educational institutions play a crucial role in integrating Pancasila and Islamic values into digital learning systems. The utilization of platforms such as Learning Management Systems (LMS), value-based learning applications, and e-learning can be employed to deliver moral and religious content in the form of case studies, short films, and online discussion forums. This approach aligns with the Profil Pelajar Pancasila (Pancasila Student Profile) program, which emphasizes the development of students who are faithful and devoted to God Almighty and possess noble character (Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), 2022).

3. Collaboration among Ulama, Community Leaders, and Technocrats

The integration of religious and national values in the digital era cannot be achieved independently. Cross-sector collaboration among *ulama*, academics, community leaders, and technology practitioners is essential to create digital communities that consistently promote national values. Programs such as thematic webinars, online sermons, podcasts on Pancasila values, and interfaith and intercultural interactive forums can foster a positive narrative about Islam as a mercy to the universe (*rahmatan lil 'alamin*) and Pancasila as the foundation of unity (Nasution, 2023; Fauziah, 2024).

4. Digital Literacy

Digital literacy education that emphasizes media ethics is a crucial strategy in the information age. Learners and the wider community need to be equipped with the skills to filter information, distinguish hoaxes, avoid hate speech, and practice digital ethics in accordance with Islamic teachings and *Pancasila* values. This online ethics encompasses attitudes of tolerance, justice, respect for diversity, and maintaining harmony within pluralism, as reflected in the second and third principles of *Pancasila*, as well as the values of *ukhuwah* (brotherhood) and *adab* (manners) in Islam (Yuliana & Halim, 2023; Maulana, 2024).

5. Challenges and Solutions

The integration of religion within *Pancasila* faces significant challenges. One major challenge is globalization, which poses a substantial obstacle to the actualization of *Pancasila* values. The influx of transnational ideologies such as secularism, liberalism, individualism, and fundamentalism often conflicts with *Pancasila* values, especially the first principle: Belief in the One and Only God (*Ketuhanan Yang Maha Esa*). This phenomenon weakens spirituality in the life of the nation and state. Moreover, globalization accelerates the development of information technology, which facilitates the rapid spread of new ideologies, some of which contradict *Pancasila* values.

A primary challenge in integrating religion into *Pancasila* is ensuring that religious values align harmoniously with *Pancasila* without causing social conflict or polarization. One obstacle is the presence of religious exclusivist groups that interpret religious values narrowly, thereby conflicting with the principle of “*Bhinneka Tunggal Ika*” (Unity in Diversity) (Adha, Amalia, Kamila, 2024).

Addressing these challenges requires an inclusive approach that fosters deep understanding. Strengthening *Pancasila* education that integrates religious values is necessary to develop individuals who are both religious and respectful of pluralism within the social context.

Below are the challenges and solutions in integrating *Pancasila* values and Islamic teachings in building national character in the digital era:

Challenges	Solutions
The Flow of Negative Information and Hoaxes	Digital literacy, fact-checking, and value-based Islamic preaching (tabayyun, amanah, hikmah)
Ideological Polarization on Social Media	Education on Islamic Moderation (Wasathiyah) and <i>Pancasila</i> Values Together
The Lack of Exemplary Leadership Among Public Figures in Digital Spaces	Online Moral and Ethical Campaigns: Dignified Leaders and Ethical Digital Da'wah
Individualism as a Consequence of Technology	Social Campaign Programs Emphasizing Empathy, Mutual Cooperation, and National Brotherhood (Ukhuwah)

The

importance of moral education extends beyond shaping individual personalities; it also has a broad impact on society. By teaching ethics to children, we help create a generation that cares for others, the

environment, and prioritizes values of peace (Kamila, 2023). The integration of *Pancasila* values and Islamic teachings is one effective way to build a solid moral foundation for each individual, as the values of both systems are inherently harmonious. Although character building is crucial, challenges exist in its implementation. Therefore, it is essential to address and overcome the various obstacles that arise in integrating *Pancasila* values with Islamic teachings.

The proper inculcation of *Pancasila* values and Islamic teachings fosters a stronger understanding of both within Indonesian society (Balqis & Najicha, 2022).

In the context of digital learning, *Pancasila* education plays a central role in instilling noble values, while technology serves as an effective medium to develop ethical and responsible character. By leveraging existing opportunities, society can establish a strong foundation to navigate the complex changes of the technological era. Furthermore, continuous promotion of dialogue and cross-sector collaboration is necessary to ensure that the noble values of *Pancasila* and Islamic teachings remain pillars guiding positive actions in facing challenges and seizing opportunities in the ever-evolving digital world.

CONCLUSION

The digital era has brought significant transformations in the mindset, behavior, and lifestyle of Indonesian society. Amid the currents of globalization, information flow, and foreign values that may erode the nation's

In this context, the integration of *Pancasila* values and Islamic teachings serves as a fundamental strategy to preserve and strengthen morality and national identity. The values of *Pancasila* and Islamic teachings inherently share strong commonalities, particularly regarding divinity, humanity, justice, unity, and deliberation. Both promote the creation of a moral, tolerant, and just society that upholds humanity and togetherness. Therefore, the integration of these values is not only possible but highly relevant to addressing contemporary challenges.

The utilization of digital technology offers vast opportunities to realize this integration through digital-based character education, preaching via social media, and the enhancement of digital literacy imbued with nationalistic and religious values. Consequently, the synergy between *Pancasila* and Islamic teachings in the digital era can form the foundation for nurturing a generation that is intelligent, ethical, and responsible, while simultaneously preserving the nation's continuity grounded in noble values and local wisdom.

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