

Strengthening National Identity in the Era of Globalization and AI toward Golden Indonesia 2045

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Abstract: Indonesia, as a nation founded upon the values of Pancasila and characterized by its rich diversity of ethnicities, cultures, and religions, faces significant challenges amid globalization and the rapid advancement of Artificial Intelligence (AI). This study aims to examine the impact of globalization and AI development on the erosion of Pancasila values in society and to formulate strategies for strengthening these values in support of national development toward Golden Indonesia 2045. This study employs a literature review method with a descriptive-analytical approach, drawing on academic literature and relevant policy documents. The findings indicate that globalization and AI development may contribute to the erosion of Pancasila values through cultural infiltration, the dominance of external values, the spread of misinformation, and changes in social interaction patterns. These developments may weaken social cohesion, civic responsibility, and the internalization of national identity when digital technologies are adopted without adequate ethical and cultural awareness. Globalization and AI also present strategic opportunities to strengthen Pancasila when supported by appropriate policies and educational approaches. Strengthening Pancasila can be pursued through its integration into national development policies and educational systems, the enhancement of digital and civic literacy, and the adaptive and ethical utilization of AI and other emerging technologies. Therefore, digital transformation should be understood not merely as a potential threat to national identity but also as an opportunity to revitalize Pancasila values, strengthen social resilience, and reinforce national cohesion in realizing the vision of Golden Indonesia 2045.

Keywords: Globalization; Artificial Intelligence; Golden Indonesia 2045; Pancasila.

1. Introduction

Indonesia is a country characterized by remarkable diversity in culture, language, ethnicity, and religion across its vast archipelago. This diversity is united by the principle of *Bhinneka Tunggal Ika*, which represents the idea of unity in diversity and constitutes an important element of Indonesia's multicultural national identity (Sundrijo, 2022). Pancasila provides a shared philosophical foundation and a common set of values that guide the life of the Indonesian nation (Suratman et al., 2021). Its values contribute to strengthening social cohesion, national character, and a shared national identity amid Indonesia's cultural and religious diversity (Tantra et al., 2024; Hedir & Nurdianti, 2024). Pancasila serves not only as the foundation of the state but also as a guide for national life, embodying values that support the realization of national ideals and the strengthening of national identity.

Pancasila also occupies a fundamental position within Indonesia's constitutional and legal system. It serves as the foundation of the state, the state ideology, and the philosophical basis of national life, while also functioning as the source of all sources of law, as affirmed in the Preamble to the 1945 Constitution of the Republic of Indonesia (*Pembukaan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945*) (Hadi, 2021). Furthermore, in Law Number 12 of 2011 concerning the Formation of Laws and Regulations (*Undang-Undang Nomor 12 Tahun 2011 tentang Pembentukan Peraturan Perundang-Undangan*) emphasizes the position of Pancasila as the foundation of the state,

the state ideology, and the philosophical basis of the nation and state (Saragih, 2022). Accordingly, all laws and regulations must be consistent with and must not contradict the values embodied in Pancasila (Habibah, 2025).

Pancasila must always be internalized, inspired, and practiced in every aspect of social, national, and state life. Consistent implementation of its values will preserve national unity while reinforcing Indonesia's identity. Pancasila is not merely the foundation of the state, but also a set of noble values that maintain harmony (Habibah et al., 2025), guiding Indonesia toward progress and prosperity in achieving the vision of Golden Indonesia 2045 (Suratman et al., 2021). In the context of rapid digitalization, the internalization of Pancasila is increasingly important because its core values can serve as an ethical compass for navigating cyberspace while preserving national unity, social harmony, tolerance, and respect for diversity (Hermanto, 2025).

Indonesia strives to become a developed nation while remaining grounded in its noble cultural values (Bappenas, 2019). This effort can be likened to a fish that should not excel at climbing, but instead become a skilled swimmer in the vast ocean. Through the National Long-Term Development Plan 2045 (*Rencana Pembangunan Jangka Panjang Nasional/RPJPN 2045*), Indonesia envisions becoming a resilient, prosperous, inclusive, and sustainable nation, as well as a beacon of inspiration in the ASEAN region. This vision emphasizes not only physical and economic development but also deeply rooted national values, with the philosophy of *Gotong Royong* and *Bhinneka Tunggal Ika* at its core, representing unity and cooperation amid diversity. Ultimately, the realization of Golden Indonesia 2045 depends on the consistent application of Pancasila values by all elements of the nation as the foundation of the state and a shared way of life (Sasbianto et al., 2025). With Pancasila as its foundation, the vision of an advanced Indonesia will align with strengthening national identity and ensuring just and sustainable development.

The world is rapidly evolving within a short period, largely influenced by globalization, which has brought significant changes to human life. A further development of globalization is Artificial Intelligence (AI), which has had a substantial impact on facilitating human activities. Both globalization and AI influence various dimensions, including the economy and education in Indonesia. In pursuing the Vision of Golden Indonesia 2045, the economy is becoming increasingly integrated across countries, opening wider market opportunities (Ikrar, 2025). AI also has a fundamental impact on the field of education (Luckin et al., 2016). Knowledge is now more accessible, both domestically and internationally, including the availability of books and global resources. This expanding access to knowledge offers hope for improving the quality of education in Indonesia (Mubarok et al., 2025).

The development of the world through globalization and the emergence of AI clearly brings hope for the advancement of global civilization, including Indonesia. However, these developments are not without risks. Globalization and AI have the potential to erode Indonesia's noble cultural values, which are rooted in Pancasila. The third wave of globalization has classified world civilizations into eight major groups: Western, Eastern, Islamic, Japanese, Chinese, Buddhist, Hindu, and African civilizations (Targowski, 2014). Based on Table 1, these civilizations can be understood in terms of their strength and how they interact with globalization. Western and Japanese civilizations are considered strong, as both effectively utilize globalization through information technology (IT), enabling them to dominate global economic and cultural flows. Chinese civilization is also strong, but places greater emphasis on technology-driven and manufacturing-based globalization. Hindu civilization demonstrates relatively strong globalization influence, particularly through diaspora networks and cultural impact. Meanwhile, Eastern civilization generally

still relies on the role of the state in determining its direction of global engagement. On the other hand, Islamic civilization is seen as having weaker globalization strength due to various political and economic factors. Buddhist civilization exhibits even less global influence, while African civilization remains in an uncertain position, facing structural challenges in achieving global integration.

From the perspective of globalization, Western culture holds the most dominant influence in shaping the dynamics of the modern world. This influence is primarily transmitted through technological advancements, which serve as the main medium for spreading values, lifestyles, and social systems across nations. Through digital media, technological platforms, and industrial innovation, Western culture exerts both direct and indirect influence on the mindset and behavior of global societies. As a result, many countries tend to adopt or adapt to Western-derived values and practices, whether in economic, social, or cultural aspects.

Table 1. The Influence of Globalization on Each Civilization Group

Civilization	Globalization Power
Western	Globalization through IT
Japanese	Globalization through IT
Eastern	Dependent on the state
Chinese	Globalization through technology
Hindu	Strong
Islamic	Weak
Buddhist	Very Weak
African	Uncertain

Source: Targowski (2014)

Western civilization brings influences that have the potential to threaten the values of Pancasila, such as the spread of liberalism, communism, atheism, and unrestricted freedom of expression, which is often associated with LGBTQ (Lesbian, Gay, Bisexual, Transgender, and Queer) issues. In addition, individualistic attitudes have emerged as a serious threat that gradually erodes the culture of *gotong royong*. Technological advancements accelerate social interaction, but at the same time encourage social isolation. Globalization not only boosts the economy but also shifts economic structures; Indonesian society, which was once predominantly agrarian, is now transitioning toward manufacturing and service sectors, especially in urban areas (Gultom & Harianto, 2022). This shift is not inherently negative, but the accompanying cultural changes can weaken the values of Pancasila. The presence of digital devices and modern entertainment makes people increasingly reluctant to socialize, gradually eroding the culture of togetherness and politeness. Thus, although globalization and AI support economic growth, they become meaningless if the identity of the Indonesian nation as a society that upholds norms and *gotong royong* is neglected.

The erosion of cultural values based on Pancasila amid the rapid development of globalization and AI is a problem that must be recognized and addressed immediately (Arfiatin et al., 2025). The waves of globalization and AI not only affect economic and social aspects but also have implications for perspectives, interaction patterns, and societal norms. This study aims to: (1) analyze the impact of globalization and AI development on the weakening of Pancasila values in society; and (2) formulate strategies to strengthen Pancasila values in supporting development toward Golden Indonesia 2045.

2. Method

This study employs a literature review method. According to Sugiyono (2013), a literature study (*studi kepustakaan*) is a theoretical examination, including references and other scientific literature related to culture, values, and norms within the social context being studied. Its purpose is to obtain an in-depth understanding and a solid theoretical foundation by reviewing relevant literature. The research framework in Figure 1 begins by referring to the legal system outlined in Law Number 12 of 2011 (*UU Nomor 12 Tahun 2011*) and Minister of Home Affairs Regulation Number 29 of 2011 (*Permendagri Nomor 29 Tahun 2011*) concerning the revitalization and actualization of Pancasila values. Based on this framework, the study analyzes the potential shift in Pancasila values as a consequence of the rapid development of globalization and AI. This literature analysis serves as the basis for formulating preventive measures. Furthermore, based on this analysis, the implementation of Pancasila values is structured across each pillar of *Indonesia Emas* development, as stipulated in Law Number 59 of 2024 concerning the National Long-Term Development Plan 2025–2045 (*UU Nomor 59 Tahun 2024 tentang RPJP Nasional tahun 2025–2045*).

Figure 1. Research Framework

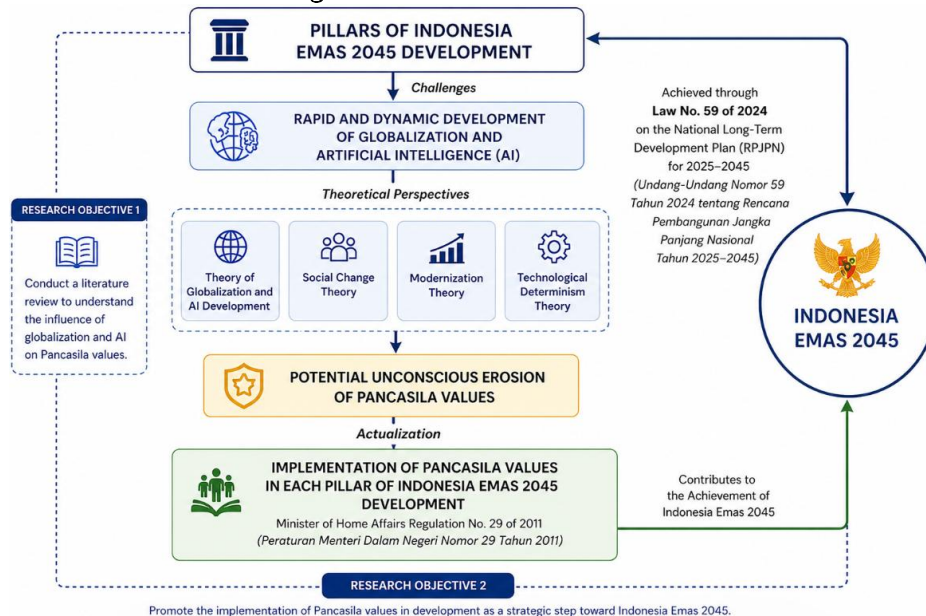


Figure 1 illustrates the study's conceptual framework, linking national development pillars to global challenges to achieve the vision of Golden Indonesia 2045. Starting from the Development Pillars of Golden Indonesia 2045, a key challenge emerges: the rapid, dynamic development of globalization and AI. This phenomenon is analyzed through various theoretical perspectives, including theories of globalization and AI development, social change theory, modernization theory, and technological determinism theory.

The research hypothesis proposes that there is a potential erosion of Pancasila values that may occur unconsciously as a result of global transformation. Therefore, efforts to actualize these values are necessary by implementing Pancasila values across each development pillar, as regulated in the Minister of Home Affairs Regulation Number 29 of 2011 (*Permendagri No. 29 Tahun 2011 tentang aktualisasi Pancasila*). All of these processes are directed toward supporting the realization of Golden Indonesia 2045, which is further reinforced by national policies, including Law Number 59 of 2024 concerning

the National Long-Term Development Plan 2025–2045 (*UU No. 59 Tahun 2024 tentang Rencana Pembangunan Jangka Panjang Nasional Tahun 2025–2045*). In the context of this study, the framework encompasses two main objectives: (1) to conduct a literature review in order to understand the influence of globalization and AI on Pancasila values; and (2) to promote the implementation of these values in development as a strategic step toward achieving Golden Indonesia 2045.

3. Literature Review

3.1. Pancasila as the Foundation and National Identity

Theoretically, the concept of a state foundation can be understood through Kelsen's concept of the *Grundnorm*, or basic norm, which serves as the fundamental basis for the validity and coherence of a legal system (Kelsen 2007). This concept provides a theoretical perspective for understanding Pancasila as the foundational norm underlying the organization of national and state life. Pancasila embodies the fundamental values and legal ideals (*rechtsidee*) that provide direction for the development and implementation of Indonesia's legal order, encompassing both written and unwritten law. Pancasila is constitutionally and legally positioned as the foundation of the Indonesian state and as the source of all sources of state law.

Pancasila, as the foundation of the state, functions as the source of all sources of the Indonesian legal order. Accordingly, Pancasila serves as the spiritual foundation of Indonesian law, which is further embodied in the Preamble to the 1945 Constitution of the Republic of Indonesia (*Undang-Undang Dasar Negara Republik Indonesia Tahun 1945*) through four fundamental principles (Fikri et al., 2025). These four principles include: first, the spiritual foundation (*Geistlichenhintergrund*) of the 1945 Constitution; second, the manifestation of legal ideals (*rechtsidee*) as the basis of the state, encompassing both written and unwritten fundamental law; third, a normative principle requiring that the 1945 Constitution contains provisions obligating the government and state administrators, including political parties and functional groups, to uphold the noble moral ideals of the people; and fourth, Pancasila as the enduring source of inspiration of the 1945 Constitution in the administration of the state and the conduct of governance.

Pancasila functions not only as the philosophical foundation of the Indonesian state but also as a normative framework that guides constitutional development, legislation, governance, and the pursuit of national objectives (Dahoklory & Wardhani, 2020; Fikri et al., 2025). As the ideology and foundational philosophy of the Indonesian nation and state, Pancasila is not merely the product of abstract individual or group reflection; rather, it is rooted in the historical experiences, customs, cultural traditions, religious values, and social practices that have shaped Indonesian society over time (Tinasyah, 2025). These values form an essential part of Indonesia's national identity and guide the nation's social and political life. Pancasila also provides a framework for navigating social, cultural, and technological change while preserving national identity, particularly in pursuing the Vision of Golden Indonesia 2045.

The five principles of Pancasila constitute an integrated and comprehensive framework for guiding the life of the Indonesian nation. The first principle, Belief in the One and Only God (*Ketuhanan Yang Maha Esa*), emphasizes faith and religious devotion while recognizing and respecting religious diversity. The second principle, Just and Civilized Humanity (*Kemanusiaan yang Adil dan Beradab*), upholds human dignity, equality, human rights, justice, and respect for others. The third principle, The Unity of Indonesia (*Persatuan Indonesia*), emphasizes national unity while recognizing and respecting the diversity of Indonesia's people.

The fourth principle, Democratic Life Led by Wisdom of Thoughts in Deliberations Amongst Representatives of the People (*Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan*), reflects the principles of popular sovereignty, democratic participation, deliberation, and representative decision-making. Finally, the fifth principle, Social Justice for All the People of Indonesia (*Keadilan Sosial bagi Seluruh Rakyat Indonesia*), emphasizes justice, equality, shared prosperity, and equitable opportunities for all members of society. Taken together, these principles provide an interconnected normative framework for promoting religious tolerance, human dignity, national unity, democratic governance, and social justice in Indonesia (Setiawan, 2020; Hedir & Nurdiyanti, 2024; Sudirta et al., 2025).

3.2. Theories of Globalization and Artificial Intelligence Development

According to Schwab (2017) in *The Fourth Industrial Revolution*, the Fourth Industrial Revolution is characterized by the integration of the physical, digital, and biological spheres through technologies such as artificial intelligence (AI), robotics, and the Internet of Things (IoT). This revolution represents a continuation of transformations from the first to the fourth industrial revolutions, ranging from mechanization, electrification, and automation to digitalization and AI, which have fundamentally reshaped how humans live, work, and interact (Schwab, 2017). One of the tangible impacts of this transformation is the emergence of an “instant culture,” in which individuals increasingly prioritize speed, efficiency, and convenience. This shift influences patterns of communication, consumption, and work, which tend to become faster but less reflective and less in-depth (Rosa, 2013). These changes are also closely linked to the dynamics of globalization, which has shaped the global economy through several waves since the 19th century (Collier & Dollar, 2002). The first wave (1870–1914) was marked by advancements in transportation and land productivity; the second wave (1950–1980) by the liberalization of multilateral trade through the General Agreement on Tariffs and Trade (GATT); and the third wave, beginning in the 1980s, was driven by rapid progress in communication and transportation technologies, which accelerated international trade and promoted foreign investment.

At present, AI significantly facilitates human activities across various domains, enabling tasks to be completed more quickly and precisely. However, its impact extends beyond efficiency, reaching into the social and cultural spheres. Values such as togetherness, hard work, and patience are gradually being reshaped by more pragmatic, individualistic, and instant-oriented tendencies (Cope & Phillips, 2025). This suggests that technological advancement does not merely introduce new tools and conveniences but also reconfigures human consciousness regarding time, social relationships, and the processes through which life goals are achieved. Such behavioral shifts carry profound philosophical implications, particularly in terms of changing value orientations in responding to global challenges in the AI era. Therefore, younger generations are required to remain firmly grounded in their national identity, which is rooted in Pancasila, in order to avoid losing direction amid the rapid pace of technological development.

3.3. Linear Social Change Theory

The rapid advancement of technology inevitably leads to social change. Society undergoes transformations in cultural practices, value systems, and behavioral patterns. Linear social change theory explains that societal transformation occurs gradually, progressively, and follows a particular direction toward a more advanced stage of development. Classical thinkers such as Comte (1974) argue that societal development progresses through three stages, namely the theological, metaphysical, and positive stages, as a manifestation of increasing human rationality. Within this perspective, technology is

often positioned as a primary driving force that accelerates social transformation. Similarly, Toffler (1980) emphasizes that each wave of human civilization is marked by technological innovation, ranging from the agricultural revolution, the industrial revolution, to the information revolution, which has now evolved into the era of digitalization and AI.

Linear change driven by technological advancement is evident in shifts in social, cultural, and economic behavior. For instance, societies that once relied on manual processes have increasingly adapted to instant and automated systems. Values such as patience, collectivism, and perseverance are gradually being transformed into more pragmatic orientations centered on efficiency and individualism. Thus, linear social change theory suggests that technology functions not only as an instrument of development but also as a force that directs the long-term transformation of human values and patterns of life

3.4. Modernization Theory of Social Change

Modernization theory conceptualizes societal development from both historical and typological perspectives. It examines the relationship between culture and technological advancement, viewing social progress as a process of transformation from traditional to more modern forms of society. Over time, the scope of this theory has expanded to include the interconnections between culture and political development, as well as the relationship between economic growth and democratization.

Modernization theory explains the historical transformation of societies from traditional to modern forms (Alexander, 1994). Traditional societies are characterized by the dominance of attitudes, values, and role structures based on ascription and particularism, which are often considered obstacles to economic and political development. According to Parsons (1956, as cited in Mayhew, 1968), ascription refers to the fusion of multiple functions within a single structural unit, resulting in social roles that are not clearly differentiated. For example, the assumption that women are primarily responsible for domestic duties reflects an ascriptive role structure. Meanwhile, Jones (1990) defines particularism as the practice of applying different standards to individuals based on personal relationships, community ties, or citizenship status, which may lead to discriminatory outcomes. In contrast, modern societies are characterized by secular, individualistic, and scientific values, along with more rational and differentiated role structures. Modernization theory emphasizes that this transformation is driven by the internal dynamics of society, occurs in a relatively uniform manner, and tends to follow a linear trajectory.

3.5. Technological Determinism Theory

Technological determinism theory posits that technology, both directly and indirectly, serves as a primary driver of social change. One of the key figures who popularized this perspective is Marshall McLuhan through the concept of media determinism. His well known phrase, “the medium is the message” McLuhan (1964), emphasizes that media are not merely channels for transmitting information, but play a crucial role in shaping patterns of thought and social behavior. Thus, society is influenced not only by the content of messages but also by the media through which those messages are delivered. In a similar vein, Innis (1951) argues that media play a significant role in social transformation, as each medium carries inherent biases in terms of space and time, which affect the dissemination of knowledge and the development of society (Galvin, 1994). This implies that it is not only the content of communication that shapes society, but also the medium used to convey it.

The impact of media is clearly reflected in human knowledge and culture. Various values associated with Western culture are increasingly transmitted into society, gradually influencing behavior, attitudes, actions, and underlying principles. Ways of thinking derived from Western contexts, such as freedom of expression that at times may exceed prevailing

social norms, become widely consumed and shape public perspectives. Thus, this theory demonstrates that media do not merely transmit messages, but also function as agents of cultural transformation within a civilization, given their significant influence on the diffusion and development of values.

3.6. Roadmap for Indonesia Maju

Every nation aspires to achieve prosperity, welfare, and progress, and Indonesia is no exception. Through the *Visi Golden Indonesia 2045*, the government aims to realize a developed country with more equitable welfare distribution, high-quality human resources, and a position as one of the world's leading economic powers (Bappenas, 2019). This vision is also directed toward achieving equity across all sectors of development.

Visi Indonesia 2045 is built upon four main pillars: (1) Human Development and Mastery of Science and Technology; (2) Sustainable Economic Development; (3) Equitable Development; and (4) Strengthening National Resilience and Governance. Each pillar encompasses strategic sectors ranging from education and the economy to foreign policy. The government is committed to accelerating development across all sectors until 2045 to ensure the realization of this vision.

Each pillar includes more specific areas of development. The first pillar focuses on human development and the mastery of science and technology. It includes accelerating equitable access to education, enhancing the role of culture in development, increasing contributions of science and technology, improving public health and quality of life, and implementing labor reforms. Culture, in particular, is emphasized as it represents the nation's identity. Strong cultural values shape national character based on noble principles. The role of culture in development is realized through the capitalization of national cultural values and the strengthening of work ethics, enabling Indonesia to become a global center of culture and civilization.

The second pillar is sustainable economic development, which includes increasing investment and international trade, accelerating industrialization and tourism, developing the maritime economy, strengthening food security and farmers' welfare, ensuring energy and water security, and maintaining environmental sustainability. In the future, Indonesia's economic development will no longer rely on the exploitation of natural resources but on the quality of human resources as the main driving force. Improving human quality is expected to produce a creative, resilient, competent, and consistent society capable of generating economic innovations for both domestic and international markets. With strong work ethics and high competence, Indonesians will enhance their global competitiveness, strengthening economic independence and positioning Indonesia as a leading nation on the global stage.

The third pillar is equitable development, which includes accelerating poverty alleviation, ensuring equal business opportunities and income distribution, promoting regional development, and building integrated and evenly distributed infrastructure. This pillar aims to achieve social justice for all Indonesians. In the past decade, significant progress has been observed in infrastructure development. For example, toll road length increased from 784 km in 2013 to 2,816.7 km in 2023 (Kementerian Pekerjaan Umum dan Perumahan Rakyat, 2023). Achieving equitable development requires the support of all stakeholders, including both the government and society. The value of *gotong royong* as a national characteristic plays a crucial role in ensuring that development is fair and sustainable. In addition to formal government oversight, community participation in monitoring and maintaining development quality fosters a sense of ownership, ensuring that outcomes align with public needs and aspirations.

The fourth pillar focuses on strengthening national resilience and governance. It includes reinforcing substantive democracy, institutional and bureaucratic reform, strengthening the national legal system and combating corruption, maintaining a free and active foreign policy, and enhancing national security and resilience. National resilience is built upon the strength of society, making the cultivation of citizens' attitudes and character essential. One of the main challenges is the culture of corruption, which involves two key elements: the abuse of power beyond legal limits and prioritizing personal or group interests over the common good (Lubis & Scott, 1985). Corruption not only causes material losses but also weakens morality and fosters dishonest behavior that can spread widely. Therefore, promoting honesty is essential in eradicating corruption. By upholding integrity, society can obtain its rights fairly, while national resilience is strengthened through clean and just governance.

4. Results and Discussion

4.1. The Development of AI and Globalization in Indonesia and the Potential Shift in Pancasila Values

In the era of globalization and artificial intelligence (AI), development has become highly rapid and dynamic. Such accelerated progress inevitably transforms patterns of life, including the potential shift in the nation's identity values. From the perspective of the Theory of Globalization Development, globalization is understood as a multi-stage historical process, evolving from early phases of trade and colonialism, advancing through global industrialization, and culminating in the era of global capitalism and digitalization characterized by intensive integration of economies, technology, and information. In this framework, globalization is not a new phenomenon but a long-term process that has experienced significant acceleration since the 20th century, driven by advances in communication technology and the dominance of global capitalism (Iskandar & Setiawan, 2024). In the Indonesian context, each stage of globalization produces distinct and often ambivalent impacts. In the contemporary phase of globalization, for instance, openness in information and technology fosters transformation in education, the economy, and politics, but also introduces challenges such as social inequality, cultural value shifts, and pressures on national identity. Recent studies further indicate that globalization operates through a process of "glocalization," where global influences interact with local contexts. This can be seen in the transformation of higher education institutions in Indonesia, which not only adopt global standards but also adapt them to local needs (Sibawaihi et al., 2024). Similarly, in social and cultural movements, globalization does not necessarily lead to homogenization but instead encourages differentiation and local adaptation (Azyyati, 2024).

Globalization and digital technological advancements have entered the era of the Industrial Revolution 4.0, which "fundamentally changes the way people think, live, and interact with one another" (Mauludi et al., 2022). Indonesia, with a population of more than 270 million people, represents a vast market for technological industry development, including AI (Hidranto, 2024). According to the Datareportal 2023 report, Indonesia has 212 million internet users with a penetration rate of 77 percent, 167 million social media users, and 353 million active mobile connections. These figures demonstrate significant potential for the adoption of emerging technologies, including AI. From an economic perspective, the utilization of AI in Indonesia is projected to contribute approximately 12 percent to national GDP growth, equivalent to USD 366 billion by 2030.

On the other hand, globalization strengthens the flow of technology, information, and culture into Indonesia. The country recorded a KOF Globalization Index score of 61.48 points in 2022. The integration of the global economy enables products, ideas, and lifestyles

to move rapidly across borders through digital media (Setiawan, 2018). Major global technology companies play a significant role in Indonesia's digital ecosystem, both through investment and the penetration of online services. This positions Indonesia not only as part of the global market but also as a consumer of global digital trends. With a young, tech-savvy population, Indonesia has become a key arena for the adoption of AI and digital globalization.

However, this acceleration of modernization also brings significant cultural implications, particularly in the erosion of Eastern values that have long characterized Indonesian society, such as collectivism, politeness, and respect for social norms. Within the framework of Social Modernization Theory, the transformation toward a modern society is often accompanied by a shift from traditional values to those that are more individualistic, rational, and efficiency-oriented, as explained by Lerner (1958). The strong currents of digital globalization accelerate the penetration of global popular culture through social media and digital platforms, exposing Indonesian youth to Western lifestyles that emphasize individual freedom and self-expression. As a result, a phenomenon of cultural erosion emerges, where social practices such as *gotong royong*, etiquette, and norms of politeness decline in everyday life. Nevertheless, this process does not entirely eliminate Eastern cultural values but instead encourages the formation of "cultural hybridity," in which local and global values interact. Thus, the main challenge for Indonesia lies in maintaining a balance between adapting to modernization and preserving its national cultural identity.

From the perspective of technological determinism theory, the rapid advancement of technology has the potential to shift the nation's identity values if not approached with caution. Technology is no longer merely an instrument but has become a force that shapes social structures, interaction patterns, and value orientations in modern society. This analysis can be further understood through linear social change theory, which explains that societal change occurs gradually, cumulatively, and progressively toward what is perceived as a more advanced state. In the contemporary context, such changes are increasingly accelerated by digitalization and AI, driving systematic transformations across sectors (Schwab, 2016; Brynjolfsson & McAfee, 2017). Therefore, shifts in values do not occur suddenly but rather through a linear process that gradually reshapes perspectives, behaviors, and societal value systems.

The implication is that, in the process of development toward Golden Indonesia 2045, there exists a potential threat in the form of the gradual and often unconscious erosion of the nation's identity values. Linear changes driven by technological advancement tend to shift society from values of collectivism, *gotong royong*, and solidarity toward orientations of efficiency, pragmatism, and digital individualism. This phenomenon indicates that societal adaptation to technology is often not accompanied by critical reflection on foundational values (Castells, 2010; (Schwab, 2016)). Therefore, each pillar of national development faces the challenge of value transformation that must be addressed strategically. If not properly managed, the direction of linear social change may diverge from the ideological identity of the nation.

As a case in point, the growth of digital economic platforms such as Gojek, Tokopedia, and various application-based services illustrates how technology reshapes social and economic interaction patterns. On one hand, technology enhances efficiency and creates new economic opportunities; on the other hand, it encourages more transactional and individualistic relationships, replacing interactions that were previously rooted in social closeness and collectivism. Another example can be observed in the massive use of social media, where the rapid flow of information often triggers the spread of misinformation,

polarization, and the decline of public communication ethics. This phenomenon reflects how continuous and linear social change can gradually shift values such as *gotong royong*, tolerance, and social cohesion.

Pillar 1 focuses on the development of Indonesian human resources and the mastery of science and technology. Within this pillar, the importance of technological proficiency and the ability to manage the rapid flow of information is emphasized. However, there are significant challenges, including the potential infiltration of concepts that violate academic ethics and the emergence of new ideologies that are not aligned with Pancasila values. The increasing tendency to seek shortcuts and instant solutions in completing assignments, examinations, and even engaging in academic plagiarism fosters shallow and less critical thinking processes. As a consequence, society becomes more vulnerable to provocation and manipulation amid the overwhelming flow of information, such as the spread of hoaxes (Nurhaliza, 2024). Furthermore, the continuous and unfiltered influence of foreign cultures may lead younger generations to favor external cultural values over their own national culture. This can foster attitudes of individualism, materialism, and hedonism, which contradict the values of kinship and *gotong royong*. In addition, the declining use of regional languages and the weakening of local cultural traditions further erode national identity amid the increasing dominance of foreign cultural influences (Muawanah et al., 2024).

In addition, the spread of ideologies such as liberalism, socialism, and radicalism (Mujibuddin, 2022), which are not aligned with the nation's identity, can pose serious threats to the realization of Pillar 1. The advancement of science and technology without being accompanied by the strengthening of national character risks producing a generation that is technically competent but vulnerable to destructive ideologies that may lead to conflict and national disintegration. Moreover, an individualistic orientation in the utilization of technology and natural resources can exacerbate social inequality and weaken national solidarity. Ultimately, technological progress may be driven by excessive capitalization that exploits and damages natural resources while increasing economic disparities. This is evident in current global concerns, such as the threat of nuclear weapons and even biological weapons (Yusuf, 2022).

Pillar 2 relates to sustainable economic development. This pillar emphasizes that all members of society should be able to contribute to economic development while also enjoying its benefits in a fair and equitable manner. However, amid rapid technological advancement, the management of economic resources often prioritizes profit maximization at the expense of environmental sustainability. This condition has the potential to foster greed, economic oligarchy, and unequal distribution, which clearly contradict the values of unity and social justice embodied in Pancasila.

The tangible impacts of this phenomenon are already visible. For example, according to the Indonesian Forum for the Environment (WALHI), the rate of deforestation in 2025 is projected to reach 600,000 hectares. This situation arises from legal loopholes that allow large corporations to convert forest areas, including protected and conservation forests, for short-term economic interests (Iryanti, 2025). Such conditions reflect a shift in national identity values, from an orientation of togetherness and sustainability toward egoistic and exploitative behavior.

Technological developments, including the use of AI, have the potential to accelerate the exploitation of natural resources on a much larger and more massive scale if not accompanied by proper governance and mapping. Ironically, regions rich in mining resources often exhibit high levels of poverty (Gamau et al., 2015). This clearly contradicts the mandate of Article 33 paragraph (3) of the 1945 Constitution (Pasal 33 ayat (3) Undang-

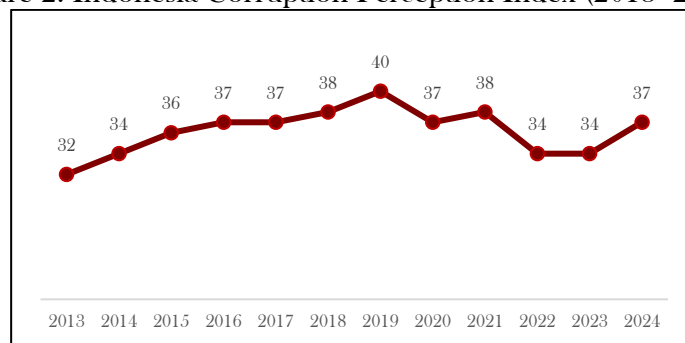
Undang Dasar Negara Republik Indonesia Tahun 1945), which states that “the land, waters, and natural resources contained therein shall be controlled by the state and utilized for the greatest prosperity of the people.” Therefore, economic development must be managed in a just, sustainable manner and grounded in Pancasila values so that it benefits not only a small group but truly promotes the welfare of all Indonesian people.

Pillar 3 concerns equitable development. This pillar aligns with the fifth principle of Pancasila (*sila kelima*), which emphasizes kinship and *gotong royong* to achieve social justice for all segments of Indonesian society. However, rapid technological development has gradually eroded the tradition of *gotong royong*. Indonesian society is becoming increasingly individualistic, especially in urban areas where technological influence is more pronounced. Micro-level examples of this phenomenon, if replicated across regions, can evolve into a macro-level national issue. At the national level, *gotong royong* can be reflected in collective awareness to support regions with limited resources.

The loss of *gotong royong* may widen the gap between underdeveloped and developed regions due to the absence of collective support. The burden of development, which should be alleviated through community participation, becomes heavier for the government when such collective values decline. This erosion also weakens social solidarity, as individual interests begin to take precedence over the common good. Such conditions contradict the implementation of the fifth principle of Pancasila, which emphasizes cooperation and social justice. Therefore, collaboration among all stakeholders is essential to ensure equitable development.

Pillar 4 relates to strengthening national resilience and governance. This pillar highlights the importance of anti-corruption behavior. However, technological advancement and the emergence of AI may increase opportunities for corruption, which contradicts Pancasila values. While technology simplifies many aspects of human activity, it also facilitates manipulation. Corruption often stems from the erosion of integrity and accountability. Financial reporting and accountability documents are typically used as evidence of budget implementation within government institutions. With the capabilities of AI and other technologies, there is an increased risk of falsifying activity reports, manipulating data, fabricating images, and producing misleading supporting documents (Hynek et al., 2025). This illustrates a significant example of how technological advancement can become dangerous if not used wisely.

Figure 2. Indonesia Corruption Perception Index (2013–2024)



Source: Transparency International

It is undeniable that corruption remains an unresolved and persistent issue in Indonesia. Figure 2 illustrates Indonesia’s Corruption Perception Index (CPI), where a higher score indicates better anti-corruption performance. In 2024, Indonesia ranked 99th with a score of 37 out of 100. This reflects the weak handling of corruption in the country,

as evidenced by the continuous emergence of corruption cases involving public officials each year.

Corruption has a significant impact on a nation's economy, ranging from declining investment interest to hampered development (Sugiarto, 2021). The trend of state losses due to corrupt practices has also shown an increase. Data from Indonesia Corruption Watch (ICW) recorded that in 2022 alone, the state suffered losses amounting to IDR 48.79 trillion. Furthermore, the culture of corruption fundamentally violates all principles of Pancasila (Irawan, 2020). Corruption constitutes a betrayal of divine values, deprives others of their rights, undermines national unity, and contradicts the principles of deliberation and social justice. This practice also widens inequality, as power is abused for personal gain at the expense of public welfare. Therefore, corruption is not merely an economic crime but also an ideological threat that undermines the foundations of national and state life.

4.2. The Implementation of Pancasila Values in Achieving National Aspirations toward Golden Indonesia 2045

The implementation of Pancasila values constitutes a strategic effort to guide all aspects of national and state life in the execution of development pillars toward Golden Indonesia 2045. In line with this, Law Number 59 of 2024 (*Undang-Undang Nomor 59 Tahun 2024*) concerning the National Long-Term Development Plan (RPJPN) for 2025–2045 serves as a legal foundation that reinforces the internalization of national values across various development sectors, including education, governance, and community character building. This ensures that the direction of national development remains aligned with the nation's ideological identity. The achievement of *Indonesia Emas* is not solely defined by physical progress or material development, but also by the strengthening of national identity. The envisioned Indonesia is a developed nation characterized by a religious and humanistic society, one that upholds unity, prioritizes deliberation, and promotes social justice.

In the context of the rapid pace of globalization and the accelerated development of AI, Pancasila values serve as both a moral compass (Muslimin et al., 2024) and an ideological foundation to ensure that development proceeds without losing its direction (ZA et al., 2024). The spirit of mutual cooperation (*gotong royong*), as a central manifestation of Pancasila, must continue to be reinforced across all sectors of development. Thus, the vision of Golden Indonesia 2045 should not only represent economic and technological advancement, but also affirm the nation's identity as a civilized, dignified, and socially just society.

4.2.1. Pillar 1: Human Development and Technological Mastery

The implementation of Pancasila values within Pillar 1, which focuses on human development and technological mastery, emphasizes that future generations should not only excel intellectually and technologically, but also remain rooted in their national identity. The first principle, Belief in the One and Only God (*Ketuhanan Yang Maha Esa*), highlights the importance of a spiritual foundation in fostering integrity, discipline, responsibility, and intellectual capacity as essential elements for building civilization. The second principle, Just and Civilized Humanity (*Kemanusiaan yang Adil dan Beradab*), is reflected in an education system that balances academic competence with moral character, emphasizing collaboration over competition, as each individual possesses unique potential for collective advancement.

The third principle, The Unity of Indonesia (*Persatuan Indonesia*), reinforces the spirit of unity through openness in sharing ideas and innovations, appreciation of technological achievements, respect for national culture, and a commitment to lifelong

learning (Habibah & Florence, 2023). This, in turn, relates to the fourth principle, Democracy Guided by the Inner Wisdom in Deliberation/Representation (*Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan*), which underscores that technological advancement should be directed toward the common good through charitable platforms, community empowerment, and knowledge-sharing practices grounded in a spirit of mutual cooperation. Finally, the fifth principle, Social Justice for All Indonesian People (*Keadilan Sosial bagi Seluruh Rakyat Indonesia*), calls for equitable access to education and technology as a manifestation of social justice, ensuring that all citizens can progress together in facing globalization and advancements in science and technology toward Golden Indonesia 2045.

4.2.2. Pillar 2: Sustainable Economic Development

The implementation of Pancasila values within Pillar 2, which focuses on sustainable economic development, emphasizes that the management of Indonesia's economy must be grounded in the principles of social justice and sustainability. Accordingly, the utilization of natural resources and technological advancement should be directed toward the greatest possible prosperity of the people (Farhani & Chandranegara, 2019). The first principle, Belief in the One and Only God (*Ketuhanan Yang Maha Esa*), underscores that economic development must be guided by moral and spiritual values, ensuring that profit-oriented activities remain aligned with environmental sustainability. This requires careful planning, including industrial zoning and environmental impact assessments, to ensure long-term sustainability. The second principle, Just and Civilized Humanity (*Kemanusiaan yang Adil dan Beradab*), highlights the importance of upholding human dignity by preventing exploitative practices and ensuring the welfare of workers as well as communities surrounding industrial and mining areas. The third principle, The Unity of Indonesia (*Persatuan Indonesia*), emphasizes that economic development should avoid domination by a limited group or oligarchy and instead prioritize collective national interests (Faedlulloh, 2020). This includes promoting knowledge transfer within industrial areas and fostering creativity in micro scale enterprises to develop them into industrial clusters (Herliana et al., 2018). The fourth principle, Democracy Guided by the Inner Wisdom in Deliberation or Representation (*Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan atau Perwakilan*), mandates that economic decision-making should be conducted through deliberation involving multiple stakeholders, ensuring that policies do not disproportionately benefit certain groups. Finally, the fifth principle, Social Justice for All Indonesian People (*Keadilan Sosial bagi Seluruh Rakyat Indonesia*), calls for equitable distribution of development outcomes and access to welfare, in order to prevent disparities across regions and social groups, while ensuring that natural resource management aligns with Article 33 of the 1945 Constitution (*Pasal 33 Undang-Undang Dasar Negara Republik Indonesia Tahun 1945*) for the prosperity of all Indonesian people.

4.2.3. Pillar 3: Equitable Development

The implementation of Pancasila values within Pillar 3, which focuses on equitable development, emphasizes justice as a fundamental principle of national development. Every aspect of development should be fairly experienced by all segments of Indonesian society, ensuring equal opportunities in accessing income and economic benefits. This pillar is closely aligned with the principles of Pancasila, as the application of its values serves as a primary foundation for achieving balanced

development across all regions of the country (Hutabarat & Zainarti, 2024). The first principle, Belief in the One and Only God (*Ketuhanan Yang Maha Esa*), highlights the importance of maintaining interreligious harmony as a crucial foundation for both government and society in implementing development programs without conflict. The second principle, Just and Civilized Humanity (*Kemanusiaan yang Adil dan Beradab*), emphasizes that development must uphold human values, ensuring that it is not solely focused on material progress but also on human dignity and well being (Noorzeha & Maharani, 2024). The third principle, The Unity of Indonesia (*Persatuan Indonesia*), directs all components of the nation to prioritize national interests over individual or group interests, fostering a shared commitment to comprehensive development. The fourth principle, Democracy Guided by the Inner Wisdom in Deliberation or Representation (*Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan atau Perwakilan*), underscores that optimal development outcomes can be achieved through deliberation and consensus, resulting in policies that are more democratic, inclusive, and responsive to the actual needs of society (Haliim, 2020). Finally, the fifth principle, Social Justice for All Indonesian People (*Keadilan Sosial bagi Seluruh Rakyat Indonesia*), reinforces the importance of mutual cooperation in national development, ensuring that development is not merely oriented toward economic growth, but also guarantees justice, welfare, and progress for all Indonesian people.

4.2.4. Pillar 4: Strengthening National Resilience and Governance

The implementation of Pancasila values within Pillar 4, which focuses on strengthening national resilience and governance, emphasizes the cultivation of anti corruption attitudes. Each principle of Pancasila embodies values that reject corruption, including honesty, justice, responsibility, and unity. Efforts to foster anti corruption behavior can be carried out through the internalization of these noble values as guiding principles in national and civic life. The first principle, Belief in the One and Only God (*Ketuhanan Yang Maha Esa*), reminds individuals to uphold integrity and spiritual awareness, recognizing that responsibilities carried out in the name of God must be fulfilled with honesty, thereby discouraging corrupt practices. The second principle, Just and Civilized Humanity (*Kemanusiaan yang Adil dan Beradab*), emphasizes the recognition of equal rights and obligations, ensuring that violations harming others are avoided. The third principle, The Unity of Indonesia (*Persatuan Indonesia*), underscores the importance of prioritizing national unity over personal or group interests. The fourth principle, Democracy Guided by the Inner Wisdom in Deliberation or Representation (*Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan atau Perwakilan*), highlights that the trust granted by society to leaders must be upheld with full responsibility. Finally, the fifth principle, Social Justice for All Indonesian People (*Keadilan Sosial bagi Seluruh Rakyat Indonesia*), reinforces the need to maintain a balance between rights and obligations (Habibah & Sapriyah, 2021), thereby reducing the potential for abuse of power. By consistently upholding these five principles, society can cultivate strong anti corruption values and realize a system of governance that is clean, just, and dignified.

5. Conclusion

This study highlights two main findings in accordance with the stated objectives. First, globalization and the development of artificial intelligence have the potential to exert a significant impact on the erosion of Pancasila values. These impacts are reflected not only

in the transformation of social interaction patterns that are increasingly digital and individualistic, but also in the penetration of global culture, which may gradually weaken the values of mutual cooperation, social solidarity, and national identity. Furthermore, the use of technology without an ethical foundation increases the risk of value disorientation within society. Second, this study finds that the strengthening of Pancasila values can be achieved through comprehensive and adaptive strategies. The integration of Pancasila values into the education system is a fundamental step in shaping a generation capable of critically filtering global influences. At the same time, development policies must be designed using a value-based approach to ensure that digital transformation remains aligned with national interests. The utilization of AI should also be guided by ethical and responsible principles, so that it not only enhances efficiency but also reinforces human values and social justice. Overall, strengthening Pancasila values is not merely a defensive response to globalization and technological disruption, but rather a proactive strategy to ensure that Indonesia's progress remains rooted in its national identity. In this way, the pursuit of Golden Indonesia 2045 can proceed in a sustainable, inclusive, and value driven manner without losing its national character amid the continuously evolving global landscape.

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