

## Building Indonesia Emas 2045 with Pancasila and Eco-Maqasid Plus for a Just and Sustainable Civilization

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**Abstract:** The vision of *Indonesia Emas 2045* is not merely an economic growth target but a civilizational agenda that requires a transformation of development values and ethics. This article aims to formulate a philosophical strategic framework based on the integration of Pancasila values and Eco-Maqasid Plus (+) principles as an ethical foundation for policies toward a just and sustainable future. The research employs a qualitative approach with a descriptive analytical method through a conceptual review. Data analysis was conducted using a hermeneutic philosophical approach across three coherent interpretative stages: ontological, epistemological, and axiological. The findings demonstrate that the integration of Pancasila and Eco-Maqasid+ serves as a tool to deconstruct the failures of materialistic development by offering a *Theo-Ecocentrism* paradigm. This framework functions as an ethical compass in addressing digital disruption and ecological crises by strengthening digital ethics and fostering an inclusive and sustainable Green Economy. Moreover, the younger generation particularly Gen Z and Gen Alpha, are positioned as key actors in sustaining this civilizational vision through digital ethics, ecological awareness and value-based leadership. As a recommendation, this study proposes the integration of Eco-Maqasid+ parameters into national development performance indicators to ensure that investment policies align with environmental carrying capacity and human dignity. With the spirit of Pancasila and an ecological breath, *Indonesia Emas 2045* is expected to evolve into a meaningful, just, civilized, and sustainable civilization.

**Keywords:** *Indonesia Emas 2045*; Pancasila; Eco-Maqasid+; Theo-Ecocentrism; Green Economy.

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### 1. Introduction

The world currently stands at a civilizational crossroads: technological advancement and globalization bring efficiency and growth, yet simultaneously trigger ecological crises, social polarization, and spiritual alienation. As algorithms replace conscience and consumption becomes identity, human values are increasingly marginalized. Reports from the IPCC and Oxfam reveal that environmental degradation and global economic inequality have reached alarming levels, rendering justice and sustainability mere illusions (IPCC, 2023; Oxfam International., 2024).

Indonesia is not immune to these challenges. Despite its abundant natural resources and large youth population, persistent issues such as corruption, environmental degradation, and weak value implementation in public policy continue to hinder sustainable development. In many cases, national development remains trapped in a technocratic paradigm that prioritizes economic growth while neglecting ethical, spiritual, and ecological dimensions (Raworth, 2017; Acemoglu & Robinson, 2019). Pancasila, as the philosophical foundation of the state, has not fully functioned as a moral compass, as its application often remains administrative and rhetorical rather than substantive. This condition calls for a deeper internalization of Pancasila values within public ethics and leadership to ensure that

development remains rooted in national identity and moral responsibility (Prasetyo, 2022; Latif, 2018).

The 1945 Constitution of the Republic of Indonesia faces similar challenges. Although it enshrines fundamental principles such as social justice and the right to a healthy environment, its implementation is frequently shaped by political compromise and elite interests. As a result, legal and policy frameworks do not always reflect ethical considerations and often disproportionately benefit those in power. Consequently, development risks losing its philosophical grounding and becomes what Amartya Sen describes as a “cold project without a soul,” where growth is detached from human well-being and justice (Sen, 2009; Stiglitz et al., 2018).

This is where the Eco-Maqasid+ approach becomes relevant. Rooted in Maqasid al-Shariah, this framework emphasizes the protection of essential human values, including religion, life, intellect, lineage, and wealth. Contemporary scholars have expanded this framework by incorporating ecological sustainability, giving rise to what is referred to as Eco-Maqasid+, which integrates environmental preservation into the core objectives of human development (Auda, 2021; Chapra, 2020). By combining spirituality, social justice, and ecological awareness, this approach offers a holistic ethical framework. When aligned with Pancasila, Eco-Maqasid+ strengthens Indonesia’s public ethics by embedding moral depth and ecological responsibility into governance and development policies, making it highly relevant in addressing global environmental crises (Sachs, 2022; Rockström et al., 2021).

In the broader national vision, Indonesia Emas 2045 refers to Indonesia’s long-term aspiration to become a developed, sovereign, just, and prosperous nation by its 100th anniversary of independence in 2045. This vision emphasizes human capital development, sustainable economic growth, and strong governance rooted in national values. Therefore, integrating Pancasila with ethical frameworks such as Eco-Maqasid+ becomes crucial to ensure that Indonesia’s development trajectory is not only economically advanced but also morally grounded and ecologically sustainable (OECD, 2021; World Bank, 2020).

Towards Indonesia Emas 2045, development must not only pursue economic growth but also embody ethical and philosophical foundations rooted in national identity. In this context, development should possess both a soul and a breath: a Pancasila soul and an ecological consciousness. The younger generation must therefore be equipped not merely with technical competencies but also with philosophical awareness that enables them to respond to complex moral challenges in the digital and global era. Education should not be reduced to producing a workforce; rather, it must cultivate character, ethics, and civic responsibility. In the context of globalization and rapid social transformation, strengthening value-based education becomes essential to preserve identity and moral order (Hefner, 2020; Berkowitz & Bier, 2021).

Furthermore, in the era of digitalization and globalization, Pancasila remains highly relevant as a public ethic that provides a moral compass in addressing rapid technological and social transformations. Globalization not only creates opportunities but also poses serious challenges to cultural identity and social cohesion. Therefore, foundational values such as justice, humanity, and social responsibility must be reinforced through education and public life. The internalization of ethical values in education systems is widely recognized as crucial for preparing young generations to face global complexity while maintaining integrity and civic engagement (OECD, 2021; Banks, 2021).

In this regard, Maqasid al-Shariah refers to the higher objectives and purposes underlying Islamic law, which aim to preserve and promote essential human values. Classical scholars such as Al-Ghazali and Al-Shatibi systematized these objectives into five

fundamental protections: religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*). Contemporary developments have expanded this framework to include broader concerns such as human dignity, social justice, and environmental sustainability, making it increasingly relevant in addressing modern global challenges (Auda, 2021; Chapra, 2020). As a value-based ethical system, Maqasid al-Shariah provides a comprehensive foundation for integrating moral, social, and ecological considerations into development policies.

This study specifically bridges the discourse between the philosophical values of Pancasila and the principles of Maqasid al-Shariah within the Islamic intellectual tradition, contextualized into the global sustainable development paradigm. The relevance of this manuscript lies in its proposal of a development model for Indonesia Emas 2045 that is not only growth oriented but also equity and sustainability oriented. By integrating religious-nationalist ethics into public policy, this article provides a theoretical foundation for development aligned with constitutional mandates and moral responsibility toward the environment. While discourses on sustainable development, environmental ethics, and social justice within the Pancasila framework have been widely discussed, they generally remain monodisciplinary or confined to normative administrative levels. A significant research gap persists, as no integrative model has deeply synergized the ontology of Pancasila with the ecologically oriented methodological framework of *Maqasid al-Shariah* (Eco-Maqasid). This article positions Eco-Maqasid+ not merely as an additional religious value but as an analytical instrument and policy measurement tool (axiology) that fills the ethical vacuum in national development. The novel conceptual contribution offered in this manuscript is the “Constitutional Religious Symbiosis” model, where the principle of *hifdz al-biah* (environmental protection) is transformed into a civic duty aligned with the First and Fifth Principles of Pancasila to address digital disruption and ecological crises toward *Indonesia Emas 2045*.

Based on this background, this research aims to answer two crucial questions: First, how can the integration of Pancasila values and Eco-Maqasid+ serve as an ethical foundation for sustainable development that transcends mere economic growth? Second, what are the strategic policy directions toward *Indonesia Emas 2045* that align with ecological justice and digital ethics?

## 2. Method

This study employs a qualitative approach with a descriptive analytical method, structured as a conceptual review. The research design integrates Pancasila values with the Eco-Maqasid+ framework by bridging philosophical texts with contemporary policy challenges. Primary data sources include constitutional documents (the 1945 Constitution), historical speeches on the birth of Pancasila, and key literature on *Maqasid al-Shariah*. Secondary sources are enriched by reputable international journal articles (2017–2025), global reports (IPCC, 2023), and national strategic documents, such as the National Medium Term Development Plan (*Rencana Pembangunan Jangka Menengah Nasional-RPJMN*) 2025-2029 (Bappenas, 2025).

Data analysis was conducted using a hermeneutic philosophical approach across three coherent interpretative stages. The first stage, *ontological analysis*, examined the transcendental relationship between humanity, God, and nature within the framework of Pancasila. The second stage, *epistemological analysis*, established the validity of the Eco-Maqasid+ framework as a developmental metric, ensuring its relevance for contemporary policy discourse. The third stage, *axiological analysis*, transformed the synthesis of values into strategic policy recommendations, particularly in the domains of an inclusive and

sustainable green economy and digital ethics. Through this methodological design, the study moves beyond mere conceptual description; it deconstructs the failures of materialistic development and offers a reorientation of values toward a meaningful and sustainable *Indonesia Emas 2045* civilization.

### 3. Results and Discussion

#### 3.1 A Philosophical Inquiry

In building a civilized and sustainable nation, a philosophical approach serves as an irreplaceable foundation. Without such a basis, development risks being trapped in technocratic logic that disregards values, spirituality, and sustainability. This inquiry seeks to rediscover the profound meaning of Pancasila, the 1945 Constitution, and the Eco-Maqasid+ approach as a unified ethical framework that integrates spirituality, social justice, and ecological sustainability. These three pillars are examined ontologically, epistemologically, and axiologically to demonstrate their relevance and transformative potential in realizing *Indonesia Emas 2045*. As emphasized in studies by Universitas Sebelas Maret, “Pancasila as a philosophical system represents a critical and logical inquiry as the foundation of the state’s political order and cultural reality” (Azizah et al., 2023), making it a timeless ethical foundation.

##### 3.1.1 Pancasila as the Nation's Philosophical Foundation

Pancasila encompasses ontological (the nature of reality), epistemological (the way of knowing), and axiological (values and life goals) dimensions that shape the framework of Indonesian thought and action. Importantly, Pancasila contains ecological potential that has yet to be fully explored. The First and Fifth Principles, for instance, can be interpreted as a call to preserve God’s creation and to manifest ecological justice. In the context of the global environmental crisis, Pancasila provides a foundation for ecological ethics rooted in spirituality and justice (Sachs, 2025). Integrating Pancasila with ecological approaches thus opens space for a more holistic synthesis of values.

##### 3.1.2 The 1945 Constitution as a Legal and Ethical Framework

The articles of the 1945 Constitution are not merely legal rules but also statements of value. Article 1, Paragraph (2) declares that “Sovereignty is in the hands of the people and is exercised according to the Constitution,” affirming that Indonesia is built upon constitutional democracy where power must be subject to law and values (Habermas, 1996). Article 28H, Paragraph (1) explicitly recognizes ecological rights as part of human rights, stating that “Every person has the right to live in physical and spiritual prosperity, to have a place to live, and to enjoy a good and healthy environment.” Yet, in practice, many constitutional provisions are inconsistently implemented, as law enforcement is often influenced by political and economic interests. In this context, philosophical reflection on the Constitution becomes vital to revive the spirit of constitutionalism rooted in values (Al-arif, 2017; Rawls, 1999).

##### 3.1.3 Eco-Maqasid+ as a Spiritual and Ecological Approach

Eco-Maqasid+ emerges as a synthesis of spirituality, social justice, and ecological sustainability. Rooted in *Maqasid al-Shariah*, this approach incorporates an ecological dimension in response to environmental degradation. Islam views nature as *ayat* (signs) of God that must be respected, not merely as a backdrop for human life. Ontologically, Eco-Maqasid+ rejects the anthropocentric paradigm and affirms nature’s intrinsic value. Epistemologically, it combines rational, empirical, spiritual, and ecological

knowledge. Axiologically, it emphasizes sustainability, ecological justice, and spiritual responsibility (Nussbaum, 2011; Sanawati, 2025).

Eco-Maqasid+ is highly relevant to public policy, as regulations must be substantially moral rather than merely procedural. When linked to Pancasila, Eco-Maqasid+ enriches each principle with ecological and spiritual dimensions. Its integration with the 1945 Constitution, particularly Article 28H, opens space for ecological constitutionalism as an integral part of human rights. In the era of digitalization and globalization, Eco-Maqasid+ functions as a transformative public ethic that integrates spiritual, ecological, and social values. Within the vision of *Indonesia Emas 2045*, Eco-Maqasid+ becomes the new “breath” of development, honoring both humanity and the universe (Nurbaiti et al., 2024; Sen, 2009).

### 3.2 Correlation of Pancasila Principles with Maqasid Principles

The correlation between the principles of Pancasila and those of *maqasid al-shariah* demonstrates that the fundamental values of the Indonesian nation resonate strongly with universal Islamic ethics. Both frameworks position humans as moral subjects, emphasize spirituality, and prioritize social justice and the sustainability of life. Epistemologically, this relationship transcends normative parallelism; it represents a synthesis of public ethics that strengthens the axiology of national development. As Musolin (2020) emphasizes, “Pancasila is essentially an implementation of *maqasid al-shariah* values, which constitute the core of Islamic teachings.” In the contemporary context, this synthesis transforms into Eco-Maqasid+, where environmental protection (*hifdz al-biah*) becomes an integral dimension underlying every principle.

The First Principle of Pancasila, “Belief in the One and Only God,” ontologically affirms the importance of transcendental values in national life, in line with the principle of *hifz al-din* in *maqasid al-shariah*. From the Eco-Maqasid+ perspective, this principle gives rise to the *Theo-Ecocentrism* paradigm, in which preserving nature is not merely a technical obligation but a transcendental mandate from God. Although the Constitution guarantees religious freedom, practices in the field still reveal violations, such as the destruction of the Ahmadiyya Mosque in Sintang.

This incident reflects weak protection of spiritual rights and a violation of the value of religious inclusiveness. The National Commission on Human Rights (*Komisi Nasional Hak Asasi Manusia*-Komnas HAM) considers such events a form of structural and cultural conflict resulting from a lack of understanding of fair and inclusive religious values (Wahab, 2021). The failure to protect this minority group is dialectically a failure to uphold human dignity (*hifdz al-nafs*), which should serve as the foundation for social ecosystem harmony. The integration of this transcendental value must be understood as an instrument to address the planetary crisis. As emphasized by Sachs, future development ethics demand a “planetary ethics” rooted in universal moral responsibility. In the Indonesian context (Sachs, 2025), the First Principle provides a metaphysical basis for such environmental ethics, ensuring that the spirituality of citizens is directly proportional to their concern for the harmony of fellow creatures and the universe.

The Second Principle of Pancasila, “Just and Civilized Humanity,” aligns with the principles of *hifz al-nafs* (protection of life) and *hifz al-aql* (protection of intellect) within the *maqasid al-shariah* framework, which demand respect for human dignity and freedom of thought. In contemporary discourse, the axiological transformation of this principle must manifest as digital ethics to mitigate the risks of technological disruption to public reason and mental health. Protecting the intellect and the soul from

information pollution and cyberbullying constitutes a concrete expression of civility in the digital space. This is consistent with Floridi's argument, which emphasizes the importance of synergy between technological advancement (blue) and ethical as well as ecological responsibility (green) in shaping a sustainable information society (Floridi, 2023).

However, the gap between normative values and sociological reality remains clearly evident in the persistence of human rights violations, such as the bullying case involving a student identified as P.A. at State Senior High School 1 Jepara. This incident reflects the failure of educational institutions to meaningfully internalize and uphold fundamental human values in the educational environment. Such unfair treatment fundamentally contradicts both the Second Principle and the principle of *hifz al-'ird* (protection of dignity). Data from Indonesian Child Protection Commission (*Komisi Perlindungan Anak Indonesia-KPAI*) in 2023, showing that 41% of students experienced verbal or physical violence, reinforces the urgency of reorienting character education.

This analysis demonstrates that the success of anti-bullying programs and the protection of life cannot be achieved solely through technical regulations; rather, they require the cultivation of civilized emotional and intellectual capacities (Nussbaum, 2011). Thus, the Second Principle serves as a bridge between the protection of human dignity in the *maqasid* tradition and the vision of superior, ethical Indonesians in the digital era.

The Third Principle of Pancasila, "The Unity of Indonesia," emphasizes solidarity in diversity, aligning with the principle of *hifz al-nasl* (protection of lineage/progeny) in *maqasid al-shariah*, which underscores the sustainability of community and family values. In its ecological dimension, unity is not merely a political consensus but a collective national responsibility to maintain the integrity of the ecosystem as a shared living space. Unity signifies harmony within difference, manifested in the recognition of local wisdom in environmental management.

In Indonesia's multicultural context, unity represents harmony amidst diversity. The *Festival Budaya Nusantara* (Nusantara Cultural Festival) in Yogyakarta and Jakarta serves as a concrete manifestation of this principle, bringing together various ethnic groups in a spirit of togetherness. A 2024 report from the Ministry of Tourism and Creative Economy indicates that cross-cultural participation in such festivals has increased the social tolerance index by 12% over the last five years. Prasetio et al. (2024), assert that cultural festivals function as social spaces that strengthen cohesion through symbolic interaction and shared experiences. However, contemporary challenges to unity have extended into the digital realm. Prasetyo, (2022), in his study published in *Pancasila: Jurnal Keindonesiaan*, reminds us that digital citizenship practices must transcend polarization to build an inclusive public ethic.

The Fourth Principle of Pancasila, "Democracy Life Led by Wisdom of Thoughts in Deliberation among Representatives of The People," reflects the principles of collective participation and deliberative wisdom, consistent with the concept of *ijtihad jama'i* (collective reasoning) in *maqasid al-shariah*. Within the Eco-Maqasid+ framework, this "wisdom" must be transformed into "Ecological Deliberative Ethics," whereby public decision-making is obligated to consider long-term environmental benefits over short-term electoral political interests.

The 2024 Election serves as a contemporary example of this principle's implementation, with voter participation reaching 81.97%. However, such high electoral

participation does not necessarily guarantee the engagement of citizens in a critical and ethical political process (Habermas, 1996). Practices such as money politics and the spread of hoaxes present serious challenges to the quality of democracy (Asy et al. 2024). Bawaslu's 2024 report recorded more than 2,000 campaign violations, while digital disinformation and political polarization continue to hinder healthy public deliberation. This underscores the need for wisdom based public ethics to produce sustainable development policies (Nurdin, 2024).

Therefore, the implementation of this principle toward *Indonesia Emas 2045* demands "Deliberative Transparency." Every strategic policy, particularly those related to large-scale economic investments, must undergo an inclusive public testing process involving affected communities and environmental experts. This ensures that democracy is not merely a technical procedure but a process of national *ijtihad* that preserves environmental carrying capacity for the sake of intergenerational justice.

The Fifth Principle of Pancasila, "Social Justice for All People of Indonesia," correlates with the principle of *hifz al-māl* (protection of wealth) and distributive justice within *maqasid al-shariah*, which emphasize the fair and proportional protection of assets. This vision of justice must now be realized through an inclusive and sustainable Green Economy model. Social justice includes both economic investment and fair distribution, as well as the acknowledgment of citizens' rights and dignity. Government assistance programs, such as the Family Hope Program and the Social Safety Net Program, illustrate the application of this principle; however, inequality in distribution and inaccurate beneficiary data continue to pose significant challenges.

A 2024 study by Statistics Indonesia (*Badan Pusat Statistik-BPS*) indicates that the bottom 10% of the poorest households received only 4% of total social assistance, while the top 20% of the wealthiest households received more than 15%. Reports from the Indonesian House of Representatives (*Dewan Perwakilan Rakyat Republik Indonesia-DPR RI*) in 2024 and Mangeswuri highlight the importance of evaluation and supervision to ensure that social assistance is precisely targeted and does not exacerbate inequality (Mangeswuri, 2024). The need for distributive accuracy aligns with Sachs' view, which asserts that global sustainability is not merely a technical economic issue but a matter of planetary ethics demanding intergenerational distributive justice (Sachs, 2025). Ecological distributive justice ensures that economic growth is not enjoyed only by a few through environmental exploitation but instead provides fair resource access for all citizens without sacrificing the future of the environment (Sen, 2009; Rawls, 1999).

The integrative analysis above demonstrates that Pancasila and Eco-Maqasid+ do not merely run in parallel but complement one another in a synthesis of "Ecological Religious Ethics." Distinct from Western ecocentrism, which tends to be secular, the Eco-Pancasila model offers a *Theo-Ecocentrism* paradigm. This model expands upon the framework of Al-Mubarak and Osmani regarding Maqasid-based economic policy control (Al-Mubarak, & Osmani, 2022) by synergizing it with the Pancasila value of *gotong royong* (mutual cooperation). Within this paradigm, environmental preservation (*hifdz al-biah*) is not merely a technical effort but a manifestation of transcendental values (First Principle) that position humans as stewards, as well as an embodiment of distributive justice (Fifth Principle) that guarantees the ecological rights of future generations.

Thus, the scientific contribution of this manuscript lies in the reorientation of values toward *Indonesia Emas 2045*: an effort to synergize the "green" (ecology) and "blue" (digital technology) dimensions, as emphasized by Floridi (2023). This is

intended to transform development from mere material growth driven by profit into growth that is soulful, civilized, and holistically sustainable.

### 3.3 Implementation Challenges in the Digital and Globalization Era

The digital era and globalization have radically transformed the landscape of human life. On the one hand, information technology offers convenience and connectivity; on the other, digital disruption poses serious challenges to the fundamental values of national life. When algorithms replace conscience and virality exerts more influence than truth, public ethics face a profound crisis. This condition demands the strengthening of digital ethics as a behavioral guide in cyberspace. Social polarization, exacerbated by digital media, undermines the Second and Third Principles of Pancasila and contradicts the principles of *ḥifẓ al-‘aql* and *ḥifẓ al-nafs* within the Eco-Maqasid+ framework, as society becomes a victim of information manipulation that erodes common sense and inner peace (Castells, 2012).

Data from Ministry of Communication and Information Technology of the Republic of Indonesia (2025) recorded more than 11,000 pieces of hoax content spread across social media, primarily related to politics, religion, and health. Research by Kasyafi & Sunarto (2025) indicates that low digital literacy makes the public highly vulnerable to hoaxes, especially on platforms such as Facebook. This demonstrates that digital communication ethics have not yet become a norm, and digital literacy has not yet been culturally embedded (Floridi, 2013; UNESCO, 2020).

When success is measured solely by efficiency and profit, spirituality and sustainability are marginalized. Within the Eco-Maqasid+ framework, the exploitation of resources without ethics contradicts *ḥifẓ al-māl* (protection of wealth) and *ḥifẓ al-bi’ah* (protection of the environment). Development that pursues economic growth without considering the Earth’s carrying capacity must immediately transform toward an equitable Green Economy. Global pressure through digital media fosters an “instant culture” and a hedonistic lifestyle that normalizes violence and excessive consumerism. The younger generation is increasingly distanced from the values of *ḥifẓ al-nasl* (protection of lineage) and *ḥifẓ al-dīn* (protection of religion), as well as from the Pancasila character, which should be faithful, civilized, and responsible (Andayani, 2022).

To address these challenges, education must become the primary arena for value formation. The curriculum needs to integrate digital literacy, communication ethics, and ecological awareness. Teachers must act as facilitators of values, and educational institutions must serve as spaces for “soul formation,” not merely factories for labor production. At the same time, public policy must undergo transformation: regulations must be capable of enforcing digital ethics to protect the public sphere from disinformation, while economic policies must be based on Green Economy principles that ensure intergenerational justice. Development must possess both a “Pancasila soul” and an “ecological breath” (Habermas, 1996).

In this context, the Eco-Maqasid+ approach becomes highly relevant as a public ethical framework capable of addressing contemporary challenges. By combining spirituality, social justice, and ecological sustainability, this approach can strengthen national values in the face of digital and global disruption. When values become the foundation of policy and education, *Indonesia Emas 2045* will not only be an economic project but also a meaningful civilizational leap.

### 3.4 Value Reorientation Towards Indonesia Emas 2045

*Indonesia Emas 2045* is not merely an economic project but a civilizational milestone that will determine the nation's direction. This vision targets Indonesia to become a developed, sovereign, just, and prosperous country exactly at its 100th independence anniversary. However, true progress cannot be measured solely by economic indicators and infrastructure; it must possess a soul and breath, rooted in values, spirituality, and sustainability. Without an ethical foundation, development risks becoming a machine that crushes both human dignity and nature (Sachs, 2025; Raworth, 2017).

Pancasila, as the nation's philosophical foundation, must serve as the soul of the entire development process. The First Principle demands public spirituality that transcends formal rituals. The Second Principle requires respect for human dignity in public policy and services. The Third Principle calls for unity in diversity, not uniformity. The Fourth Principle insists on deliberative democracy, not merely procedural democracy. And the Fifth Principle demands genuine social justice, not rhetorical promises (Sen, 2009; Nussbaum, 2011).

The Eco-Maqasid+ approach expands Pancasila's values into a holistic public ethic: protecting religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nash*), wealth (*māl*), and nature (*bī'ah*). In the context of *Indonesia Emas 2045*, this approach can serve as a moral foundation for educational, economic, environmental, and technological policies. Education must shape a "Golden Generation" that is not only technically competent but also morally and socially wise.

The National Medium-Term Development Plan (RPJMN) 2025-2029 emphasizes the importance of social transformation, the green economy, and the supremacy of law as part of the eight national priorities (Bappenas, 2025). Meanwhile, *Asta Cita* places social justice, environmental resilience, and cultural excellence as strategic ideals (Prabowo & Gibran, 2024). Within this framework, the Eco-Maqasid+ model emerges as an ethical basis for implementing Green Economy policies in Indonesia. This approach ensures that economic transformation does not merely pursue short-term financial gain or profit growth but is obligated to maintain ecosystem sustainability (*hifdz al-bial*) and guarantee inclusive justice in wealth distribution. The Eco-Maqasid+ approach strengthens this direction by emphasizing distributive justice, ecological responsibility, and the protection of the public's intellect and soul from digital manipulation.

For the vision of *Indonesia Emas 2045* to become a reality, the collective participation of all national elements is essential. The state cannot walk alone. Civil society, religious leaders, academics, and the younger generation must synergize in building a value ecosystem. Media must function as a space for education, not an arena for polarization. Technology must serve as a tool for liberation, not an instrument of dominance. When development is carried out with a "Pancasila soul" and an "Eco-Maqasid breath," Indonesia will not only become a developed nation but also a meaningful one a nation that honors both humanity and nature in a single historical breath.

### 3.5 The Contribution of the Younger Generation as the Determinant of Civilizational Direction

*Indonesia Emas 2045* is not merely a state vision but a reality that will be lived by today's younger generation. Gen Z and Gen Alpha are not simply recipients of

development outcomes; they are determinants of the civilization's direction. They will become leaders, policymakers, innovators, and guardians of the nation's values. Thus, discussing the future of Indonesia without involving them constitutes historical negligence. As emphasized by Abi (2017), education must instill character based on the values of honesty, truth, and justice. The "Golden Generation" must be formed not only with knowledge but also with values. Building *Indonesia Emas 2045* means building resilient human beings who think critically and possess a strong national soul (Inglehart, & Welzel, 2005).

### 3.5.1 Gen Z: The Generation of Transition and Acceleration

Gen Z has grown up amidst a major transition, from an analog to a digital world, from authoritarian to participatory systems, and from local identities toward global awareness. They are technologically savvy, critical of authority, and accustomed to the speed of information. However, behind these advantages, they also face mental pressure, identity crises, and a flood of content often devoid of value (Twenge, 2017). Within the Eco-Maqasid+ framework, Gen Z needs to be nurtured as guardians of the intellect (*'aql*) and the soul (*nafs*), capable of filtering information, maintaining mental health, and building a healthy public reason. In the context of Pancasila, they play a role in strengthening the Fourth Principle democracy that is deliberative and dignified.

Gen Z is not merely a spectator of history; they have already become primary actors. Through digital movements for climate justice, human rights advocacy, and digital literacy, they are creating new public spaces that are fluid, horizontal, and value-based. Research shows that Generation Z uses digital platforms not only to shape their social identity but also to engage in social and political activism, expressing opinions and raising public awareness through online networks (UNESCO, 2020; Wulandari & Prasetyo, 2023). Gen Z possesses great potential to drive social change and conduct campaigns aimed at developmental progress. They play a vital role in disseminating information and raising awareness about humanitarian issues, the environment, and sustainable economic development (Ramadhani & Suryani, 2023).

### 3.5.2 Gen Alpha: The Generation of Civilizational Leap

Gen Alpha was born into a landscape of digital ubiquity and global climate crisis. They do not know a world without the internet, artificial intelligence, or ecological threats. As the generation that will lead Indonesia at its 100th anniversary, they are not merely successors but a "leap generation" that determines the nation's course. As emphasized by Chendana et al. (2024), *Indonesia Emas 2045* requires Gen Alpha to embody strong nationalism based on Pancasila values amidst the currents of globalization and digitalization.

Within the Eco-Maqasid+ framework, Gen Alpha must be nurtured as guardians of the environment and community sustainability, with grounded ecological awareness and spirituality. In the context of Pancasila, they must become bearers of the values of Divinity and Social Justice, reflected in their lifestyle, economic choices, and social relations. The education of Gen Alpha must transcend mere content; it must be rooted in values, character, and lived experience. They need to be equipped with digital ethics, social empathy, and relevant spirituality. The state is obligated to build a transformative learning ecosystem involving schools, communities, media, and public spaces, so that Gen Alpha grows into leaders who are technologically adept yet morally and socially wise (Nussbaum, 2011).

### 3.6 National Resilience and Spiritual-Mental Health: The Foundational Soul of Indonesia Emas

*Indonesia Emas 2045* is not merely a matter of infrastructure, technology, or the economy; it is fundamentally a matter of the nation's soul. Without national mental readiness and spiritual resilience, progress risks losing its direction, and the younger generation may become trapped in an identity crisis. Thus, character building is an inseparable element of value reorientation toward the future.

National mental resilience is not simply about memorizing Pancasila, but about cultivating active awareness in nurturing diversity and upholding justice. Its formation must begin early through value based education rooted in lived experiences, such as *gotong royong* (mutual cooperation) and cross cultural dialogue. National narratives must be continuously updated to remain relevant in the digital era, highlighting the role of youth in safeguarding democracy and social justice. As explained by Suyatno (2019), contextual value education strategies can strengthen the national character of the younger generation in facing global challenges.

Amidst the currents of technology and economic growth that often drive materialism, spirituality serves as a balancing force, directing awareness toward transcendental values such as honesty, compassion, and ecological concern. Within the Eco-Maqasid+ framework, spiritual-mental health protects the soul (*ḥifẓ al-nafs*) and the intellect (*ḥifẓ al-'aql*), forming individuals who are holistic intelligent yet wise. In Pancasila, spirituality is rooted in the inclusive First Principle, which respects diverse paths toward goodness (Palmer, 1998).

The younger generation possessing spiritual mental resilience will be more capable of facing life's pressures and existential crises. As emphasized by Arjiman (2025), spiritual leadership in Islamic education plays a vital role in shaping student character with integrity, enabling them to confront contemporary challenges holistically.

### 3.7 Value Ecosystems and Ethical Public Spheres: Nurturing the Soul of Indonesia Emas

*Indonesia Emas 2045* will not be born in a vacuum; it requires a value ecosystem, a living space that nurtures the character, spirituality, and national identity of the younger generation. In the era of digitalization and globalization, the public sphere is no longer limited to town squares or classrooms, but also includes social media, online communities, and cross cultural interactions (Habermas, 1996).

The instilling of values must be built through experience, social interaction, and role modeling, not merely through lectures. A value ecosystem present in schools, families, media, and communities is essential. Formal education needs to integrate values contextually through reflection and practice. Social media and popular culture must be directed to become spaces for positive value expression. Families and local communities serve as the foundation of character and national identity. As explained by Ervina et al. (2024), synergy between schools, families, and society is key to the success of character education in forming resilient youth with integrity amidst digital currents (UNESCO, 2020).

Freedom of expression is a fundamental right, yet it must be balanced with ethical responsibility within the public sphere. In the vision of *Indonesia Emas 2045*, an ethical public sphere encourages constructive cross-identity dialogue and the participation of the younger generation in strategic issues such as the environment and social justice. Communication ethics on social media must be maintained through digital literacy and

awareness of the impact of one's speech. Research on communication ethics in the digital era has highlighted that social media freedom is not limitless and must be guided by ethical norms to prevent misuse such as hate speech, misinformation, and violation of others' dignity (Relatami, 2026). Studies on digital literacy similarly emphasize that combining ethical reasoning with digital skills is essential to fostering responsible online conduct (Wikipedia, 2026). Moreover, character education strategies integrated into digital platforms have been shown to improve ethical awareness and moral responsibility among young users, helping them communicate more wisely and ethically in online public spaces (Nanda & Budimansyah, 2023).

An ethical public sphere is not solely a matter of regulation but also a matter of culture, one that respects differences, upholds dignity, and brings national values to life. In the vision of *Indonesia Emas 2045*, the public sphere must become both a vessel for youth participation in strategic issues and an arena for forming national character imbued with a "Pancasila soul" and an "ecological breath."

### 3.8 Strategic Ideas Towards Indonesia Emas 2045

*Indonesia Emas 2045* is not merely an economic or geopolitical ambition; it is a civilizational vision that demands a transformation of values, systems, and humanity. Development must not be oriented solely toward technocratic growth but must be rooted in the formation of the nation's collective character through spiritual, social, ecological, and digital approaches. This paradigmatic reorientation requires moral courage and ethical wisdom in addressing the complexities of the era (Sachs, 2025; Raworth, 2017).

As explained by Saripah et al. (2025), critical and inclusive character education serves as a strategic foundation for shaping future Indonesians who possess integrity and competitiveness. Meanwhile, Rahman et al. (2024) emphasize that global competitiveness toward *Indonesia Emas 2045* must be supported by the strengthening of human resources, equitable education, and a healthcare system based on local potential. In the spiritual ecological dimension, Majid (2024) underlines the importance of "Earth reform" as a human duty to preserve environmental sustainability through the values of *islah* (restoration) and *mashlahah* (public interest).

Pancasila, as the state foundation, and Eco-Maqasid+, as a transformative value framework, offer a solid foundation for formulating civilized public policy directions. The synergy between the two enables the birth of development strategies that are not only productive but also meaningful and sustainable. National ethics serves as the moral foundation that directs citizens' behavior in public life. The five principles of Pancasila can be operationalized into public policies and social behavior, shaping the character of citizens who are not only law-abiding but also possess a noble soul (Chendana et al., 2024; Sen, 2009).

To strengthen the ethical dimension of national development, the Eco-Maqasid+ approach can be utilized as both a philosophical and practical lens. This model must be participatory and inclusive, built through dialogue across generations, cultures, and religions (Ediyono, 2022; Habermas, 1996). The implementation of national ethics can be realized through the reform of character education, the strengthening of the ethical public sphere, and the revitalization of local culture as a source of values (UNESCO, 2020). The synergy between civil society, religious leaders, and state institutions constitutes the ethical foundation toward *Indonesia Emas 2045* (Widodo et al., 2024).

These value based policies are not only administratively effective but also spiritually dignified and socially just (Wardhana et al., 2024).

#### 4. Conclusion

Towards *Indonesia Emas 2045*, this nation must choose to build not only with regulations but also with values. While regulations are essential as instruments of governance, values are the foundation that provide direction, meaning, and resilience for development. The integration of Pancasila and Eco-Maqasid+ serves as an ethical compass in facing digital disruption, ecological crises, and global dynamics. Through the strengthening of digital ethics to safeguard public reason and the implementation of a just Green Economy, the vision of national development will remain grounded in a balance between material progress and spiritual sustainability.

This research concludes that developmental transformation must shift from an anthropocentric paradigm toward *theo-ecocentrism*, which positions environmental preservation as a transcendental mandate. As a recommendation, the government needs to integrate Eco-Maqasid+ parameters into national development performance indicators to ensure that every investment policy aligns with environmental carrying capacity and human dignity. When development is carried out with a “Pancasila soul” and an “ecological breath,” Indonesia will not only become an economically great nation but also a meaningful, just, civilized, and sustainable nation for future generations.

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