The Existence of Pancasila as a National Legal Identity in the Midst of Globalization

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Abstract
Pancasila, as the nation's foundation and source of all legal sources in Indonesia, plays a fundamental role in shaping the national legal identity. However, in the era of globalization, marked by the penetration of foreign legal values and liberalization across various sectors, the existence of Pancasila faces serious challenges both ideologically and normatively. This study aims to analyze how Pancasila remains relevant as the national legal identity in the face of globalization dynamics. The study employs a normative research approach using legal and philosophical frameworks. Data analysis is conducted qualitatively through a literature review of primary and secondary legal documents. The novelty of this research lies in its emphasis on the importance of repositioning the role of Pancasila not only as an ideological symbol but also as an operational principle in the formation and implementation of national law. The results of the study show that although globalization has an impact on the adaptation of the national legal system, the values of Pancasila can still serve as a solid foundation for the formulation of legal policies as long as there is a revitalization of understanding and institutional strengthening. The re-actualization of Pancasila values in national legal products has proven capable of filtering out global influences that are not in line with the character of the nation. This study recommends the need to strengthen Pancasila-based legal education, harmonize regulations with the noble values of the nation, and establish an ideological supervisory body to ensure that all laws and regulations are in line with Pancasila values as the national legal identity.

I. Introduction

The increasingly rapid flow of globalization today has a significant impact on the changing values and norms in Indonesian society. Globalization has had a major impact on the social, cultural, and legal order in Indonesia (Mikael Sinambela et al., 2025). This phenomenon drives rapid value exchange, influencing the mindset, lifestyle, and legal norms of society. In this context, local values such as gotong royong (mutual cooperation), familial ties, and spirituality are being supplanted by individualism and liberalism (Prasetyo, 2022). Globalization also challenges national legal sovereignty with the introduction of universal principles that don't always align with national values. This results in a legal identity crisis that threatens the ethical and philosophical foundations of the Indonesian nation (Humanities et al., n.d.).

Amidst the dynamic changes in values and norms brought about by globalization, the existence of Pancasila as the foundation of the Indonesian state and national worldview is crucial to maintain (Yulianie et al., 2025). Pancasila has served as a primary pillar of national unity and integrity since independence. However, the challenges faced are increasingly complex, both domestically—in the form of weak understanding and implementation of Pancasila's values—and internationally—through the penetration of foreign cultures that don't always align with the national character (Pembelajaran et al., 2025). This necessitates ongoing efforts to strengthen the understanding and application of Pancasila in all aspects of society, nation, and state. The rapid and widespread flow of globalization has negative impacts on various aspects of national life, particularly in social and cultural contexts (Syabrina et al., 2025). One of the most striking impacts is the erosion of local values and traditional culture due to the dominance of global culture, particularly Western culture (Saputra et al., 2025). Local cultures that uphold values of mutual cooperation (gotong royong), politeness, and local wisdom are being marginalized by individualistic, consumerist, and pragmatic cultures disseminated en masse through digital media (Mahmani, 2024). Globalization is shaping a uniform, singular cultural standard, thereby diminishing the diverse cultural identities of Indonesian society (Husen & Husni, 2025). This causes an identity crisis among younger generations who no longer understand the roots of their culture and national values.

In terms of morality and ethics, globalization also has negative influences, such as a shift in social values that were once highly regarded in society. The freedom offered by global culture is often misinterpreted as boundless freedom, leading to deviant behaviors such as premarital sex, drug abuse, and violence among adolescents. (Mbayang, 2024). The values of Pancasila, which emphasize politeness, responsibility, and justice, are beginning to be abandoned because they are considered irrelevant to the modern era (ANDIONO, 2025). Moral relativism is becoming increasingly prevalent, with individuals feeling free to define what is right and wrong without reference to collective norms (Hutabarat & Pangaribuan, 2025). As a result, social cohesion within society is weakening, and relationships between individuals are becoming increasingly transactional

(Pramana et al., 2025).

In the field of law and legislation, globalization can also trigger inconsistencies between national legal values and international legal values entering Indonesia (Azizah et al., 2025). The influence of international law or the legal practices of developed countries is sometimes adopted without a process of adaptation that aligns with the nation's fundamental values (Augustie et al., 2025). This has the potential to create laws that are formally legal but not sociologically accepted by society because they do not reflect the values of Pancasila. When laws do not reflect the cultural values of society, the legitimacy of those laws can be questioned (Makruf et al., n.d.). This condition can weaken national legal supremacy and open the way for a crisis of public trust in legal institutions.

Economically, globalization also causes increasingly sharp economic disparities, both between countries and between regions within the country. Multinational corporations entering Indonesia with large amounts of capital tend to dominate the market and stifle local small and medium-sized enterprises (Yuriandi et al., 2023). The influx of foreign products into the domestic market also displaces local products that hold significant cultural and economic value for society (Thania et al., 2025). This inequality is exacerbated by economic dependence on foreign investors, weakening the nation's bargaining position in international trade (Luar et al., 2025). In the long term, this condition can weaken the nation's economic sovereignty and increase social inequality. In the realm of education, globalization promotes a global competition-oriented education system but often neglects character education and nationalism. The education curriculum tends to be directed towards academic and technological achievement, but forgets the strengthening of Pancasila values as a moral foundation (Huda & Safitri, 2025). This results in graduates who are intellectually superior but weak in integrity and social concern. When education no longer instills national values, a generation alienated from its own country will emerge. Therefore, without the strengthening of local and national values, globalization will only distance the nation from its true identity.

Pancasila holds a strategic position as the foundation of the state and the source of all sources of law (Mulyadi & Rato, 2024). Pancasila is not merely a historical document, but also a value system that reflects the identity of the Indonesian nation. The five principles of Pancasila unite diversity within a framework of social justice, humanity, and dignified democracy. With its position as an ideological foundation, Pancasila should be able to serve as a bulwark against the penetration of foreign values that damage the national legal structure (Riswanto et al., 2024). However, empirical evidence shows that the values of Pancasila have not been fully and consistently implemented in the national legal system.

As an open ideology, Pancasila possesses the flexibility to address contemporary challenges, including globalization. This flexibility does not imply a loss of identity, but rather the capacity to revitalize national values

within a modern context. Pancasila must remain the foundation for formulating legal norms to ensure Indonesian law retains its cultural roots. The state ideology must be resilient against pressure from foreign, often cosmopolitan, values. Without strengthening Pancasila's values, Indonesia risks becoming a mere follower in the global legal system, lacking a distinctive character.

As the state ideology, Pancasila serves as the fundamental value system underpinning all aspects of Indonesian national life. Its dynamic and open nature allows it to accommodate change without sacrificing its identity as the nation's ideology (Fathiniah & Oktarina, 2023). Pancasila's values can serve as a filter to screen the influences of globalization, ensuring Indonesian society maintains its national identity and character (Iqbal et al., 2024). Therefore, Pancasila is not merely a static ideology, but also adaptive to the changing times. Pancasila occupies the highest position in the hierarchy of legal norms in Indonesia and is explicitly stated in the Preamble to the 1945 Constitution.

Pancasila is the source of all national legal sources, so all applicable laws and regulations must be in harmony with the values contained within it (Wahanu Prabandani et al., 2022). However, in practice, there is still a disharmony between legislation and the values of Pancasila, weak law enforcement, and low public legal awareness. This problem shows the need to strengthen the role of Pancasila as a source of national law so that applicable laws truly reflect the morals and ethics of the nation. Therefore, the position of Pancasila in national law must be continuously strengthened through various consistent policies and regulations.

Pancasila also plays an important role as a national legal identity that distinguishes the Indonesian legal system from other countries. The values contained in Pancasila emphasize social justice, respect for human rights, democracy, and protection of cultural, religious, and ethnic diversity. In the context of globalization, a national legal identity based on Pancasila becomes a bulwark against the penetration of foreign values that are inconsistent with the nation's character (Fathiniah & Oktarina, 2023). Strengthening a national legal identity based on Pancasila is crucial for maintaining Indonesia's legal sovereignty and national character amidst global change. The main problem is how to maintain the consistent application of Pancasila's values within the national legal system amid globalization's tendency to erode local values and norms. Globalization presents challenges through the introduction of new values that don't always align with Pancasila, potentially causing value conflicts, legal disharmony, and weakening the national legal identity. Furthermore, the weak understanding and appreciation of Pancasila among the public and law enforcement officials is a serious issue that needs immediate attention. The low effectiveness of Pancasila's implementation in lawmaking and enforcement impacts societal, national, and state life. Therefore, strategic efforts are needed to strengthen Pancasila's role in the national legal system.

This research is vital for strengthening understanding of Pancasila's strategic function as the foundation of national law. This study is also relevant for assessing the extent to which Pancasila is still used as a reference in legal

formulation amidst rapid social change. Furthermore, this research can serve as a reference for the government, academics, and legal practitioners in the effort to reactualize Pancasila's values. Through a systematic approach, Pancasila can be re-established as a principle, not just a symbol. Therefore, a comprehensive review of Pancasila's position in facing modern legal challenges is needed.

The purpose of this research is to analyze the influence of globalization on changes in social values and norms in Indonesia and to examine the existence of Pancasila as the foundation of the state, ideology, and national legal identity amidst globalization. This research also aims to identify the challenges and opportunities in implementing Pancasila's values in the national legal system. Furthermore, this research is expected to provide strategic recommendations for strengthening Pancasila's role as a national legal identity in the era of globalization. With this research, it is hoped that a national legal system that truly reflects the values of Pancasila as the nation's identity can be realized. This research is also expected to become an important reference in the development of national law based on Pancasila.

Based on the above description, the research questions raised in this research are:

1. How does the flow of globalization affect changes in social values and norms in Indonesia?
2. What strategies can be implemented to strengthen the existence of Pancasila as a national legal identity in facing the challenges of globalization?

Previous research on the existence of Pancasila in facing the currents of globalization has been widely conducted. For example, research conducted by Faturohmat, et al. in JHN: Jurnal Hukum Nusantara (2025) entitled "Examining the Importance of Pancasila Values as the Basis for the Formation of National Law in Facing Global Challenges." The object of this research is the existence of Pancasila values in the Indonesian legal system influenced by transnational legal values. This research uses a normative-juridical approach with qualitative analysis of various legal documents and state policies. The results of the research show that there is a tendency for a shift in the orientation of national law that is increasingly moving away from the values of Pancasila due to the pressure of globalization and legislative practices that tend to be technocratic. The recommendations from this research emphasize the importance of strengthening ideological institutions, integrating Pancasila values into the legal education curriculum, and establishing a value supervision mechanism in the legislative process (Faturohmat et al., 2025).

Second, research conducted by Kurdi and Muhammad Arbadi in Santhet: (Journal of History, Education, and Humanities) (2024) examined the implementation of Pancasila values in Indonesia's national legal system, specifically in the process of forming regulations and legislation. The research method used a normative-juridical approach with analysis of legislation, legal documents, and relevant scientific literature. The results showed that

integrating Pancasila values into the national legal system is a crucial step in ensuring that the law reflects the character and identity of the Indonesian nation, although it still faces challenges such as the incompatibility of customary legal norms with Pancasila principles, weak law enforcement, and social dynamics due to globalization. This research recommends that the government, lawmakers, and law enforcement agencies remain committed to using Pancasila as the primary guide in every process of legislation and law implementation. Furthermore, it is suggested to increase public awareness through education, socialization, and law training based on Pancasila values, as well as to conduct strict supervision of legal products to ensure they remain in line with Pancasila (Kurdi & Arbani, 2024).

The novelty of this research lies in its comprehensive approach to examining the existence of Pancasila as a national legal identity in an increasingly complex and dynamic era of globalization. Unlike previous research that focused more on the normative aspects or the implementation of Pancasila values in specific fields, this research holistically integrates philosophical, juridical, and sociological studies to understand how Pancasila acts as a value filter in facing the currents of globalization. Furthermore, this research highlights the urgency of strengthening Pancasila's role in maintaining the consistency of the national legal system while preserving the nation's legal identity amidst the penetration of foreign values. Another novelty lies in the emphasis on strategies to strengthen Pancasila's existence that are not only theoretical but also applicable through concrete and adaptive policy recommendations to socio-political changes. Thus, this research provides a new contribution to the development of legal science and national legal policy based on the values of Pancasila in the era of globalization.

2. Research Method

This research employs a normative legal research method, focusing on applicable legal norms analyzed through theoretical and conceptual approaches. This method was chosen because the research aims to examine Pancasila's existence as a national legal identity in terms of its values, normative position, and influence on the formation of legislation amidst globalization. Normative research also allows for analysis of applicable legislation relevant to the concept of staatsfundamentalnorm. Furthermore, this type is suitable for examining Pancasila's position in the Indonesian legal system philosophically, juridically, and systematically. Therefore, this research does not test empirical reality but examines the substance of existing and ideal law.

The approaches used in this research are a statutory approach and a philosophical approach. The statutory approach involves analyzing the hierarchy of legislation directly related to Pancasila and the national legal system. Meanwhile, the philosophical approach is used to delve into the normative meaning of Pancasila as the foundation of the state and the source of all sources of law in Indonesia. This approach also allows for an examination of the philosophical values of Pancasila in the context of globalization, which is full of ideological challenges. These two approaches complement each other in explaining the position and strategies for the actualization of Pancasila at the theoretical

and practical levels of national law.

Data collection techniques in this research are conducted through a literature review encompassing primary, secondary, and tertiary legal materials. Primary legal materials consist of legislation such as the 1945 Constitution, MPR Decrees, and other regulations related to Pancasila's position in the legal system. Secondary legal materials are obtained from scientific journals, textbooks, academic articles, and decisions of the Constitutional Court that affirm Pancasila's position as a fundamental norm. Tertiary legal materials are used as supplements, such as legal dictionaries and encyclopedias, to strengthen conceptual understanding. All data is collected systematically through relevant and credible literature studies from legitimate academic sources.

Data analysis techniques in this research are qualitative, interpreting and examining the normative and philosophical meanings of the collected legal materials. This analysis is descriptive-analytical to illustrate the existence and challenges faced by Pancasila as a national legal identity in the context of globalization. Furthermore, the data is systematically analyzed to formulate strategies for strengthening Pancasila's values in the national legal system. The researcher uses legal interpretation methods to link legal texts with the ideological values contained in Pancasila. With this technique, the results of the analysis are expected to provide in-depth, logical, and relevant legal arguments for formulating strategies for the actualization of Pancasila in Indonesian law.

3. Results and Discussion

The Influence of Globalization on Changes in Social Values and Norms in Indonesia

Globalization is a multidimensional process involving intensive cross-border integration of economics, society, culture, and technology. This process encourages societies in various parts of the world to become increasingly interconnected and mutually influential. In this context, Indonesia, a nation rich in cultural values and traditional norms, also feels the impact of this global flow. Globalization not only brings progress in technology and communication but also brings changes in people's perspectives on values, norms, and even law (Research on the Influence of Globalization on Changes in the Values of Islamic Family Marriage in Indonesia, Aminudin & Kamal Rokan, 2025). Therefore, globalization is a major challenge for the Indonesian nation, especially in maintaining the existence of its national identity and state ideology such as Pancasila.

Disruptive values brought by globalization include individualism, secularism, moral relativism, and legal liberalism, which often contradict the values of Pancasila. Individualism erodes the spirit of mutual cooperation (gotong royong), a hallmark of Indonesian society, replacing it with a focus on self-interest. Secularism weakens religious values in national life, represented by the first principle of Pancasila. Moral relativism challenges the concepts of truth and social justice in society, which have been maintained through customary norms and laws based on the nation's noble values (Eko et al., 2020). Furthermore, legal liberalism, which tends to emphasize absolute freedom, threatens the balance and deliberation that characterize Indonesia's national legal system.

Several factors contribute to globalization's ease in changing social values and norms in Indonesia. First, the development of information and communication technology allows unrestricted access to foreign cultures and ideologies. (Hasan et al., 2024). Second, the weakness of the Pancasila-based character education system in formal and non-formal institutions (Sjam et al., 2022). Third, the dominance of Western pop culture in the mass media influences the lifestyle of the young generation of Indonesia (Qalam et al., 2024). Fourth, global economic penetration through investment and free trade which brings with it international legal norms (Gayo et al., 2024). These factors cause a shift in societal values from communal to individualistic and consumeristic.

Indonesia possesses a rich system of local values, but these are not yet fully and structurally embedded in the education system, media, or legal frameworks. Consequently, when foreign cultures enter through digital technology channels, society—especially the younger generation—is easily influenced by external values that may not align with the nation's character (kalkautsar & Ndona, 2025). The absence of a strong ideological filter in the public sphere means that globalization brings not only innovation but also the penetration of foreign ideologies. This situation is exacerbated by the information gap between central and regional areas, making control over values increasingly weak.

The dominance of global capitalism massively influences people's lifestyles (Qalam et al., 2024). Consumerism and hedonism, promoted through global advertising and social media, shape new perspectives that contradict the values of simplicity and mutual cooperation (gotong royong) integral to Pancasila's culture (Ruslita & Seran, 2025). Free-market-based economic systems also transform social relations into competitive and individualistic ones, replacing deeply rooted social solidarity. The values of togetherness and deliberation shift to efficiency and competition. This not only changes habits but also influences the legitimacy of Pancasila-based legal norms.

Social institutions such as family, school, and customary communities are weakened in defending local values due to lifestyle modernization. The role of parents as character builders is slowly replaced by uncontrolled digital devices such as smartphones and social media. Schools emphasize academic curricula and international standards, while Pancasila-based character education is marginalized. Society faces a dilemma between following global developments and maintaining local identity, without a strong ideological guide. This creates a value vacuum that is then filled by unfiltered foreign influences.

The implications of globalization for the existence of Pancasila as a national legal identity are complex. On the one hand, globalization forces Indonesia to adapt to international legal and policy standards. On the other hand, this adaptation often ignores the nation's ideological and philosophical foundation, namely Pancasila. As a result, national legal products begin to lose their distinctive character as a reflection of national values and social justice. In the long term, if not anticipated, this can weaken Pancasila's function as the basis for the formation and enforcement of law in Indonesia.

Globalization's influence places Pancasila in a passive position as a state

symbol, not as an operational norm in the legal system. When policymakers are more oriented towards economic efficiency and global pressure, Pancasila's values become mere jargon, not translated into substantive policies. (Saragih et al., 2024). As a result, Pancasila is unable to serve as a shield against the wave of legal globalization that brings foreign principles such as market law, extreme private rights, and liberal human rights concepts. Therefore, concrete steps are needed to make Pancasila not only the foundation of the state but also an evaluative parameter for all legal products. In this regard, strengthening the role of the Constitutional Court and Pancasila ethics institutions is highly relevant to ensure that national law retains its Indonesian characteristics (Saragih et al., 2024).

Philosophically, Pancasila contains values that are both universal and unique to Indonesia, such as divinity, humanity, unity, deliberation, and social justice. These values are not only the basis for the formation of law, but also become an ethical framework in national and state life. In facing globalization, the values of Pancasila need to be re-internalized through a reflective and applicative approach in various legal sectors. Legally, Pancasila has been confirmed as a staatsfundamentalnorm in the Preamble to the 1945 Constitution which is the source of all sources of law in Indonesia (Wahanu Prabandani et al., 2022). Therefore, all forms of legislation and legal policies must adhere to the values of Pancasila to maintain their national legitimacy.

Sociologically, Indonesian society actually has high cultural resilience, but this requires strengthening through education, media, and legal institutions. Pancasila, as a national legal identity, must be able to shape laws rooted in the nation's socio-cultural values and not merely imitate the legal systems of other countries. The strengthening of Pancasila's values must be consistently implemented in judicial practice, lawmaking, and law enforcement at all levels of government. If Indonesian law continues to shift away from Pancasila, public trust in the law will decline. Therefore, collective awareness is needed that the continuity of national legal identity cannot be separated from the existence of Pancasila.

Pancasila, as staatsfundamentalnorm, has three main roles in the context of globalization: as a fundamental constitutional principle, as the highest legal norm, and as a legal identity that distinguishes Indonesia from other countries. The implementation of Pancasila's values in the legal system requires consistent strengthening of national institutional and legal politics. One concrete form of implementation is to formulate legal instruments that are not only oriented towards economic efficiency but also social and humanitarian justice. Amidst global pressure, national law needs to filter incoming foreign norms by using Pancasila as a value test. In this way, Indonesia does not become a victim of globalization but is able to formulate sovereign and characteristic law.

Globalization has brought new values that change the social order and legal norms in Indonesia. However, this change will not necessarily erode Pancasila as a national legal identity if there is a strong strategy and collective awareness to maintain it. Pancasila is not only a historical legacy but also a philosophical, juridical, and sociological foundation capable of meeting the challenges of the times. In facing globalization, contextual and continuous reactualization of

Pancasila's values is needed so that it remains the basis for national law and policy. Therefore, synergy between the government, academics, and the public is needed to maintain and implement Pancasila comprehensively in every aspect of national legal life.

Strategy to Strengthen the Existence of Pancasila as a National Legal Identity in Facing the Challenges of Globalization

The existence of Pancasila as the foundation of the state and national legal identity is facing significant challenges. Global cultural currents laden with values of liberalism, individualism, and secularism are eroding the collective values that have long been upheld in Indonesian society. Pancasila values such as mutual cooperation (gotong royong), social justice, and deliberation are slowly being replaced by competitive, instant, and pragmatic thinking. This situation puts Pancasila in a purely symbolic position, not yet strong enough as a normative guide in law and society. Therefore, the current state of Pancasila's existence requires revitalization and strengthening strategies that are both structural and cultural (Hasan et al., 2024).

The birth of Pancasila as the basis of the state cannot be separated from the dynamics of the struggle for independence of the Indonesian nation. Pancasila was first formulated in the BPUPKI session in 1945, as a result of deep reflection on the diversity of ethnicities, religions, and cultures in Indonesia (Wati et al., 2024). In his speech on June 1, 1945, Soekarno conveyed the idea of five principles which became the philosophical basis of the state, which then underwent a process of refinement until they were ratified in the Preamble to the 1945 Constitution (Damayanti, 2021). Pancasila's emergence wasn't solely a political compromise; it also represents a synergy of the nation's noble values that had long existed within the social practices of the Nusantara archipelago. Historically, therefore, Pancasila originated from authentic Indonesian cultural roots, not as an adoption of a foreign ideological system.

Within the philosophy of law, Pancasila is understood as staatsfundamentalnorm, the fundamental norm of the state, occupying the highest level in the hierarchy of legal norms. This concept draws from Hans Kelsen's theory, which explains that a legal system must have a supreme norm that serves as the basis for the legitimacy of all other norms (Prianto et al., 2024). Pancasila fulfills this role within the Indonesian legal system, as affirmed in the immutable Preamble to the 1945 Constitution, which forms the foundation of the entire national legal structure. As a fundamental norm, Pancasila serves as the source of values, inspiration, and direction for the formation of positive law in Indonesia. Therefore, all legal products should not contradict the values contained within the five principles of Pancasila.

Philosophically, Pancasila embodies universal values rooted in local wisdom, such as divinity, humanity, unity, deliberation, and social justice. These five principles not only describe the social structure of the Indonesian nation but also reflect ethical and moral principles in governance. Pancasila as the philosophical basis of the state means that all legal and political policies must align with values of goodness, justice, and the common good. Thus,

Pancasila has not only a legal-formal function but also a normative function that shapes the nation's collective consciousness in national and state life. This concept forms the foundation that distinguishes the Indonesian legal system from other more secular and liberal states.

In the history of the Indonesian constitution, the existence of Pancasila as staatsfundamentalnorm has been reaffirmed through various decisions of the Constitutional Court, such as Constitutional Court Decision No. 27/PUU-VII/2009, which states that Pancasila is the fixed and immutable philosophical basis of the state (JAYA, 2021). This demonstrates that Pancasila is understood not merely as a symbolic or historical value, but also as a source of constitutional legitimacy. The presence of Pancasila as a fundamental norm allows the Indonesian nation to maintain consistency between positive law and the nation's moral values. In this context, the existence of Pancasila is crucial to ensure that legal globalization and the influence of foreign ideologies do not undermine the philosophical roots of national law. Therefore, Pancasila's position in the Indonesian legal system is fundamental and non-negotiable.

Understanding Pancasila as staatsfundamentalnorm means that every effort to draft legislation, enforce law, and establish state institutions must be in line with the values it contains. Pancasila must not be allowed to remain merely a slogan or formal symbol but must be operationalized in the reality of public policy. The internality of Pancasila's values within the legal system is key to ensuring that Indonesia has a national legal personality and is able to meet global challenges without losing its identity. Therefore, the urgency of Pancasila-based legal education and the establishment of Pancasila-based evaluation mechanisms are very important. In this way, Pancasila can continue to live as a strong, dynamic, and eternally relevant fundamental norm of the state.

As a national legal identity, Pancasila holds a highly strategic position in shaping the distinctive character of Indonesian law, rooted in the nation's noble values. Pancasila is the staatsfundamentalnorm recognized in the Preamble to the 1945 Constitution, and all legislation should be subject to its values. This position makes Pancasila not merely a symbol, but also a standard of morals and ethics in designing and interpreting national law (Balya, 2024). Without substantive implementation, the existence of Pancasila will be eroded by foreign legal values that do not reflect Indonesian social reality. Therefore, a legal strategy must be established that makes Pancasila an evaluative and integrative basis in the formation and enforcement of national law.

Juridical strategies for strengthening the existence of Pancasila begin with the reformulation of national legal politics that favors the nation's ideological values. First, the formation of legislation must explicitly refer to the principles of Pancasila through a value test at each stage of legislation. Second, strengthening the role of the Constitutional Court and other ethical institutions as guardians of the constitutionality of Pancasila values in the material review of laws. Third, the curriculum for legal education in higher education must include the ideological dimension of Pancasila as a basis for normative and

critical analysis. Fourth, a Pancasila-based legal research institution needs to be created that can provide philosophical and contextual analysis of global legal challenges entering Indonesia.

In addition to juridical strategies, conceptually, it is necessary to design a framework to ensure that the values of Pancasila are not only legal norms but also a value system that lives in the public consciousness. One concrete step is the revitalization of civic education and character education based on the contextualization of Pancasila values in daily life. This approach will be more effective when combined with modern communication media such as podcasts, web series, and digital educational content that can reach young people (Allolinggi et al., 2024). Cultural creativity can be a crucial conceptual instrument in bridging Pancasila's values with contemporary cultural expressions. When Pancasila's values are packaged in artistic and cultural expressions, they become more relevant, communicative, and can be internalized more naturally by the wider community.

Another strategy is to encourage synergy between the state and civil society in maintaining the continuity of Pancasila's values. The government should provide incentives to social movements, art communities, and educational institutions that actively promote Pancasila's values in their activities. On the other hand, society must be empowered to have critical awareness in filtering global values with national ideological principles. This collaboration will create a legal culture that is not only formally subject to rules but is also strongly rooted in ideological awareness. In this context, Pancasila becomes living law, not just text, but praxis in national and state life (Islamy, 2021).

The existence of Pancasila as a national legal identity faces serious threats from the globalization of values, culture, and law. However, this threat is not the end, but a momentum to rebuild national consciousness with a precise and comprehensive strategy. Juridical and conceptual strategies must be implemented to ensure that Pancasila remains the primary guide in the formation of law and national policy direction. The implementation of Pancasila's values should not stop at legal documents but must live and grow in the consciousness and behavior of society. Therefore, it is recommended that the state establish an ideological oversight institution and strengthen legal and cultural education based on Pancasila values in all aspects of national life.

4. Conclusion

Globalization significantly impacts the values and social norms in Indonesia, seriously threatening Pancasila's existence as a national legal identity. Disruptive values like individualism, secularism, and liberalism, brought by global culture, erode the nation's traditional collective and cooperative values. Technological advancements, the dominance of foreign media, weak character education, and the suboptimal role of social institutions contribute to Indonesian society's, especially the younger generation's, vulnerability to these global influences. Legally, this value shift causes national law to lose its connection to national culture, mimicking foreign legal systems

that aren't always relevant. Strengthening ideological awareness and re-instilling Pancasila's values in all social, cultural, and legal aspects is crucial to maintaining it as a foundational principle.

Strengthening Pancasila as a national legal identity against globalization requires two main approaches: juridical and conceptual strategies. Juridical strategies include legal political reform, strengthening constitutional institutions like the Constitutional Court, and formulating regulations explicitly referencing Pancasila's principles. Conceptual strategies focus on revitalizing character education, utilizing digital media, and actively involving young people in cultural expressions reflecting Pancasila's values. Both must be implemented simultaneously so that Pancasila's values are not only normative in regulations but also live in society's social practices. Pancasila's existence as staatsfundamentalnorm remains strong when supported by a deep philosophical understanding, applicable legal manifestation, and collective societal awareness of the state ideology's importance.

Recommendations include strengthening Pancasila's values education and understanding from basic education to higher education, empowering young people as guardians of Pancasila's values. The government needs to harmonize and revise legislation to align all national legal products with Pancasila's values as the highest source of law. Consistent and just law enforcement and supervision are needed to ensure Pancasila's implementation in legal practice and social life. Revitalizing local cultural values aligned with Pancasila should be promoted through community empowerment programs and strengthening cultural communities. Synergy between the government, educational institutions, civil society, and the mass media must be continuously improved to make Pancasila a strong cultural filter and national legal identity in the era of globalization.

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