

PANCASILA-BASED DAKWAH COMMUNICATION MODEL IN THE ERA OF HYPERREALITY

Fadhli Muttaqien^{1)*}

Universitas Islam Bandung¹⁾

Email: muhammadfadhlimuttaqien@unisba.ac.id*

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Abstract

This research aims to discover and explore the Pancasila-based da'wah communication model in the hyperreality era. This research uses qualitative methods based on results from the literature. Pancasila is a state philosophy that must be disseminated as an ideology. However, the distribution process must be done with more than simple steps. Creating a particular form of communication that can run effectively and efficiently is necessary. Pancasila-based da'wah communication is appropriate because it has a significant influence. Because the da'wah narrative that was initially conveyed only used an Islamic perspective, this time it was developed using the Pancasila basis. In da'wah communication, there are bil hall, bil kolam, and bil hal models of da'wah communication, which, in the end, after being integrated between da'wah and Pancasila communication, gave birth to a Pancasila-based model of da'wah communication with five keywords, namely divinity, humanity, unity, deliberation, and justice.

Keywords: Da'wah, Disruption, Pancasila

A. INTRODUCTION

Da'wah communication is conveying information or messages from a person or group to another person or group sourced from the Qur'an and Hadith using verbal and non-verbal symbols to change attitudes, opinions, or behavior. Other people are better by Islamic teachings, both directly orally, and indirectly through the media (Wahyu, 2010).

Da'wah communication is a method of conveying Islamic values or can be drawn into the interaction process by relying on Islamic procedures in conveying communication messages. In this context, the dissemination of Pancasila must be seen from the perspective of da'wah communication. So that the value message can be conveyed in its entirety using an Islamic framework.

Then, juridically, the position of Pancasila is as the way of life of the Indonesian people, the basis of the Indonesian nation-state, and a national ideology. The Indonesian nation must be able to implement and apply Pancasila values in the life of the nation and state (Asamroni, 2017).

This social culture includes attitudes, ethics, and civic character. If we look at these three behaviors from life, there are many social behaviors that deviate from the values and norms of Pancasila. Not only in social and cultural life but also in politics, many officials are dishonest and irresponsible in the mandate they have been given. OkeNews.com reported another example regarding the bullying behavior of children in Kalibaru who turned out to be underage. Then, other news was about sexual violence that occurred when the perpetrator and victim were both minors. Furthermore, bullying, violence, corruption, and violations of human rights in the state have caused Pancasila to experience extraordinary disruption.

Prof. Dr. Moh. Mahfud MD stated that the current echo of the Pancasila is becoming weaker (Mahfud, 2007; in Naim, 2015). Pancasila, which should be the guideline for life today, is just a wall decoration and something to memorize. Pancasila is a philosophical and moral foundation (Abdulgani, 1979). Of course, this was not the hope of the founders of the Indonesian nation. Pancasila presents two perspectives in its formulation process, namely national and religious. So that in the implementation process later. It is hoped that this will create the characteristics of a nation that is strong in its nation and ethical in its behavior.

Pancasila values must be able to enter in one breath into every aspect of life. Pancasila, as an ideology, is a guideline for the nation and state, but from another perspective, it is seen as a life value; therefore, it can be used as a basis for the content of communication messages, especially in this case, da'wah communication.

So, this research aims to integrate da'wah communication and Pancasila as a conceptual framework for communication. Finally, we are trying to find a Pancasila-based model of da'wah communication in the era of hyper-reality.

B. LITERATURE REVIEW

Pancasila as the State Ideology

Pancasila is the foundational ideology of the Republic of Indonesia, established on August 18, 1945. It was formulated by key figures in Indonesia's struggle for independence, such as Sukarno, Hatta, and other prominent leaders during the BPUPKI and PPKI sessions. Pancasila serves as the cornerstone of the state, guiding the behavior and governance of the nation. Its values should be used as a reference in decision-making and societal conduct (Hakim & Kurniawan, 2021). Pancasila has played a central role in shaping Indonesia's national identity by uniting diverse ethnic and religious groups under a common ideological framework (Hidayatulloh & Saumantri, 2023). The principles of Pancasila have been continuously reaffirmed through national policies and legal frameworks to maintain harmony and inclusivity in Indonesia's pluralistic society (Dawani, Nur, & Harahap, 2022).

The five core principles of Pancasila are:

1. Belief in One God – This principle underlines the recognition of religious freedom while ensuring that governance respects moral and ethical values derived from faith (Yurico, Nirraya, Sipayung, & Rose, 2022).
2. Just and Civilized Humanity – It emphasizes human dignity and social justice, which align with global human rights norms (Dali, 2018).
3. Unity of Indonesia – This promotes national cohesion, essential in a country with diverse ethnicities and cultures (Fitria, 2023).
4. Democracy Guided by Inner Wisdom – The democratic system in Indonesia is designed to ensure participation and deliberation in decision-making (Sumarmi, Untari, & Meiji, 2022).
5. Social Justice for All Indonesians – Economic and social policies must ensure fair distribution of wealth and opportunities (Anggraini & Alfikri, 2022).

Da'wah in the Modern Era

Da'wah in the Modern Era refers to the effort of spreading Islamic teachings using contemporary media and technology. In the digital age, da'wah is not only carried out through sermons in mosques but also through online platforms such as social media, blogs, podcasts, and video streaming. This allows the message of Islam to reach a broader and more diverse audience. The use of digital platforms for da'wah has enhanced its accessibility and effectiveness in engaging younger audiences (Rohmah, 2021). Additionally, digital da'wah strategies have adapted to new social and cultural trends, making religious content more appealing and relevant to contemporary audiences (Jayanti & Sowiyah, 2023).

Indicators of da'wah in the modern era reflect how da'wah adapts to changes in time and technology:

1. Use of Digital Media – Platforms such as YouTube and Instagram provide interactive and engaging methods to deliver Islamic messages (Izza, 2022)
2. Broader Interaction – Digital forums and live Q&A sessions allow for real-time discussions on Islamic teachings (Sarkawi dkk., 2022).
3. Diverse Content – Formats like podcasts, videos, and infographics make da'wah more engaging and digestible (Setiawati, Rolando, Putra, & Koroglu, 2022).
4. Relevant Messaging – Addressing contemporary social issues, such as mental health and environmental ethics, increases audience relatability (Shodiq, 2023).
5. Analytical Capability – Digital analytics help preachers optimize their content for maximum outreach and engagement (Sugiharto, Lubis, Rahman, Wijaya, & Sartika, 2021)

Communication Models

Communication models refer to theoretical frameworks that explain the process of information exchange between a sender and a receiver. Each communication model has specific elements and pathways that describe how messages are sent, received, and understood. Several communication models can be used, including:

1. Linear Model (one-way communication) – This model applies in traditional mass communication, where information flows in a single direction without feedback (Rohmah, 2021)
2. Interactional Model (two-way communication) – This is evident in digital da'wah, where audiences engage in discussions and provide feedback (Jayanti & Sowiyah, 2023).
3. Transactional Model – Real-time online interactions reflect this model as both sender and receiver simultaneously engage in communication (Izza, 2022).
4. Context-Based Model – The effectiveness of da'wah messages depends on the cultural and social background of the audience (Sarkawi dkk., 2022).
5. Technology-Based Model – AI and data analytics enhance da'wah outreach through personalized content recommendations (Setiawati dkk., 2022).

C. RESEARCH METHODOLOGY

This research uses qualitative research, which is based on a literacy studies approach. This approach is based on a theoretical framework, expert ideas, and researchers' understanding based on their experience, which is developed into problems and solutions that are proposed to obtain justification (verification) in the form of empirical data support in the field. This research reveals the holistic-contextual phenomenon of collecting data from natural settings using researchers as critical instruments. Qualitative research is descriptive and tends to use analysis with an inductive approach. Process and meaning (subject perspective) are more emphasized. The characteristics of qualitative research are the nature and form of the report because it is prepared in the form of a narrative that is creative and in-depth, showing naturalistic characteristics that are full of authentic value.

In contrast to natural science, which aims to obtain causal theories that enable us to predict and control, social science, at least according to subjectivists, must be able to explain human behavior so that it can be understood. The problem is, as Kenneth Burke put it, the difference between things (objects) and humans is that objects merely move while humans act. Therefore, language mechanics needs to be improved to study the human self. Subjectivists explain behavior by interpreting what people do. Interpretations of this behavior are not causal and cannot be explained through legal discoveries based on empirical generalizations as objective scientists do (Mulyana, 2010).

D. RESULTS AND DISCUSSION

Pancasila As An Ideology

Pancasila ideology is a collection of ideas and beliefs and is believed by a group. Thus, Pancasila exists as a state ideology that contains ideas and beliefs held by the entire Indonesian nation. Yudi Latief, (2018) said that ideology is a collection of knowledge and thoughts that become a concept of belief held by a person or group. Every ideology must ideally be able to combine elements of belief (myth), knowledge (logos), and action (ethos), which are intended to realize the vision and mission (Yudi Latief, 2018)

Pancasila values can be observed in Indonesia's historical journey. However, if we look at it from a linguistic perspective, the word Pancasila comes from India, namely Sanskrit (the language of the Brahmin caste). The language of the ordinary people is Prakrit. For Buddhists, there is a moral teaching to achieve something called nirvana, and each group has different moral teachings. There are three moral teachings: *dasasila*, second *saptasyila*, and third *pancasila*.

Then, after the fall of the Majapahit kingdom, which embraced Hinduism and Buddhism, the language's popularity ended. Then, Dayang Islam replaced the glory of Majapahit. Introducing Islamic teachings significantly changed the Pancasila perspective, which had strong Javanese values. These values were influenced by Islamic values, reflected in the Javanese Islamic tradition known as the "five prohibitions" or "five taboos." These five norms are prohibitions for Javanese society, which are universal: (1) *mateni* means killing; (2) *thief* means stealing; (3) *madon* means committing adultery; (4) *drunkenness*, meaning drinking alcohol or smoking. *Opiate*, and (5) *play*, meaning to gamble. These moral teachings are the forerunner of the values stated in each Pancasila principle (Einar, 2010).

Pancasila principles have shown effectiveness as fully operational support and fill the spirit of the times. In fact, the important aspect that should be developed is how Pancasila becomes fully functional as a source to spur the future. To make this happen, Pancasila must become an open ideology. This openness of Pancasila still maintains its meaning and relevance without losing its essence.

The ethics of national, state, and social life contained in Pancasila thinking as an open ideology aims to (1) provide a moral-ethical foundation for all components of the nation in carrying out national life in various aspects; (2) determine the ethical principles of national, state and social life; (3) become a frame of reference in evaluating the implementation of ethical and moral values in the life of the nation, state, and society. The ethical principles in national life prioritize honesty, trust, excellence, sportsmanship, discipline, work ethic, independence, tolerance, shame, responsibility, and maintaining honor and dignity as citizens of the nation. The following are several things explained regarding the ethics of National Life according to TAP MPR RI No. VI/MPR/2001:

a) Social and Cultural Ethics

Social and cultural ethics start from a deep sense of humanity. They involve displaying an attitude of honesty, caring for each other, understanding each other, respecting each other, loving each other, and helping each other among fellow humans and citizens of the nation. An exemplary culture must be developed, which must be manifested in the behavior of leaders, both formal and informal, at every level of society.

b) Government and Political Ethics

I am realizing a clean, efficient, and effective government and fostering a democratic political atmosphere characterized by openness, a sense of responsibility, responsiveness to people's aspirations, respect for differences, honesty in

competition, willingness to accept more correct opinions, and upholding human rights and balance. Rights and obligations in national life.

c) Economics and Business Ethics

Economic and business principles and behavior, whether by individuals, institutions, or decision-makers in the economic field, can give birth to Al-Adabiya's economic conditions and realities characterized by honest, fair competition, encouraging the development of an economic work ethic, economic resilience, and competitive ability, and creating a conducive atmosphere for economic empowerment that favors the small people through sustainable policies.

d) Ethics of Fair Law Enforcement

We are raising awareness that social order and calm and orderly living together can only be realized by obeying the law and all regulations that support justice.

e) Scientific Ethics

They uphold human values, science, and technology so that the nation's citizens can maintain their dignity and respect and side with the truth to achieve benefit and progress through religious and cultural values.

f) Environmental Ethics

Awareness of respecting and preserving the environment and spatial planning sustainably and responsibly is important. The ethics of national life are guidelines for state administrators and citizens so that they can behave appropriately based on Pancasila values in everyday life (TAP MPR No. VI/MPR/2001, in Adha Mona, 2020).

THE ERA OF HYPERREALITY

Postmodern society is built by the proliferation of unlimited communication, which "goes beyond" (hyper-communication) the nature of communication itself. The growth of communications continues uncontrollably at high speed. With various forms, styles, styles, and variations (talk shows, chats, fan talks, star meetings, etc.), it reaches a point where it loses the logic of its purpose, function, and meaning in building a quality human life (Amir Piliang, 2001).

The postmodern form of communication, which celebrates the free play of signs, has led communication towards a condition that "transcends" the nature, function, or nature of communication itself as a discourse of exchanging signs and meanings (sign exchange). Jean Baudrillard uses the term hyper-reality to describe this 'transcendent' condition of reality (communication), characterized by various forms of fabrication and distortion of meaning in communication, creating a kind of 'communication hyper-reality' (hyper-reality communication). This hyper-reality of communication creates a condition in which "everything is considered more real than reality; falsehood is considered more accurate than reality; falsehood is considered truer than truth; rumors are more trusted than information; rumors are considered truer than the truth.

Hyperreality can no longer be distinguished between truth and falsehood, issues and information, and simulation and reality in communication. The development of hyper-reality communication cannot be separated from the development of communication media technology towards simulation technology. What is created through simulation technology are artificial realities. Which has no reference (evidence or truth) in what we call 'media reality,' which no longer refers to 'reality in the real world' as its reference, so it is a 'counter reality' which is called a simulacrum of reality (Amir Piliang, 2001).

Postmodern communication, which gives birth to hyper-reality, is also developing towards 'radical transparency' towards obscenity, a world of transparent communication, in which there is no longer anything that needs to be hidden, there is no longer anything that needs to be kept secret, there is no longer anything that needs to be used as a private space

(private space). Everything previously considered secret as a 'private domain' (private sphere) is now discussed, dialogued, shown, and communicated in public spaces (television, Internet, film, video), and finally become the 'public domain.' The world of communications is evolving towards hyper-visibility. Hyper-sensibility, namely towards a condition of communication, is when everything is waiting to be shown, displayed, broadcast, and communicated nakedly (Amir Piliang, 2001).¹ Everything is submitted to the public space in various media, finally creating a new term: total transparency (total openness).

Hyperreality is a new way of looking at reality. Reality loses its existence because it is replaced by a new reality, which Baudrillard calls a simulation. Simulation is the creation of models of reality that have no origin or reference to reality. It becomes a second reality where the reference is itself, called a simulacrum. Simulation in the world of hyperreality occurs in mass media. For example, the Cypress family soap opera that depicts the Happy family is not produced based on reality references that depict people's daily lives.

The hyper-reality of communication only creates masses who get nothing from the media other than emptiness and waste - this is the condition of communication banality. " The times have been presented with millions of signs and meanings; however, they only want a spectacle. Messages have been delivered to them; they only want signs and adore games of signs. People surrounded by signs, images, and information can no longer internalize and sublimate the resulting meaning (Amir Piliang, 2001).

DAKWAH COMMUNICATION

Da'wah communication is conveying information or messages from a person or group to another person or group sourced from the Qur'an and Hadith using verbal and non-verbal symbols to change attitudes, opinions, or behavior. Other people better according to Islamic teachings, both directly, orally, and indirectly through the media (Divine Revelation, 2010:26).

In general, there are three forms of da'wah communication, namely:

The form of communication of da'wah bil-lisan, namely da'wah, which is carried out orally, is used by da'i in conveying his message by speaking in front of many people with good speech to be able to influence the listeners to follow the teachings he adheres to.

- a) The form of bil-qolam da'wah communication is carried out using writing and conveyed through print media or electronic media such as television, radio, articles, brochures, bulletins, etc.

The form of bil-hal da'wah communication is a method of community empowerment, namely da'wah, which is carried out to encourage and motivate with concrete actions to improve the community's welfare.

Pancasila-based da'wah communication in the era of hyperrealism

Pancasila is not just a philosophy of life; far from that, Pancasila can be a concept for da'wah communication. There are five keywords: divinity, humanity, unity, deliberation, and justice. In the form of da'wah communication, namely *verbal da'wah*, *bil kolam da'wah*, and *bil" da'wah*, one must be able to explain the five key words in Pancasila.

Such as *Da'wah bil hal*, *bil kolam*, and *bil hal*; in a divine context, a preacher must be able to explain the nature of God in contemporary language, not just use Islamic terminology that is not popular in society. Then, in terms of humanity, a preacher must be able to create a narrative that is not discriminatory or only prioritizes his group. Furthermore, in terms of unity, a preacher must be able to invite the people to maintain tolerance and harmony so that a peaceful and peaceful environment is created. Then deliberation, a preacher must be able to invite the people to solve problems by deliberation, not by taking the judge into their own

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hands. Finally, regarding justice, a preacher must be able to create an atmosphere that does not favor one or two particular groups.

After that, Pancasila-based da'wah communication must adapt to the hyperrealistic era. So, in the *verbal da'wah* communication model, digital dissemination of Pancasila must be carried out massively. In the past, the dissemination of Islamic values was only carried out by a preacher in assemblies. So, this time, the dissemination of Islamic and Pancasila values must be done digitally. This is done because people in the hyperrealistic era are significantly influenced by their interactions on social media.

Bil Kolam da'wah communication model: Narratives about the values of Pancasila need to enter unlimited time and space, namely the Internet or digital-based media. On several occasions, someone looking for the truth of a case or phenomenon related to social reality will use the Internet to look for facts and data that occur in that reality. So, it is deemed necessary to help this *bil'qolam* da'wah communication enter cyberspace *to* implement the values of Pancasila.

Then, the communication of *da'wah bil hal*: Pancasila values must be able to have a direct impact on society. So, Pancasila is not only seen as a value but also as a value that can move people to provide mutual benefits to many people. Therefore, if it is associated with the hyperrealistic era, Pancasila must be able to become a compass for truth and society's way of life, which is more realistic to implement.

E. CONCLUSION

This communication model, after being integrated between da'wah communication and Pancasila, finally gave birth to a theoretical *novelty*, namely a Pancasila-based da'wah communication model with 5 keywords, namely divinity, humanity, unity, deliberation, and justice. So (1) the model of da'wah communication that is based on divinity is that always calls for *divine* things, (2) the model of da'wah communication with the keyword humanity means upholding human values, and (3) the model of da'wah communication, The value of unity means that preaching must encourage the unity of the Ummah, and must not divide it. (4) The deliberative model of da'wah communication means always prioritizing consensus or collective agreement, not for the interests of certain groups. And finally (5), justice-based propaganda communication must prioritize the values of justice, not denigrate other groups or marginalize other groups.

In the future, research regarding the Pancasila-based da'wah communication model must be technically implemented not only as a conceptual framework but also in the surrounding environment.

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