

Integration of Pancasila and Islamic values in Indonesia's futuristic education transformation: Multicultural analysis

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Abstract

This research aims to analyze the integration of Pancasila and Islamic values in the context of futuristic educational transformation in Indonesia with a multicultural approach. Facing the era of industrial revolution 4.0 and society 5.0, Indonesian education needs to transform without losing the roots of the nation's noble values. The research method used is descriptive qualitative with a literature study approach. The research results show that there is harmony between the values of Pancasila and Islamic teachings which can be integrated into futuristic education. Soft skills development based on these two value systems is very important in preparing future generations. The integration model can be implemented through the development of an integrated curriculum and innovative learning methods such as project-and role-based learning, and the formation of cross-cultural communities. This multicultural approach in the integration process strengthens understanding of diversity while maintaining unity. Although there are challenges in implementation, strategies such as intensive teacher training and multi-stakeholder collaboration can be a solution. This research contributes to the development of an educational model that integrates national and religious values to face the challenges of the digital era in Indonesia.

Keywords: *Pancasila, Islam, futuristic education, multicultural*

INTRODUCTION

The advent of the information age, however, has opened a new era for Indonesia's educational system - competitive in both its challenges and opportunities. The exponentially increasing speed with which information

is being disseminated, a process that was facilitated dramatically faster by the COVID-19 pandemic, has demanded rapid adaptation from all facets of society - education most obviously among them. Some 70m Indonesians will come of working age as the demographic bonus, expected to start in 2030 and peak around 2045 - making it more important than ever that we rear a generation with skills both hard and soft.

Recent manifestations such as the "Citayam Fashion Week" viral social media video, point to a somber dance between celebrated youth creativity and mismatched societal values and developmental needs. This distinction speaks to a deeper fear of what seems to be falling moral standards among the young generation, only made more insidious from their exposure at an early age access, it would seem by way of handheld devices and computers-to realities quite different than that which once was known they now are growing older into inside our cultural framework.

Given these challenges, there is an increased emphasis on nurturing the cognitive and ethical behavior among young Indonesians in educational sphere. In the era of globalization and digitalization which erode Indonesian national identity, inculcation become imperative with Pancasila values as its root. At the same time, as Indonesia is a Muslim-majority nation, Islamic values are a major influence in terms of shaping national identity and ethics. The futuristic educational model supports the engagement of Pancasila and Islamic values in a way that will protect cultural heritage while enabling students to become citizens of the world. It's basically teaching national pride, culture and history in order to be globally competitive that is still rooted deeply into our traditions.

This is where recent research points towards the value of these more integrated approaches in education. Studying by Munawir (2024) in *International Journal of Evaluation and Research on Education* based on incorporating local wisdom as well as Islamic value to promote the critical thinking skills and cultural awareness. The possibilities for a Pancasila-based character skill education that can promote the national identity and global competence for Indonesian Students are reviewed by Kusmawati et al. in their article published in *Journal of Social Studies Education Research* (Kusmawati,2022).

And this overarching axis has even greater importance than the cultural values it is intended to protect. It is a proactive approach to combat the inevitable problems coming from this 21st-century period, specifically issues such as technological disruption, social polarization and environmental sustainability. With the grounding of future education in ethically Pancasila and Islamic values this curriculum, aimed to produce a generation of leaders who are not all tech-savvy but also morally pragmatic (Kurniawan et al., 2019).

During the Indonesian journey in this educative transformation, there is a necessity to adopt multicultural (not only national culture) since it also sets the main aspect. In this way, the integration of Pancasila and Islamic values would not stomp over various hues that colours Indonesian diversity but celebrate unity in diversity. Ultimately, we aim to create an education system that is forward looking, but anchored in our national and religious values so you graduate Indonesian youth who are competitive globally while never losing sight of their roots.

The research so done seeks to contribute substantially to current discussions on educational reform in Indonesia and beyond by way of examining the formation of an integrative and value-based paradigm applicable for education, that confronts face-to-face both challenges or opportunities posed during this 21st century. This paper also examines how this framework can be applied by juxtaposing Pancasila and the values of Islam in education for the future, integration models leading to soft skill development, some ideal points for dealing with multi-culture society.

LITERATURE REVIEW

Futuristic Education

Futuristic education is a design & draft of the future which perfectly prepares students to meet challenges in upcoming era. In this connection, Muzamil had it that futuristic education should propose studies premised on pluralism or multicultural learning. Muzamil (2020) writes, rightly so as our reality is more diverse than ever

and interconnected on a global scale.

Indarta highlight the importance of soft skills as a provision that must be enhanced in facing society 5.0 era According to Indarta et al. (2022) innovative education should be able not only to provide technical competencies, but also the skills of adaptability, creativity and emotional intelligence for students in future-era

Darman referred to a statement made on the Indonesian golden generation in 2045 context,, was through revitalizing quality education as official event conducted. He states that education should help produce mentally smart people; beings who are capable of scientific-philosophical thinking, and spiritually (Darman, 2017).

Educational Values of Pancasila

As the primary foundation of Indonesian statehood, Pancasila holds a strategic position in the national education system. This was in line with the results of Riyanti's research which showed that Pancasila values could be internalized by contextual approach available to education. This includes prospective development, social life training and the creation of Pancasila culture (Riyanti & Prasetyo, 2020)

According to Mahendra, these values of Pancasila acted as an axiological form that must be used as guidelines in the daily act. The idea of Mahendra & Kartika (2020) explains that Pancasila, which is a product derived from the historically ancient cultural markers must keep being actualized in contemporary life.

Setia, Bachtiar (2018) Sociocultural And Institutional Change Through Terrorist Attack: Building State Identity By Formulating Indonesian National Ideology Comprising Islamic Teachings According To Gus Dur's Pancasila Vision in Latif S.(entities), The Plenary State- Aqueous Territories of Indonesia and world politics Palgrave Macmillan US pp307-321 He agrees that it is no doubt Pancasila, had the potential to be a universal platform in which diversity make up national life still can run in harmony (Latif, 2011).

Islamic education and the Indonesian context

As the majority religion in Indonesia, Islam plays a major role in framing the national character and morals. Islamic education according to Abuddin Nata (2018) must be able to receive diversity and the spirit of tolerating at pesantren students. This means that in practice the first and second principles of Pancasila, divinity (*ketuhanan*) above all else i.e. on top of god-hood and humanity is next to everything, referencing our position with regards to rights care supposed as we are subjected un God's creatures, accomplished be achieved at this point by investigating valid options for opening these opportunities).

According to Baidhaw (2005), in his study about "Pancasila as a Model for Indonesian Islam," Pancasila and Islamic values are able to reinforce each other especially in the common frame of reference of multicultural Indonesia. It is in harmony with Pancasila values according to him gives the opinion about Islam Nusantara which being moderate and inclusive (Baidhaw, 2015).

In an article by Priyanto entitled, "Islamic Education in the Era of Industrial Revolution 4.0," integration between Islamic values and futuristic education with 21st-century skills are no less important than traditional concepts. Islamic education must bring itself inline with technological developments while keeping the soul in it (Priyanto, 2020).

Multicultural Education

In the book "Education for Multicultural Citizens in Indonesia" by Raihani (2017) it is illustrated that this strength of unity would be stronger when intertwined with mutual sensitivity and respect to diversity. He posits that multicultural education in Indonesia ought to be the one which is able to create a national identity for people who live among various ethnic groups, religions and cultures. Fauzi et al. Research from Ananto et al. They advocate for a more inclusive curriculum and learning modes that move away from the mainstream.

METHOD

Qualitative descriptive through a literature study on the integration of Pancasila and Islamic values in education futuristic Indonesia. As suggested by Creswell and Poth (2017), such a supportive methodological choice is replete for allowing an in-depth exploration of the topic so that we can have extensive insight into how traditional values and modern educational paradigm operates at parallel or cross with each other. Systematic searches from scientific journal articles, textbooks, government policy documents (i.e., gray literature), research reports and conference proceedings to harvest all available data will be significant in the systematic review process. Taken together, the multidisciplinary nature of these sources helps provide a comprehensive and multifaceted approach to the issue. Through the use of applicable keywords (Pancasila, Islam), and futuristic education & multicultural education in Indonesia) etc., we scour reputable electronic databases such as Google Scholar, JSTOR or ERIC. Such a systematic approach to collecting data assists in giving an overall view of the state-of-the-art research and thinking.

To keep the data collected to be relevant and of quality, special inclusion/exclusion criteria are applied. This research investigates literature from Indonesia, or written in English on the integration of Pancasila, Islam and Futuristic education especially for Indonesian context with year publication (2013-2023) In this way, the temporal limitation will represent all present time perspectives and contemporary developments of research area. Exclusion criteria are determined according to non peer-reviewed literature or works, which directly irrelevant with Indonesian educational landscape in order not lose the academic rigor. Results the process of analysis follows the method of qualitative content analysis used in analyzing the data collected. It included a comprehensive reading and understanding of the literature, as well as key theme identification. Categories of information, therefore provide the broad overview or abstract themes to interpret data and produce a more coherent summary. It helps the researcher to map an overall pattern, and larger themes/lessons that may not appear when viewed individually in sources. A data source triangulation technique is applied to confirm the validity and reliability of research findings. This means taking information shared by other suspects and the land or digital evidences, to verify what was said. This type of method helps to increase the credibility by providing a more broader and unbiased perspective on the topic. While this is primarily a literature review, one that imposes research-ethics constraints; the need to adhere to such principles cannot be overemphasized. It is your job to respect copyright and cite everything correctly. It respects the ethics of research, obviously respecting other scholars and their value to field. Using this methodological framework, the research will provide an in-depth understanding of how both Pancasila and Islamic values can be aligned with future education as is appropriate for Indonesia by dealing also with its challenges and opportunities coming from multicultural context governance system that has been attached to global educational trends.

RESULTS AND DISCUSSION

Harmony of Pancasila and Islamic values

The result of the review on existing literatures show very deep and significant consonance between basic or core values stipulated in Pancasila with moral beliefs taught by Islamic teaching. These value systems are well integrated with the structure of futuristic education in Indonesia, combined into a pleasant marriage to serve as a strong basis. Latif (2018) for example provides a detailed examination of that alignment, and shows that all five principles involved in Pancasila are imbued with essential notions present within the Islamic corpuses. The principle of “Belief in One Almighty God” correlate the Islamic belief tawhid or monotheism. Not only this principle emphasizes the predominant role of spiritual faiths in Indonesia’s national ethos, but also will highlight on how sacred messages from god would shape not only individual conducts; but as well could guide socio-political aspects throughout a country. The second principle, Hand and Just Civilization Humanity,” neatly chimes with the Islamic idea of *rahmatan lil ‘alamin* (which sees Islam as a mercy to all worlds.-Ed. They are both built on the ideal that human beings have a nature and an inherent dignity, they further value the pursuit of universal justice as central for humans to live together in proper harmony with one another. Ind Indonesian

Unity, the third principle is in light with Islamic concept of *ukhuwah* or brotherhood. As in its Islamic equivalent, this principle is aimed at maintaining unity and strength a diverse population while accommodating any diversity of cultures existing in Indonesia. The equivalent Islamic concept to the principle of advocating democracy guided by wisdom and deliberation-Shura: In Islam, this is known as Shura. They both highlight the need for governance processes that are shared, participatory and rooted in knowledge, so that decisions reflect people's wishes and wellbeing. The fifth principle "Social justice for the benefit of all Indonesian people" is near in line with an Islamic principle which also translates to the concept 'instead'. They both put the emphasis on making available resources to everyone, ensuring equal opportunities and building a fair society with prosperity for all.

This discourse is more recently as enriched by Baidhaw (2015) who enscones Pancasila in the Indonesian context of Islamic values. In his examination of the moderate and inclusive "Islam Nusantara" model, which epitomises this indigenous Islamic tradition that enjoys natural synergy with Pancasila's pluralistic spirit. This view not only emphasizes on the harmonization of Pancasila and Islamic values but also manifests how these principles can co-exist side by side, complementing each other in managing Indonesia's varied sociocultural terrains. The deep parallels between Pancasila and Islamic principles offer a strong basis for their inclusion in prospective educational models. These synergies can be utilised by educators and policymakers to develop curricula, pedagogical approaches that advance national identity whilst adhering to Islamic principles. Through such an integrated approach, a generation of well-grounded learners are prepared to navigate stably with the challenges in our globalized world. The combination of these values provides a unique space to consider contemporary issues around social cohesion, environmental care and ethical technology use in ways that speak both locally and spiritually. It provides them a space to propose educational models which prepare the youth for life in academic, moral and social terms so that they can become responsible global human beings capable of benefiting both society where they live as well as humanity with whom we all share this planet.

Broadly construed, this harmonization of Pancasila and Islamic values in education embodies a holistic strategy for educating the next generation of Indonesian leaders, thinkers, and innovators. It gives a vision of education that is at once futuristic and grounded in India's ancient cultural, spiritual values-a future where science & tech progress smoothened with value-based growth.

Integration Model in Futuristic Education

The integration of the Pancasila and Islamic values into futuristic education must take care both comprehensively and contextually that articulates its discourse in society by maintaining compliance with modernity without leaving Indonesia's cultural-spiritual heritage. In a similar vein, Ro'fah et al., (2021) suggested integration through development of an integrated curriculum that combines Islamic values with Indonesian state principles inside the learning process. These programs present an integrated curriculum that attempts to embed the principles of Pancasila and Islamic preaching within various subjects. This includes materials where a commonality between these value systems can be depicted such as Civics and Islamic Education or History This way students are able to know how these principles gel and also supplement each other in shaping the national identity as well as moral frame work of Indonesia.

Secondly, it is essential to form integrated learning modules incorporating Pancasila-Islam values and 21st-century skills. These modules should enable students to consider how traditional values interacts with modern contexts and critical thinking abilities in problem solving based on ethical considerations. Cross phase exploratory projects could be set up to ensure that students use and take practices of 'thinking as multiple' from this integrated value in technologies, innovations or appropriate ideas making sure the ancient wisdom will bridge with contemporary challenges. This integrative theme is also supported by the use of innovative learning techniques. Through project-based learning, students take Pancasila and Islamic values into practice in real-world problem-solving situations that make these principles worthwhile to consider. Role-play helps embed these values by creating virtual scenarios which help imagine or simulate future situations and puts them in dilemma that will prepare students to deal with multifarious moral judgments.

Discussion and debate about current issues from the perspective of Pancasila and Islam to encourage critical thinking produces a thorough understanding of complex social welfare cases. The development of

Research-Based Learning Modules, where students can engage in conducting studies around the implementation of these values into technological innovation not only enriches their learning but also contributes to a field that is continuously evolving and emerging as more critical than ever before. In this context Digital Storytelling opens up as an instrumental to help students express creatively and explore Pancasila, in the moral sense or Islamic values more lightly using modern media. The latter an improvement on the early digital literacy and also one that allow much of our tradition to continue vibrate with so many young numbers.

Munawir (2024) reveals that integrating Islamic characters with 21st skills is very important in future education. The integration can be established, among others by developing digital platforms - whether in the form of applications or other tools to support learning Pancasila and Islamic values interactively aggressively. Incorporation of advanced technologies like Virtual Reality (VR) and Augmented Reality (AR), will help them to provide immersive experiences portraying the application of these values in different real life contexts, which would otherwise have been abstract ideas. The use of artificial intelligence (AI) to tailor learning experiences for students based on their specific needs and background is a major development in this holistic process.

The need for a contextualize method of integrating the Pancasila in digital era was addressed by Nuraeni et al. (2024). Students will be prepared to make critical judgments about technology and its ethical implications by examining issues related to ethics in the world of work, from Pancasila as well as Islamic perspectives. It will also address how to use traditional values in a digital society setting, closing the divide between Indonesia's cultural heritage and its technological future. Its contextual methodology eases conversation on the predicaments and prospects of globalization while anchoring it in national identity and Islamic ethos. The course examines how students can explore their authentic soulful self and express this through the arts, understand where they fit in a global context without losing sight of cultural home base.

This holistic model of integration has been developed in order to face the challenges of an ever changing international landscape, and not lose touch with its strong base on values that are well founded. It fits in with the idea of future education that emphasizes on skills ability, flexibility & critical reasoning necessary skill needed for survival and a successful life in an unpredictable fast-shifting world. Through this comprehensive and systemic approach to education in which Pancasila values intersect with Islamic teachings for the future, Indonesia will be able to grow generations who are not only intelligent but also moral and enlightened citizens that it deserves. This is an approach that promises to create individuals who can productively help strengthen not just their nation but communities across the globe, acting as Indonesia does today at its best: anchored by tradition and a looking forward.

Development of Soft Skills Based on Pancasila and Islamic Values

As the industrial revolution 4.0 and now, society 5.0 started to shape up changing much faster everyday basis, soft skills became significantly relevant in preparing our student for what lies ahead of them. Asrori, (2016) reports an extensive research on the mapping of soft skills embedded to cultural context related with Indonesian educational system concretized through learning subjects derived from Pancasila and Islamic / Quran values. He added, ethical leadership is a cornerstone skill drawing in the fourth principle of Pancasila and Islamic *khilafah* concept. This integration is intended to raise leaders who are not just wise and fair, but also self-sacrificing for the common good. By integrating these principles within their leadership education, students understand that leadership is a form of stewardship, more about serving others than governing them.

A second area to culture training in emotional-spiritual intelligence based on Pancasila first principle and *taqwa* Islamic value. By preserving the gift of authentic emotion, anchored in profound spiritual values - a solid base for self-compassion and moral discernment amidst complex landscapes. Yet, with guidance from Pancasila and social benefit-oriented Islamic teachings innovation can provide transformational solutions for these challenges. Rather, it moulds a student to think creatively but at the same time makes sure that they produce ideas in accordance with ethics and serve towards societal development in general.

The need for cross-cultural collaboration, in spirit of the third principle of Pancasila and *ukhuwah* amongst Muslims has never been more essential in a globalised world. Nurturing this ability prepares students to work

in a diverse setting and thus contribute towards the oneness of mankind by erasing universal suspicion, creating mutual respect between all cultures. Critical and ethical thinking, rooted in the values of Pancasila with an Islamic basis have formed a sound foundation for students to scrutinize information and technology. It is a skill everyone should be taught in an age of data and technology to help people make wise choices on things.

In a world that is changing at breakneck speeds, and adaptability and resilience are the ingredients for success; I have learned from values of Pancasila as well as Islamic concepts like *Sabar* (patience) - which is an acceptance with eternal smiling in face of hardships; just pain yourself... it will pass :) And *Tawakkul* emphasis unconditional surrender to Allah all Mighty. Education can help supply these attributes in students which they will use to fight with confidence and zealous spirit against all uncertainties. In technology related issue, these two aspect are digital literacy and technology ethics as of the technological advances in line with Pancasila values which represent *amanah* to Islamic masks about the responsibility for implementing it.

A further feature of these soft skills referred by Wibowo et al., (2021) is their development to be interwoven in the coursework i.e. beyond a subject discipline-area/specialty alone. A new approach to education If you want a holistic way of life it follows that teaching is in dire need for paradigm shift and re-imagination, from instructors positioning-themselves not as transformers but as guides while students navigate and recognise those values through actual experience. Embedding these soft skills in the educational framework consistent with Pancasila and Islamic values holds a bright future for Indonesia. This will not only prepare them with the tools they need to navigate this fast changing global terrain, but also ground them in their cultural and spiritual roots.

If does align with new research done on the future of employment; in which soft skills have been found to hold more importance. For example, demand for soft skills is on the rise across sectors (Succi & Canovi, 2020) and reads are improving employability and career success. This way, Indonesian education can provide graduates who are not only able to master various fields of science and technology but also have a friendly attitude accompanying them. In a country like Indonesia, which is grappling with change brought by technological transformation and globalisation, the comprehensive nature of soft-skills development approaches could emerge as an important developmental strategy for decades to come. It offers a national values-based yet global market relevant framework for educational that enables students to be well-grounded ethical leaders and creative solution finders in an ever more complex world.

Implementation of Multicultural Approach

Indonesia is a plural society, so the integration of Pancasila and Islamic values should be approached by multiculturally as well. Multicultural educational Raihani, (2014) states that Multicultural education in Indonesia should be able to build a strong Indonesian identity with the awareness and appreciation of ethnicities, religions as well as diverse cultures available within this country. It is necessary for creating a harmonious society, which has long been idealized and encouraged by Indonesia as part of the principle of *Bhinneka Tunggal Ika* (Unity in Diversity). As described earlier, a multicultural should be employed in integrating Pancasila and Islamic values. At the heart of this approach is the process to develop an inclusive curriculum. Therefore, the learning materials add a number of contributions from various ethnic and religious groups that exist in Indonesia toward national development to be taken into consideration by students. The curriculum modules by Nidaia made in collaboration with OXFAM India are inclusive, provides a framework to challenge stereotypes and promotes mutual respect among communities.

The integration process is dependent upon Culturally Responsive Pedagogy (CRP). Thus, educators should use teaching approaches which are appreciative and accommodating of the varied cultural backgrounds that students bring with them to school while at the same time keeping in focus these shared values under Pancasila and by extension through inclusive Islamic teachings as well. This approach enables the students to see how their own cultural heritage feeds into a wider national identity. Promoting interreligious and multicultural dialogue is another important aspect of this model. Building such platforms for interaction and healthy debate among students from diverse cultures can be an effective way to promote understanding each other. The dialogues may explore similarities or common ground in Pancasila, Islamic values and other traditional cultural values that are sharing the similar pillars of ethical principles to uphold a harmonious Indonesian society.

Practical Examples: Collaborating on Cross-group Projects Educators can encourage intercultural competence and teamwork skills by designing projects that require students from different backgrounds to work together, while applying Pancasila and Islamic values in the real-world contexts. This may well require a universal values approach that can be used for achieving shared goals as seen in these projects helping students to at least learn the value of multiple perspectives around this. It is this sense of dualism that this multicultural approach seeks to explore. Promoting student exploration and celebration of their multiple identities as Indonesian citizens, religious practitioners, members of different cultural or ethnic groups supports the development a complex conception about identity. In this way, we acknowledge a multiplicity of identities that can coexist within an individual unit without conflict and also foster unity in diversity.

Fuadi & Suyatno, (2020) add empirical findings that support the integration of Islamic values with national culture in PAI. Their research shows that through this fused method, students were able to develop deeper levels of multicultural awareness and recognize the compatibility between Islamic values with Pancasila principles. Through understanding, it is possible to mitigate confrontation that ensures against radicalization which in turn fosters the bonding necessary for social cohesion and national creeping.

Cultivating empathy and perspective-taking abilities is another important aspect of this multicultural approach. Educators, meanwhile, can cultivate empathy and a better understanding of diversity in learning activities that encourage students to think through an issue from multiple perspectives. It makes them respectful on the social front and totally sensitive to societal shifts which may come about due to diverse entities or even change in lifestyles. By organising school events that demonstrate the cultural and religious diversity of Indonesia, including discussions on moral values gleaned from Pancasila or teachings in Islam with a middle ground approach make for an effective unity and integration message. Such celebrations can be concrete examples of different cultural expressions living together in symbiosis around a national value platform.

In this system, involvement of community also add another shade to the multicultural play (MR & Widiastuti, 2024). Students also have the chance to learn how Pancasila and Islamic values can be applied in local contexts since they are befriended by prominent community figures, religious leaders, traditional elders. This engagement, voted on by all students involved with the project and therefore majority-approved, helps to tie in academic learning with practical application of these values - something that likely hits home well. The application of integral Pancasila and Islamic values in multicultural approach as the development tool harmonized with global movement to put more attention on resorting back multi-culturalism education. Banks, (2016), suggests that the goals of multicultural education should be oriented towards enabling students to develop those knowledge, attitudes and skills required for them to function in their own microcultures where they are living or belong with different types of people. This is exactly what the approach outlined here does: Making Indonesian students both proud citizens of their multicultural nation and competent globalists who are ready for a 21st-century world.

This idea is on par with what Nieto, (2017) suggests as transformative multicultural education principle that instead of merely celebrating diversity it should also be about social justice and equality. Through a multicultural approach on integrating Pancasila and Islamic values, Indonesian education can also address the deeper issue of social cohesion & national unity as well preparing them to becoming an active stakeholders in diversity democracy. Thus, ultimately; The multicultural approach to the integration of Pancasila and Islamic values in Indonesian education provides a holistic framework for developing generations that are solidly based on their cultural root and religious identity yet committed not only national but also global citizenship. This not only deepens he ability of students to comprehend their multifarious identities, but also prepares them with the skills needed for success in an increasingly globalized and diverse world.

Implementation Challenges and Strategies

Place of both Pancasila and Islamic value in Indonesian futures-oriented education system would be an interesting thing to see also face the biggest challenges. Below is a summary of some important hurdles by Nurdin (2015) that must be overcome for effective integration. The obstacles involved fall under different categories such as being pedagogically unprepared, resources unavailable, system resistant to change and ideologies in conflict

with each other among others. The main problem is that many teachers are ill-prepared to successfully embed Pancasila and Islamic value in the context of education aimed at a better future. Such cognitive dissonance between traditional pedagogical and modern educational approaches of thought blending processes can be difficult for many teachers to conciliate. This results in a knowledge and skills gap which may mean poorly implemented services, running the risk of seriously compromising the impact of integrative approaches.

Unsurprisingly, Indonesia's vastly different technological infrastructure region-to-region poses another significant obstacle. Urban areas might have better access to modern educational technologies; meanwhile, most of the rural and remote region even still very poor on basic digital resources (Widiastuti & MR, 2024). Such digital divide may cause the integrative model to be unequally applied and possibly increase educational gaps. Another significant barrier is the resistance to change within traditional education systems. In both cases, existing institutions and stakeholders might not be interested in these new approaches because they are perceived as a menace to traditional ways or values. This can pose a very significant role in slowing down the acceptance and deployment of integrative models for education.

It is a delicate subject which could potentially lead to tension between Pancasila values and the interpretation of narrow religious groups. However, some groups may view the integration of national and religious values as a compromise to their teachings which are purely religious-orientated; hence leading to certain oppositions or resistances towards this integrative agenda. In addition, there is the complication of measuring and assessing value-based soft skills. However, traditional assessment methods may not be sufficient to measure the deeper, richer formation of character traits, ethical reasoning and internalized values this integrative approach seeks to cultivate.

Sagala et al., (2024) suggested a composite approach to overcome these challenges. Therefore, they argue that meticulous teacher capacity building is necessary for next-generation blending of Pancasila and Islamic values. The focus should not just be content knowledge but also pedagogical skills in order to do so effectively; Another important measure is to strengthen the construction of integrated teaching materials in digital context. We can help teachers deliver this integrative curriculum by creating resources that incorporate not only Pancasila and an Islamic values orientation, but also 21st-century skills as well technological literacy. These materials will be required to run on different tech platforms since India is country with so much infrastructural disparity.

This is in turn followed by a section that highlights multi-party collaboration as one of the main strategies to solve these challenges. Collaboration among schools, families, communities and corporate entities can create an ecosystem to support this integrative model of education. Such collaborative strategies would also facilitate overcoming resistance to change by engaging diversified stakeholders in the educational transformation process. Since this is a hard reset, it would also make sense to adopt the implementation process in phases for complexity sake. Initial pilot projects within a certain number of schools enable the integrative model to be tested and improved before more widespread rollout. This can be used for discovering and addressing issues at the smaller level which in turn will make larger rollout more effective.

This model functions only when it is accompanied by the development of holistic evaluation systems. New models of assessment need to be introduced that not only provide valid indication regarding the extent and quality with which knowledge is garnered, but concurrently include a dimension for soft skills and internalization in terms of both Pancasila as well Islamic piety. Including, but not limited to quantitative and qualitative assessments of a variety of formats such as portfolio assessment (Hall & Burke they give reasons why the traditional model examination maybe irrelevant for learning changed), project-based evaluations, reflective journals etc. This integrative strategy requires continuous R&D to a greater extent in the future, as imperative for its long-term success. The model can evolve further with research being ongoing to meet the new challenges and allow curriculum alignment as per societal needs, technological advances.

Finally, policy support is acknowledged as a precondition for the successful implementation of this integrative model. By encouraging policy making that supports the integration of Pancasila & Islamic values into all verses from high school curriculum, such widespread adoption can receive a wider institutional backup. These strategies are consistent with trends in global educational reform. As the UNESCO International Bureau

of Education (2017) puts it, curriculum integration has to be developed with proper professional development for teachers and technology approaches in education so that students are prepared for life challenges in the tumultuous 21st century. This call to microscopic social engineering echoed in the proposed strategies for incorporating Pancasila and Islamic values taught by future education of Indonesia.

In addition, the focus on collaboration among multiple parties and engagement with communities is consistent with previous research by Epstein (2018) that found school-family-community partnerships support academic outcomes. The involvement of all these stakeholders will help this integrative model to become more widely accepted and successfully rooted in the Indonesian social fabric. In conclusion, the implementation of Pancasila and Islam values in lessons for future needs a struggle against and, through recommended strategies by Widodo & Nugroho (2019), this course can be applicable to solve these challenges. Indonesia can begin its transforming journey with the hope of developing, based on that teacher learning and preparedness for challenges together collaboratively and continuously to a system where education is both culturally-rooted but also futuristic-enough. An integrative approach like this, nurtures a new generation of Indonesian citizens, who are tech-savvy, morally upright and deeply intertwined with their national identity.

CONCLUSION

The integration of Pancasila and Islamic values in Indonesia's futuristic education transformation is a strategic step in preparing the young generation to face future challenges. This study shows that there is significant alignment between the values of Pancasila and Islamic teachings that can be utilized as a strong foundation in the development of futuristic educational models. The proposed integration model covers integrated curriculum development, implementation of innovative learning methods, and technology utilization. Soft skills development based on Pancasila and Islamic values becomes the main focus, covering ethical leadership, emotional and spiritual intelligence, creativity and innovation, cross-cultural collaboration, critical and ethical thinking, adaptability, as well as digital literacy and technology ethics.

The multicultural approach in this integration process strengthens understanding of diversity while maintaining unity, in harmony with the Spirit of Unity in Diversity. Implementation of this approach requires an inclusive curriculum, culturally responsive pedagogy, and active community engagement. Although there are challenges in implementation, strategies such as intensive teacher training, development of integrative digital teaching materials, multi-stakeholder collaboration, and sustainable research can become effective solutions. Policy support and long-term commitments from various stakeholders are also necessary for the success of this transformation.

This study makes a significant contribution to the development of an integrated educational model of national and religious values to face the challenges of the digital era in Indonesia. However, further study is needed to evaluate the effectiveness of this model in practice and explore its potential for wider-scale implementation. By combining local wisdom reflected in Pancasila and universal Islamic values, Indonesia's futuristic education is expected to give birth to a generation that is not only competent in technology and innovation but also has a strong character and steadfast national identity. This becomes key for Indonesia to realize its vision as a developed country consistently holding on to its core values amidst the currents of globalization.

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