

Reconstructing civic identity in the digital age: Pancasila, collective memory and the crisis of Generation Z's national imagination

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Abstract

In recent decades, globalisation has led to a decline in nationalism and a crisis of civic identity among Generation Z. This study aims to analyse the philosophical process underlying this phenomenon. This study uses an integrative review of Google Scholar and Garuda, along with theoretical frameworks including the theory of the nation-state, Benedict Anderson's theory of imagined communities, and Maurice Halbwachs's theory of collective memory. Previous studies have concluded that globalisation has led to a decline in nationalism among Generation Z and have linked this decline to failures in civic education. However, the philosophical process of how globalisation causes this crisis has not been explored. This study explores this philosophical process using a theoretical framework. The analysis concludes that nationalism and civic identity are products of national imagination, historical continuity, and the inheritance of collective memory about national identity. However, in the digital ecosystem, the dominance of global narratives interrupts this inheritance process and even creates a transnational imagination. Philosophically, the decline in nationalism and the crisis of civic identity among Generation Z stem from the failure to inherit the collective memory of Indonesian national identity within the digital ecosystem. To strengthen nationalism and rebuild civic identity, it is necessary to revive the collective memory of Indonesian national identity through the digital ecosystem, including various social media platforms, so that Generation Z can inherit national identity memory smoothly in the global digital ecosystem.

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Introduction

Globalisation has both positive and negative impacts. One positive impact is easier access to information from around the world. On the other hand, the unlimited flow of global information can also negatively affect younger generations, especially Generation Z as digital natives. Generation Z, born in the digital era, is indeed most vulnerable to the impacts of digital globalisation.

Several studies have found that globalisation has shifted Generation Z's value orientation towards culture (foreign cultures are considered more modern and interesting than local cultures), consumption patterns (foreign products are considered more attractive, relevant, and modern than local products), and even changed their ideological orientation (Wulandari et



al., 2021). The shift in ideological orientation among Generation Z is reinforced by research by SETARA Institute (2019), which showed that 29.5% of students do not support non-Muslim leaders, 23.5% agree with the establishment of an Islamic state, and 17.8% support the idea of a caliphate. The infiltration of transnational radical Islamic ideology has also occurred on state campuses in Indonesia through groups such as Salafi-Wahabi, Tarbiyah, and Tahririyah. At the secondary school level, a survey of 947 high school students in major cities – including Bandung, Bogor, Surabaya, Surakarta, and Padang – found that 56.3% of respondents agreed that Islamic law should be the foundation of the state. More worryingly, 83.3% stated that other ideologies could replace Pancasila (SETARA Institute, 2023). Exposure to digital globalisation has resulted in a decline in nationalism among Generation Z (Ginting et al., 2023; Purwaningsih & Kanukisya, 2023).

Globalisation not only erodes borders between countries but also changes cultural orientations, consumption patterns, and political ideologies, leading to a decline in nationalism and a citizenship crisis among Generation Z. Previous researchers have attributed this to failures in civic education implementation and state education policies. However, previous research does not explain the philosophical processes that cause this phenomenon. This study fills this research gap by exploring the philosophical process of globalisation that has led to the decline of nationalism and an identity crisis among Generation Z, drawing on the theoretical frameworks of the nation-state, Benedict Anderson's theory of imagined communities, and Maurice Halbwachs's theory of collective memory, and recommends strategies to re-strengthen nationalism and rebuild the civic identity of Generation Z in the era of globalisation.

Complementing the findings of previous research, based on the analysis of the framework theories, the author found other aspects that have not been widely discussed by previous researchers, namely: (1) The dominance of global narratives creates an 'imaginary landscape' that transcends national boundaries, influencing how Generation Z positions itself in the national and global context, resulting in a crisis of national imagination that leads to a crisis of nationalism and citizenship; (2) The dominance of global narratives over national narratives and the inconsistency in how national narratives are packaged, accessed, and connected to the life experiences of Generation Z have resulted in a break in the collective memory of Indonesia's national identity.

A national identity requires a continuous symbolic narrative to serve as collective memory. However, the dominance of global narratives in the digital ecosystem has replaced national narratives, disrupting historical heritage and the collective memory of national identity grounded in Pancasila. This results in a crisis of national imagination that leads to a crisis of nationalism and citizenship identity among Generation Z.

This study addresses the following research questions: (1) How has the process of globalisation led to a decline in nationalism and civic identity among Generation Z? (2) What strategies can re-strengthen nationalism and reconstruct the civic identity of Generation Z in the era of globalisation? This research analyses how globalisation has led to a decline in nationalism and civic identity among Generation Z and recommends strategies to re-strengthen nationalism and reconstruct civic identity in the era of digital globalisation.

Method

This study used a qualitative literature review. A literature review is generally a systematic way to collect and synthesise previous research (Baumeister & Leary, 1997). There are three types of literature reviews: systematic literature reviews, semi-systematic reviews, and integrative reviews (Snyder, 2019). This study employed the integrative review to assess, critique, and synthesise previous research on the impact of globalisation on Generation Z's nationalism (Snyder, 2019). Literature searches using Google Scholar and Garuda databases, selected based on inclusion and exclusion criteria, were then analysed thematically and interpreted using nation-state theory, Benedict Anderson's theory of imagined communities,

and Maurice Halbwachs's theory of collective memory. This study is divided into two parts: first, conducting a literature review on the impact of digital globalisation on the decline of nationalism among Generation Z in Indonesia. Second, analysing the literature review results in light of theoretical frameworks. The integrative review followed these steps: a literature search in Google Scholar and the Garuda database using the keywords globalisation, nationalism, and Generation Z. Inclusion criteria included articles from 2020 to 2025, in Indonesian and English, relevant to the research topic, and with an H-Index. Exclusion criteria include articles outside 2020–2025, not in English or Indonesian, irrelevant to the research topic, and without an H-Index. The initial Google Scholar search identified 1220 articles. However, after filtering based on relevance, 32 articles remained. Meanwhile, a search in the Garuda database initially identified 37 articles; after filtering, 14 articles remained. Data extraction was based on the research objectives and key findings on the impact of globalisation on Generation Z's nationalism. The analysis was conducted using a thematic approach, grouping the findings into three main themes: Generation Z, the influence of globalisation on the decline of Generation Z nationalism, and strategies to strengthen nationalism and rebuild civic identity among Generation Z. The next step was to interpret the findings using nation-state theory, Benedict Anderson's theory of imagined communities, and Maurice Halbwachs's theory of collective memory.

Results and Discussion

Integrative review

Generation Z

The concept of 'generation' is often used to refer to a group of people who share a common background and historical context (Jayatissa, 2023; Klimczuk, 2015). According to Siregar et al. (2023), generations are often categorised by birth year: Traditionalists (1925–1945); Baby Boomers (1946–1964); Generation X (1965–1980); Generation Y or Millennials (1981–1996); and Generation Z (1997–2012). Generation Z currently constitutes the largest demographic group in Indonesia, comprising 27.94% of the total population, or approximately 74.93 million people (A'yun, 2025). There is no consensus on the exact birth dates of Generation Z members, although estimates place them between the late 1990s and the mid-2000s (Klimczuk, 2015). Pamungkas et al. (2023) state that they were born between 1995 and 2012. Regardless of when it began, experts agree that this population is young and has never known life without technology. This generation is the first to grow up entirely within the digital ecosystem. Generation Z is the first true digital-native generation (Lanier, 2017). This makes them highly tech-savvy, but also highly connected – and even dependent – on the digital space; access to the internet, social media, and smart devices from an early age shapes their communication patterns, learning, and identity construction. Generation Z typically gets their first mobile phone around age 10 and spends at least 3 hours a day in front of a screen (Wajdi et al., 2024).

The impact of globalisation on Generation Z's nationalism and civic identity crisis

The pervasive influence of globalisation, which permeates every aspect of national life, has eroded traditional symbols of Indonesian culture. This phenomenon has altered public perceptions of nationalism and posed an additional threat to national identity. In the context of digital globalisation, questions arise about nationalism and patriotism among Generation Z. According to Wulandari et al. (2021), nationalism among Generation Z has become a pressing need to filter the influence of globalisation. As digital natives, Generation Z is the group most vulnerable to globalisation's influence. The digital ecosystem, with its various social media platforms, has given Generation Z a way to connect with others from various cultures, backgrounds, and circumstances. Generation Z's openness to diversity and easy access to global information have both positive and negative aspects. This openness facilitates cross-cultural learning and broadens horizons. However, without adequate information-filtering skills, the flow of global information can also negatively impact individual development and national

cohesion (Permatasari et al., 2023). Easy access to information and exposure to foreign cultures have been shown to reduce national pride and cause an identity crisis, evidenced by Western lifestyles, the decline of Pancasila values, and the weakening of traditional etiquette (Merina & Djono, 2025). A study by Rochim and Agustama (2026) found that nationalism weakens through a shift in values in the digital space, driven by repeated exposure to global popular culture and reinforced by social media algorithms. The impact is seen in increasing xenophobia, political apathy, weakening of cooperation practices, and an identity crisis among some members of Generation Z.

Digital globalisation significantly weakens nationalism among Generation Z. Several previous studies explain how globalisation channels the influence of foreign cultures and technology, which leads to a decline in nationalism among Generation Z, and offer strategies to strengthen national identity in a global context through Pancasila education and the Nusantara insight (Arkan & Najicha, 2024). Foreign cultures have shifted Generation Z's value orientation towards culture, reflected in how they socialise and conduct daily activities (Pujasmara et al., 2021). Pramudita (2024) documented the degradation of Pancasila values and the increasing individualism and consumerism among youth. As noted, Generation Z has shifted its orientation. Foreign culture is seen as more modern and attractive than local culture; foreign products are seen as more attractive, relevant, and modern than local products (Asyahidah & Dewi, 2022; Wulandari et al., 2021). In fact, their ideological orientation has shifted: Pancasila is no longer their sole ideological orientation; it can be replaced by the ideology of the caliphate (SETARA Institute, 2019). Changes in Generation Z's value orientation contribute to the decline of nationalism and patriotism (Aulia & Dewi, 2022; Hidayat, 2023; Purwaningsih & Kanukisya, 2023) and erode the joints of national identity (Hasrian et al., 2024; Kurniawaty & Widayatmo, 2024). Digital globalisation does not directly 'erase' nationalism. Instead, it shifts through changes in values, tastes, and lifestyles. However, the continued infiltration of global narratives has led to a decline in nationalism (Purwaningsih & Kanukisya, 2023). This is especially true for Generation Z, the largest group, comprising 27.94% of the total population, or approximately 74.93 million people (A'yun, 2025). A strategy is needed to rebuild Generation Z's nationalism and civic identity.

Strategies to address the decline of nationalism and the civic crisis among Generation Z

The decline in nationalism and the civic identity crisis among Generation Z have become a significant concern in contemporary academic discourse. Various studies have been conducted, providing recommendations and pedagogical approaches to address this problem through citizenship education grounded in Pancasila values (Ariyanti et al., 2025; Arkan & Najicha, 2024; Barmuddin et al., 2025; Hamidah et al., 2025; Nurhasanah et al., 2024; Satar et al., 2022). Implementing Pancasila values fosters nationalist awareness and strengthens nationalism among Generation Z (Asyahidah & Dewi, 2022). Therefore, Pancasila must be a driving force in strengthening nationalism in the era of globalisation (Hidayat, 2023; Tarigan et al., 2022). According to Nada et al. (2021) and Fahira and Dewi (2022), Pancasila is also important in everyday life because it serves as an ideology and a guideline for Indonesian people. Besides the pedagogical approach to strengthen nationalism among Generation Z, other researchers ensure the preservation of cultural values and national integrity in the digital era (Luhendra, 2025; Puspita et al., 2025), integrating theory, practical engagement, and instilling Pancasila values in civic education (Nurfalah, 2024; Purwadi et al., 2024). Hasibuan (2026) and Purwaningsih and Kanukisya (2023) emphasise the need to strengthen character education in family and school environments. According to Angelia et al. (2024), to increase Generation Z's sense of love for the homeland, the government needs a policy to provide systematic national defence education for the younger generation.

Furthermore, citizenship education also needs to be more contextually aligned with this generation's digital experience. According to research conducted by Shobariyah and Darmawan (2025), digital media significantly enriches historical understanding, develops students'

analytical skills, and fosters values of nationalism and patriotism. Digital media can increase learning motivation and provide a more flexible, engaging, and accessible learning experience, helping students understand history more enjoyably and effectively. Therefore, it is necessary to strengthen digital literacy (Kusumaningrum & Sulistyaningsih, 2021; Suhaida et al., 2025) such as building historical websites as a medium for studying the nation's historical struggles to develop critical thinking (Alfaqi, 2016; Hariyanto et al., 2020); adaptive and creative citizenship education through digital platforms (Merina & Djono, 2025), utilising digital media to revive patriotism (Hasibuan, 2026), and revitalising local culture through digital innovation (Barmuddin et al., 2025). Permatasari et al. (2023) emphasise using various social media platforms to introduce national culture and instil patriotism and nationalism. Rochim and Agustama (2026) proposed that strengthening identity resilience needs to be done through three main strategies: (1) digital-based and contextual Civic and Pancasila Education renewal, (2) strengthening critical digital literacy as a filter for global values, and (3) involving Generation Z as local cultural creators in the digital space. This strategy is considered the most relevant for maintaining Generation Z nationalism amid the current tide of globalisation.

In summary, globalisation, particularly its digital ecosystem, has significantly weakened nationalism among Generation Z. This digital generation, growing up in an era of seamless digital connectivity, continuously negotiates identity, culture, social values, and even ideology across media platforms, leading to a more transnational identity. They continuously negotiate their identities through cross-border interactions, thus transcending conventional nationalism. The rapid pace of globalisation has implications for culture and nationalism, leading to a decline in cultural and nationalistic attachment among younger generations, especially Generation Z. The influx of diverse foreign cultures attracts the younger generation, encouraging them to learn and apply these new cultures in their daily lives, often at the expense of local culture. All of this leads to a decline in nationalism and a crisis of national identity among Generation Z. To address this crisis of nationalism and civic identity, researchers propose several strategies, including reinforcing civic and character education grounded in Pancasila values and implementing systematic national defence education for Generation Z.

Furthermore, because Generation Z is highly engaged in the digital ecosystem and uses social media for self-expression and identity negotiation, strategies can involve leveraging these platforms to promote national values and culture in engaging, relevant ways. This implies that traditional methods may be ineffective and strategies must align with how Generation Z interacts with the world, namely, through digital platforms. Therefore, civic education, character education, and national defence education must be carried out not only conventionally but also through digital platforms, in line with Generation Z's status as digital natives.

Theoretical framework

Nation-state theory

Scholars divide the definition of the nation-state into two dominant paradigms (Goodblatt, 2006; Heywood, 2019). A nation is called a cultural community because it is formed by similarities in ethnicity, language, ancestry, religion, and historical continuity; and a nation is called a political community because it is formed by political agreement, not by the homogeneity of its citizens (Heywood, 2019; Suryana & Dewi, 2021). Shared ethnic, cultural, and religious identities (a cultural community) make them stronger than nations formed by political agreements (Fukuyama, 2018; Herder, 1784–1791/1968; Smith, 1979). Unlike nations as cultural communities, nations as political communities define membership through shared political commitment and citizenship. Loyalty is directed towards political consensus and constitutional order, not towards primordial identity (Heywood, 2019). In this definition, a nation is a group of people bound together as fellow citizens, who must prioritise loyalty as citizens over ethnic identity.

National identity is the sense of belonging and connection an individual has to their country and nation (Smith, 1979). This psychological bond is often referred to as *rasa handarbeni*, a sense of belonging as part of the nation (Supratikno, 2023). National identity becomes meaningful only through distinction from others. Every identity, including national identity, develops in response to the 'other', which is often perceived as the greatest threat to the nation's survival. This means the term 'Other' is related to the spirit of nationalism among citizens. Nationalism grows when its members share a sense of belonging to their national identity. It becomes the 'collective memory' of all citizens, implying a strong connection between the individual and the larger community or national identity (Triandafyllidou, 1998). National identity requires symbolic continuity passed down through narratives, myths, and collective memory. If this inheritance is disrupted, national identity weakens (Grosby, 2005).

Anderson's theory of imagined communities

Anderson begins his theory of *imagined communities* by asserting that national values, or nationhood, are the most universally valid. Although the concepts of the nation-state and nationalism remain debated, Anderson traces how a nation came into being. Anderson (2006) states that nationhood and nationalism are cultural artefacts of a particular kind. To understand them, we must consider how they emerged in history, how their meanings have changed over time, and why they hold such profound emotional legitimacy today.

Anderson explores the root causes of a nation's formation: first, its religious roots. A religious community with a single sacred language fosters a sense of nationhood; second, dynastic roots. A nation is formed within a long and complex historical context. This dynastic realm marks the initial stage in the development of the nation. Third, print capitalism. The advent of the printing press influenced the production and distribution of ideas through language, expressed in books, newspapers, novels, and other forms of communication. Capitalism and technology expanded language, enabling new forms of imagined communities and setting the stage for modern nations (Anderson, 2006).

Anthropologically, Anderson (2006) defines a nation as an 'imagined community'. It is called 'imaginary' because the people within it may not know each other personally, yet they nonetheless share a sense of togetherness and connection as a nation. Nations are socially constructed through shared narratives, language, symbols, education, and media. Within them, people feel a sense of connectedness and togetherness (Anderson, 2006).

The nation is imagined as limited because even the largest nation, which may encompass a billion people, has finite, though elastic, boundaries beyond which other nations exist. No nation imagines itself as aligned with humanity. Even the most messianic nationalists do not dream of a day when all members of humanity will join their nation (Anderson, 2006). The state is imagined as a community because the nation has always been understood as a profound horizontal brotherhood. Ultimately, this brotherhood has allowed so many millions of people to be willing to die for this limited imagination. Anderson believes that the roots of an answer lie in the cultural foundations of nationalism (Anderson, 2006).

Maurice Halbwachs's theory of collective memory

Collective memory is a group's shared recollection of history and experiences. Social identity is formed through the construction of shared memory. Collective memory recontextualises the past into the present or interprets it from a present perspective. Collective memory enables individuals to recognise and understand themselves and their social community. Memory is not only individual but also socially constructed through family, education, and state institutions. A person is never separate from their social environment. Shared symbols, rituals, and narratives form the framework that supports collective memory (Halbwachs, 1992). In the context of nationality, collective memory underpins national identity. The historical narrative of the nation's struggle, state symbols, and the community's collective experiences shape a shared awareness of 'who we are' as a nation. When the transmission of

this collective memory weakens – because social interaction patterns change – the continuity of national identity can also erode. A community's collective identity depends on the continuity of memory, awareness, and the group's willingness to maintain it. Collective memory shapes how a society perceives itself and operates within the social system (Halbwachs, 1950/1980). Each nation's awareness of its unique past is instilled through stories, myths, and history. When understandings of the past become part of the present, this aspect of time is unique to that nation and is known as 'temporal depth'. These memories contribute to an individual's sense of self. These memories define a person's sense of self. This is called collective consciousness. Collective memory, also referred to as 'memory communities', connects individuals to a collective identity (Halbwachs, 1950/1980). History is the collective memory of major events that are archived and continually repeated, retold, and embodied as a way of remembering those events so that others, both contemporaries and subsequent generations, also know about them. Collective memory helps us understand the difference between citizens and non-citizens. Collective memory becomes part of each citizen's civic identity and must be passed down from generation to generation (Grosby, 2005).

Discussion

The global digital ecosystem, with its various social media platforms, has enabled Generation Z to connect with others from diverse cultures, backgrounds, and even ideologies. They continuously negotiate their identities through cross-border interactions, transcending conventional nationalism. In the digital era, social media and other digital platforms have become new arenas for articulating and negotiating national identities. Digital media has created a space where Generation Z consumes more global narratives than national ones. The dominance of global narratives, which have replaced national narratives, has transformed Generation Z's cultural orientations, consumption patterns, and even political ideologies, creating a transnational imaginary. Anderson (2006) conceptualised the nation as an 'imagined community'. It is called 'imaginary' because members of a nation may not know each other personally, but they still share a sense of togetherness and connectedness as a nation. Nations are socially constructed through narratives, language, symbols, education, and print media. Print capitalism once played a crucial role in shaping national imaginaries, but in today's digital ecosystem, digital media plays a more significant role. As Appadurai (1996) argues, global flows of information, technology, and ideas can create transnational 'imaginary landscapes' that transcend national boundaries and influence individual imaginations and positions within both national and global contexts. The process of 'imagining' becomes ambivalent between national and transnational imaginations, giving rise to a crisis of national imagination that impacts the decline of nationalism and a crisis of citizenship among Generation Z.

Furthermore, based on the nation-state theory, which divides the nation into two models: the nation as a cultural community and the nation as a political community (Goodblatt, 2006; Heywood, 2019), a nation is called a cultural community because it is formed by homogeneity in ethnicity, language, ancestry, religion, and historical continuity; and a nation is called a political community because it is formed by political agreement, not by the homogeneity of its citizens (Heywood, 2019). Socio-historically, Indonesia was not formed through ethnic or religious homogeneity but through political consensus. Indonesian citizens have two identities: first, an ethnic or primordial identity. From these primordial identities, they formed a shared identity as a nation, namely Indonesia, grounded on Pancasila, a state foundation that can unite all of Indonesia's citizens (Titaley, 2013). A national identity grounded in Pancasila requires a continuous symbolic narrative to serve as collective memory. However, the dominance of global narratives in the digital ecosystem has replaced national narratives, leading to the collapse of historical heritage and the collective memory of national identity. According to Halbwachs (1992), collective memory is part of every citizen's civic identity and must therefore be transmitted from one generation to the next. When this transmission weakens because social interaction patterns change, the continuity of national identity can also erode. The decline of nationalism and the national identity crisis among Generation Z are more due to the severance

of historical heritage and the collective memory of Indonesia's national identity rooted in the Pancasila ideology, resulting from the dominance of global (transnational) narratives over national narratives in the digital ecosystem.

Most previous studies have found that globalisation causes a decline in nationalism and have associated this decline with the failure of civic education and educational policies. Therefore, most researchers propose strategies to address this by strengthening civic education based on the implementation of Pancasila through digital media in accordance with the characteristics of Generation Z. Complementing these findings, by referring to Benedict Anderson's theory of imagined communities, the theory of the nation-state, and Maurice Halbwachs's theory of collective memory, the author concludes that the decline in nationalism and the crisis of civic identity are caused by the failure of historical inheritance and collective memory of national identity based on Pancasila as a result of the dominance of global narratives that replace national narratives among Generation Z. The dominance of global narratives in the global digital ecosystem breaks this inheritance process, even creating a transnational identity imagination that has an impact on the decline of nationalism and the crisis of civic identity among Generation Z. Therefore, in the strategy to strengthen nationalism and rebuild civic identity among Generation Z, the author emphasises the importance of reviving the collective memory of national identity rooted in Pancasila through the digital ecosystem, including various social media platforms. Because Generation Z is a digital native, social media platforms are crucial for strengthening the national narrative, rebuilding the national imagination, and ensuring the inheritance of collective historical memory and the smooth formation of Indonesian national identity based on Pancasila among Generation Z.

Conclusion

The author concludes that the decline of nationalism and the identity crisis among Generation Z can be explained as follows. In the era of globalisation, the digital ecosystem has become a space for negotiating discourse, culture, ideology, and identity. In the global digital ecosystem, national narratives are no longer the only way Generation Z defines their identity. The dominance of global narratives over national narratives creates a transnational 'imaginary landscape' among Generation Z, resulting in a crisis of national imagination, a decline in nationalism, and a crisis of civic identity.

Furthermore, the dominance of global narratives over national narratives, and inconsistencies in how national narratives are packaged, accessed, and connected to Generation Z's lived experiences, also disrupt the process of inheriting the collective memory of Indonesian national identity based on Pancasila. Therefore, building on strategies proposed by previous researchers, the author emphasises the importance of revitalising and sustaining the process of inheriting the collective memory of Indonesian national identity based on Pancasila among Generation Z in the global digital ecosystem.

Inheriting collective memory is not simply 'repeating the past', but making it relevant, alive, and contextual. Some concrete steps to transfer the collective memory of Pancasila-based national identity to Generation Z: (1) revitalising Pancasila-based national identity through reinterpretation, not just memorisation. Instead of memorising principles or history, Pancasila values need to be reread in the current context by using the digital ecosystem, including social media platforms such as Instagram, TikTok, Twitter, Facebook, podcasts, and others. Through contextual rereading, the collective memory of Generation Z's national identity is re-strengthened, and its citizenship identity is slowly re-established; (2) bringing history to life through experiences, such as visiting historical monuments. In the digital ecosystem, developing a digital history museum is one solution. Collective memory becomes stronger through experiences, both on-site and digital.

In conclusion, collective memory cannot be forced through nostalgia or doctrine. It must be brought to life through experience, relevance, active participation, and digital technology,

involving not only schools but also families and communities. If Generation Z feels 'this is part of their lives', not just a relic of the past, then nationalism will grow more organically, and their civic identity will be rebuilt. To strengthen the study's findings, the author recommends field research on how Generation Z implements the inheritance of collective memory of Indonesian national identity based on Pancasila in the global digital ecosystem.

Authors' contributions

Agus Supratikno is the sole author of this article and was responsible for its conceptualisation, literature review, analysis and writing.

Competing interests

The author does not have any potential conflicts of interest to disclose.

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