Synergy of Pancasila Humanism and Theological Ethics: The Foundation for Building a Digital Culture towards the unity of the Indonesian Nation

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Abstract

Digital culture has become a hot topic to be discussed together, given its increasingly strong impact on the life of Indonesian society in this digital era. The fact that lifestyle is shaped by the influence of digital technology in this era illustrates the decline in human values. Overcoming this requires an expected order or culture as a binder and shaper of a social lifestyle in Indonesia based on ideology and the state ideology termed Pancasila, so that the essence of interacting and communicating returns to its substance. Pancasila Humanism does not conflict with Christian teachings because the Bible shows how much God loves humans created in His image. Many verses show that God commands humans to live in harmony and respect one another's rights. The method used in this research was descriptive qualitative with literature study techniques through books, journal articles, general articles on the internet, and manifold other relevant literature. This study aims to describe the importance of digital culture based on the values of Pancasila humanism. It also clarifies how to build this culture along with the challenges and impacts. The study's results concluded that a digital culture based on Pancasila humanism could be built through collaboration, literacy, and socialization, all of which are to be accelerated. The Lord Jesus commands us to carry out our role as the 'salt' and 'light' of the world (Matthew 5:13-16). The church must thus be able to manifest Biblical truths amid society in diverse ways for the betterment of all of humanity.

Keywords*: Pancasila humanism, digital culture, Pancasila culture, Pancasila foundation, Theological Ethics

Introduction

On June 26-28, 2022, during his visit to Russia, various media delivered shocking news about

the actions of Joko Widodo, the Indonesian president who bravely acted as a mediator between the two warring state leaders, Russia and Ukraine. As a leader of the nation and state who upholds human values, the president carries the values of Pancasila humanism as a noble mission in the pursuit of peace for the world just as what Jesus calls for in His teachings. Pancasila is a view of life and personality that animates the life of the Indonesian nation. As a multicultural country, it needs Pancasila as a social binder or a nation unifier. Regarding this matter, Farouq argues that Indonesia needs Pancasila as a glue in pluralism to form the nation's unity of thought, morals, ethics, and character (Farouq et al., 2022: 2581). This argument is plausible because Pancasila is the result of the crystallization of noble values and culture from all over Indonesia.

Etymologically Pancasila comes from the words *panca* and *syla*. The two words are Sanskrit: *panca* means five, and *syla* means joint or basis. So as a whole, Pancasila is the five joints or foundations that become the benchmark or reference for the Indonesian people in living the life of the nation and state. With functions as a joint basis for living the life of the state and people, making Pancasila the source of all sources of applicable law and direction, ideals, or ideology. Therefore, Pancasila can also be a source of life or spirit that provides power for the community in carrying out life together from the time of independence to the current digital era (Istinatun et al., 2022: 406). However, in this era of rapid information technology, there are facts that the lives of Indonesian people have experienced a significant shift from moral-ethical values, patterns of thinking, and the totality of lifestyle. The openness of the unlimited global flow of information has led to the fading of the significance of Pancasila in life, especially in the human aspect.

In this era, the values adopted and applied in social life are values that are not following the humanitarian content of Pancasila, such as bullying, individualism, hate speech, hoaxes, and massive cybercrimes. The human values contained in Pancasila in this era have faded, and many young people in this era do not understand Pancasila, let alone its application in everyday life. In such a situation, all components of the state need to make serious efforts to support Pancasila in firmly continuing to fulfill its role as the basis of the polity, ideology, unification, and the social binder of the Indonesian nation. Without Pancasila, disunity will threaten Indonesian society (Arifianto, 2021: a). Harmonization of shared life will occur when all related individuals in a society are embedded in a culture built by the times and adopted together with the true spirit of humanism. This harmony can be seen in the culture of *gotong-royong* (cooperation) and the principle of *tepa-slira* (keeping other people's feelings from offending one or being able to lighten one's burden) in social life, regardless of the differences amid existing pluralism. Nowadays, the development of digital technology has become an integral part of life. Therefore, people need digital culture as a foundation and binder for socializing. Digital culture can have a positive impact as a digital communication amplifier. However, for the public, it is necessary to strive for correct literacy (Arianto, 2021). Therefore, Indonesia, as a nation that has vowed to live together as one, is required to build a digital culture based on Pancasila as the nation's ideology, The universal values of Pancasila are generally in harmony with the Bible teachings and are part and parcel of Christ's teaching framework, which is that we ought to love our neighbours. Thus Pancasila has adopted the role required of Christians namely to love our neighbour. To implement Pancasila, Christians need to adopt and grow peaceful theology so that all congregations can be a true blessing for the country. In the Book of Amos chapter 1 and 2 we see how God punished numerous nations in Palestine that did not worship Him., and He even punished two nations (Judah and Israel) who worshipped Him since they violated the important law by not loving their neighbor's as required.

There are many studies on the theme of Pancasila and its actualization in life in the digital era. One of them is Khoirunisa's research which discusses literacy culture as an effort to increase understanding and application of Pancasila values in the digital technology era (Khoirunisa et al., 2022). She conveys that the noble values of Pancasila could be explored through literacy culture. Digital literacy culture will encourage the younger generation to form a creative and critical mindset in dealing with current issues so that the information obtained is accurate and of high quality. The conclusion of this research is still limited to the function of digital literacy culture

as a means to understand and apply Pancasila. Another study compiled by Kholillah carried the theme of Pancasila as the basis for overcoming digital problems in Indonesia; for example, instilling the first precept: "Belief in One and Only God," will minimize the emergence of religious blasphemy through jokes uploaded on social media. Another example is that emphasizing the third precept: "The Unity of Indonesia," will reduce negative comments or hate speech directed at those from different ethnic groups or social strata (Kholillah & Dewi, 2022). She states that citizens of Indonesia are required to practically apply the precepts of Pancasila to maintain comfort and order among nationals. In this digitalization era, Indonesian people must be wise in using social media with the guidelines of Pancasila Looking at existing research, the researchers have not found a discussion on how to build a digital culture based on the dimensions of Pancasila humanism. This topic is crucial to research material because the digital era has affected the moral decline of society, which cause the nation disunity. On the other hand, the understanding and application of the humanitarian values of Pancasila in Indonesia are fading. Therefore, this matter needs to be resolved immediately for the sake of the sustainability of the nation and state. This study aims to enlighten all components of the country to put Pancasila back as the basis for behavior in this digital era. In addition, the research aims to provide practical guidance on building a digital culture based on Pancasila humanism so that the social life of the entire nation can run harmoniously in the virtual and the real world in ways that concur with a Christian mindset.

Method

This research used the descriptive qualitative method to describe life in the digital space and its impact. This study also outlines practical guidelines for building a digital culture based on Pancasila humanism. Data sources were from various relevant literature, including books, journal articles, general articles, websites, and other works of literature with themes related to Pancasila and digital culture. The discussion will begin with an explanation of the nature and importance of the values of Pancasila humanism as the focus discussion. Next, the researchers interpret the values of humanism implied in Pancasila and then continue to discuss the life challenges in the digital era. Based on the explanation, the researchers make an appropriate digital culture design and a practical way of implementing it.

Discussion

The Nature and Values of Pancasila Humanism

As a multicultural country with the threat of diverse challenges of division, Indonesia needs an ideology, philosophy, direction of life, and the basis of the state whose people mutually agree upon as a unifier of all existing elements, such as languages, cultures, customs, traditions, religions, and even traditional beliefs. The agreement occurred because the five fundamentals or precepts contained in Pancasila were extracted from crystallized spiritual values, noble human values, tribal wisdom, and national culture so that Pancasila could be said to be the character and personality of the Indonesian nation. According to Mahendra, Pancasila is a product of ancestral heritage from the nation's cultural values. Soekarno put forward the idea of Pancasila as the basis of the Indonesian state on June 1, 1945. After going through several trial processes by a Preparatory Committee for Indonesian Independence, and Pancasila was finally ratified at the Session on August 18, 1945, and there it was then agreed that Pancasila must be included in the Preamble to the 1945 Constitution as the legitimate basis of the Indonesian state. The legacy is in the form of the axiological values of Pancasila, used as guidelines for the Indonesian people's behavior, both as individuals and as members of society in their daily life (Mahendra & Kartika, 2020). As a personality extracted from ancestral culture, of course, the values of Pancasila are absolutes to be lived or actualized by all nations without exception.

The five values in Pancasila are belief in God, humanity, unity, democracy, and social justice. Substantially, these five values contain a unified human perspective as a creature-spiritual,

social, emotional, intellectual, and physical creation. The belief value emphasizes that humans are spiritual beings who cannot separate from their Creator. The humanity value implies that humans must love each other. The value of unity means upholding the realization of a peaceful life in brotherhood. The value of democracy is based on the principles of regard, respect, freedom of expression, and participation. The value of justice focuses on justice and the common welfare of all Indonesians. All precepts are based on the principles and goals of humanity, so it can be said that Pancasila reflects human values.

The ideology of Pancasila is ideal for a pluralistic nation like Indonesia. Therefore, each individual cannot separate from the five Pancasila because all of them are binding as nature (Subekti, 2019). This is Pancasila humanism. The principles contained in Pancasila express the values of humanism, and the concept of these values firmly establish in the second precept: just and civilized humanity which emphasizes humanity that upholds the dignity of fellow human beings. While its application is in the fifth principle: social justice for all Indonesian people, which shows that all humans have an equal position and rights in life. It appears that the nation's founders saw the value of humanity as a living concept in Indonesian society.

Following the explanation above, carrying out the five precepts of Pancasila, namely: Belief in a One and Only God, Just and civilized humanity, The Unity of Indonesia, Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and Social justice for the whole of the people of Indonesia must base on the principle of humanity, which is Pancasila humanism. In the *first* precept, the belief in God reveals the spiritual dimension as the foundation of human existence. In his consciousness as a created being, man must devote his life to his Creator. This first precept is the acknowledgment of the Indonesian people that God is the holder of the highest transcendent power, which is the ultimate goal of everything that exists, including the purpose of the founding of the Indonesian state. Indonesian human life focuses on the will of God, not personal or group interests.

The *second* precept, just and civilized humanity means that justice is essential in relationships. In this case, no interest is more important than the common interest. A caring attitude needs to be the basis of behavior towards others. Truth becomes a benchmark or norm in carrying out a social life and an impartial attitude so that justice will be created. The meaning of civilized in this second precept is an absolute requirement or an essential in living together. A just and civilized attitude refers to the first precept of divinity, where there is an awareness that as weak fellow creatures, humans are required to treat each other politely, respectfully, and uphold the dignity of others. It contains the principles of equality and solidarity.

The *third* precept, the unity of Indonesia, leads all citizens to live in peace with mutual respect, with one responsibility in diversity. The nation's unity displays a love for the state and a willingness to sacrifice. The *fourth* precept, democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, is motivated by the desire for Indonesia as a democratic country based on equality of status and law in society. The government does the management of the state wisely to fulfill the needs of all the people and prioritize common interests over group or personal interests. The *fifth* precept, social justice for all Indonesian people, is an official statement that this nation is building in the spirit of solidarity. Nation development eliminates gaps in various aspects of life. Welfare is the right of every individual who lives in Indonesia.

The principle of humanism is the basis for actualizing all the precepts in Pancasila. It means that Pancasila humanism is a necessity in achieving the noble ideals of the nation and state, such as the realization of an independent, united, sovereign, just, and prosperous Indonesian state. Pancasila humanism can guarantee a harmonious, harmonious, and prosperous life because by applying it, the Indonesian people live in the spirit of devoting themselves to God and each other.

Pancasila Humanism does not conflict with Christian teachings because the Bible shows how much God loves humans created in His image. Many verses show that God commands humans

to live in harmony and respect one another's rights. God's justice gives humans the right such as to not be murdered (Exodus 20:13), to not be robbed (Exodus 20:15), to not be insulted (Matthew 5:22), to not be kidnapped/enslaved (Exodus 21:16), to not be cheated on in one's marriage (Exodus 20:14), to not be lied about (Exodus 20:16), to not be disrespected by children (Exodus 20:12), to not be cheated in business (Proverbs 16:11) - To not be victimized by society such that one's life is threatened (Deuteronomy 14:29; 24:17), to not be raped (Deuteronomy 22:25-27), to not be denied access to a place to worship God (John 2:11-12), to not be defenseless (Exodus 22:2-3), to not be denied reconciliation after apologizing for an offense (Matthew 18:22), to not to be barred from entering a land that is safe (Leviticus 19:34), and to learn about God (Deuteronomy 6:7). God gives man responsibility to enforce justice and extend mercy (Micah 6:8). If everyone focused on what they are supposed to do, humanism wouldn't be an issue.

The Importance of Implementing Pancasila Humanism in the Digital Era

National life based on the principle of humanism Pancasila will allow the Indonesian nation to grow into a strong country and it can also play a role promoting world peace. The actualization of Pancasila humanism encourages human resources or people who are physically and mentally healthy, to live in unity and peace, and have strong and noble characters. The application of Pancasila humanism brings promise of a just, peaceful and prosperous society (Musthofa, 2017). This situation will make the nation strong and flexible in facing all the challenges of civilization and make it more able to adapt to the changing times, especially the challenges posed in the current digital era.

The development of information and communication technology that is increasingly massive has a real impact on people's lives. People's lifestyle has changed significantly because the application of digital technology is getting out of control and growing in every line. The world community has united in a larger public space and without boundaries. Therefore, the flow of information is very loose. This situation makes values, understandings, culture, and various information conveniently adopted aspects and affects the lifestyle of the Indonesian people towards a negative shift. For example, the change from direct to virtual communication makes human relations distant (Arianto, 2021). Also based on Arifianto's (2021: b) research, there is a tendency for the occurrence of moral degradation in the younger generation. In addition, the destruction of nature is also a threat to human life in this digital era (Anjaya et al., 2021). The digital age has changed life in all its aspects and not necessarily always for the good.

According to observations made by researchers, damaging lifestyle changes are increasingly visible on social media. The quality of life shown in virtual public spaces shows a sharp decline in morals (Toding & Anjaya, 2021). People can find hate speech that proves the absence of care and respect for others. Besides, bad people spread narratives of disunity on social media (Tangirerung, 2019). Even more sexual crimes and pornography, bullying, hoaxes, the rise of terrorism, and anything that lead to disharmony in national life (Susanti et al., 2020; Bulo et al., 2021). All of these happen because, in this era, the internet has become the primary need of human life to access information freely.

In facing such an alarming situation, it is necessary to make immediate efforts so that moral decadence and the threat of national division do not further endanger the nation and state's sustainability. The government should manage in such a way as to minimize the causes of crime and evil and anticipate the threats of disunity immediately. The application of Pancasila humanism is necessary as a solution in this case because the application of Pancasila as a theocentric-humanism ideology, namely an ideology centered on God is considered to be apposite. Yet, the ultimate goal is for the benefit of humans, the reduction of moral decline and issues inter alia such as crime. The principles in theocentric-humanism allow the development of good moral human qualities from a strong relationship with God. The Bible talks about a loving God who commanded the humans He created to live in a spirit of love. The Lord Jesus said the two greatest commandments in the law were to love God and to love others as oneself (Matthew

22:37-40). When these two laws are obeyed, people with good morals will create peace on earth for all.

Nobody can build good human qualities instantly. The phenomenon that occurs today in the virtual world cannot be overcome immediately but requires a process. Therefore, implementing Pancasila humanism is critical, considering that the value of Pancasila humanism is vital to form the attitudes and behaviors that honor and respect each other at all levels of society. The interpretation of the value of humanism must be an effort to prevent and achieve a harmonious, comfortable, prosperous, and peaceful life. Human values in social life are visible when the community can appreciate and respect the dignity, rights, and obligations of other people in the life of the nation and state.

The Role of Digital Culture in Digital Life

The development of digital technology has emerged so rapidly that its absorption has reached all levels of society as a means of interaction and information retrieval. The community has extensively used digital technology through internet access with mobile devices, ranging from social networking to mobile banking. The phenomenon of active community participation raises differences in individual behavior and the expression of the meaning of media communication in their daily lives so that it affects the communication landscape of the community (Nurhadi, 2017). However, the value of humanism begins to fade in all circles of society, especially in the younger generation. The evidence is the existence of a wave of phenomena in virtual space that shows indications of moral decline. The number of these phenomena indicates that the value of humanism is becoming devoid of a place in the virtual space. The current trend is that people do not consider the interests, feelings, and needs of others in interacting in virtual spaces. Inciting narratives and violations of general ethical norms are becoming more and more common (Simon et al., 2021). They illustrate the growing understanding of individualism, personal egoism, narcissistic behavior, and materialism above all else. Money is the focus and motivation for human existence in virtual space, more than human interests (Cahyono et al., 2022). In the end, the substance of humans' relations and interactions has been disrupted, which had the sense to build human qualities, now leading to merely conveying expressions and personal interests to the public.

The digital culture has not followed the rapid development of technology yet. This situation makes social life in a virtual space filled with negative behavior. There are still many internet users who only receive information without the ability to understand and process information correctly. Consequently, they are affected and even participate in conveying or transforming untrue or hoax information. In essence, the values of Pancasila humanism have been distorted in people's social life, replaced by new values that are not following the desired and important shared ideology of Pancasila.

Recognizing the urgency of the condition of social relations in the virtual space and the impact it causes, serious efforts are needed so that moral decline and the threat of national division as a result of this situation do not occur or diminish. Digital culture is an alternative solution to these problems. Digital culture is a system or social order that uses digital technology or the internet. Or in other words, digital culture is defined as a lifestyle that shapes how to interact, behave, think and communicate as humans in a society. Digital culture as a set of systems that fulfill several aspects, including customs, arts, language, religion, and politics, should be a means of uniting various patterns of communication-interaction into one order with a mutual agreement using the same standard. Thus, the freedom to interact and communicate in the digital space can use good ethics. It is pivotal because the Indonesian people have multicultural backgrounds of ethnicity, religion, language, group, race, and culture. The Bible is very supportive of multiculturalism in the sense that different languages, foods, musical styles, and customs are part of our human heritage, and those do not distinguish us before God (Galatians 3:3, 28; Romans 1:16). In the practical sense of diversity, multiculturalism is what we will see in heaven. The Bible speaks of many people "from every nation, people, people, and language" praising

God on His throne (Revelation 7:9). The Bible even encourages cooperation with cultural norms as long as they do not conflict with God's commandments (1 Corinthians 9:22; 10:33). This plurality needs to be understood by the whole community so that freedom in the digital space does not trigger national divisions.

Currently, the use of social media still dominates how to interact in virtual spaces. Along with the increasingly widespread penetration of the internet network to various outer regions of Indonesia, in the next few years, likely, that social media will still be the strongest influencer in virtual space interactions. In the digital era, information dissemination has shifted from the conventional system of distribution and circulation of mass media to a participatory one. Society no longer acts just as a passive consumer but as an actor who plays an active role in shaping, disseminating, and even transforming various types of information (Saputra, 2022). It has the liability that in the future, the use of social media will gradually stagnate, shifting to other forms of media due to the rapid development of information technology. Therefore, the preparation of a digital culture is urgent so that the presence of technology will positively impact human life on this earth.

Digital Culture Actualization, Challenges, and Impacts

A digital culture that applies to socializing in virtual spaces is more likely to be negative considering the facts that are happening and their current impact. Illogical discussions with hateful nuances are increasingly in cyberspace. There are many comments on social media with opinions based solely on the title of an article. Others are so easy to believe in information that comes from irresponsible sites that completely ignore the rules and regulations of journalism (Sutanto, 2016). It happens because there has been no specific and earnest effort to anticipate and solve it. Digital culture is a demand of the times that should be followed by the users' intelligence and literacy so that digital culture does not harm the order of living together and undermines the values of Pancasila humanism which is the basis of the nation and state.

Building a digital culture requires a long process and time, but it is a necessity achieved through the joint struggle of the entire nation. Moreover, Indonesian people have firmly embedded the values of Pancasila humanism in their souls since the independence era. Therefore, the human being as a fundamental factor is the key to the success of digital culture development. As agents of change, humans have the responsibility to do so. Or in other words, change is never separated from the role of humans in it. Thus, digital transformation requires a strong commitment from a leader to building a digital culture based on the values of Pancasila humanism.

There are three aspects to building a digital culture based on Pancasila humanism, namely public awareness of responsibility to make things right, how the process of building a digital culture based on Pancasila humanism, and the community's commitment to continue to adapt to change appropriately according to the basic rules of the state and the Pancasila ideology. The main focus of the development of digital culture is how virtual or digital spaces can continue to unite and maintain the diversity that exists in Indonesia by responding wisely to these differences. In the end, mutual respect and attitudes create a healthy discussion-interaction-communication space. An embedded digital culture based on Pancasila humanism is to strengthen the nation's character. There are several stages in the process of developing a digital culture based on Pancasila humanism, namely: *first*, it is necessary to carry out synergistic collaboration between all stakeholders, including government, schools, families, the public, educational institutions, and religious institutions. The *second* is digital literacy. *Third*, socialization-acceleration.

The first stage of digital culture development is synergistic collaboration. All stakeholders, namely the government, schools, families, the general public, educational institutions, and religious institutions, should work together to build a digital culture based on Pancasila humanism. Several ways or programs to run, for example: First, the government, through the Ministry of Education, designs a specific school curriculum in this regard. Second, drafting regulations or laws related to applying Pancasila humanism values in socializing in virtual or digital spaces. The content of

rules and laws is prepared based on input from educational institutions and the wider community. Third the church, in collaboration with families – congregations, educational institutions, and the wider community contribute to implementing and adopting the values of Pancasila humanism in social life in digital media. The Lord Jesus commands us to carry out our role as the salt and light of the world (Matthew 5:13-16). The church must be able to manifest Biblical truths amid society. They can make a joint program for the community to continue doing this important task. Fourth is a collaboration that encourages the role of the community, where multinational companies and the government (State-Owned Enterprises) fund infrastructure programs for remote and underdeveloped areas. Five is a synergistic collaboration between all stakeholders to design and finance business programs that can foster entrepreneurial activities in the general public. Entrepreneurship makes people active-productive and boosts the country's economy. There are many examples of synergistic collaboration. In essence, synergistic collaboration is a requirement to build a digital culture based on Pancasila humanism. All parties are responsible for it, including the government, churches, educational institutions, religious institutions, and the wider community.

The second stage of digital culture development is digital literacy. This proposal applies to all components of society as well as the government. Each component independently performs digital literacy for its members and the individuals involved. Digital literacy can be in the form of First, seminars on understanding the value of Pancasila Humanism and its application in socializing. Second, do reading habituation among young people. It intends that the younger generation can practice critical thinking, problem-solving skills, and broad insight to anticipate hoaxes. Through a reading culture, the younger generation will filter out whose and what accounts need to be followed, choosing a positive and productive community to follow. Digital literacy also includes privacy, piracy, and security issues of cyber pace. Third, each component of the nation contributes positively to the digital environment through digital training to create positive content, especially for the younger generation to absorb. The next stage is training to build habituation about being wise when commenting and uploading something on social media. Fourth, each component of the nation can apply digital literacy to create educational programs related to developing a growth mindset for young people. It assumes that basic abilities can develop through learning and hard work, by intelligence or talent. Then real community service programs can be arranged, starting from families, educational institutions, religious institutions, the general community, and the government through related departments. Digital literacy is crucial because a lack of it can cause divisions in the virtual or digital space, such as cyberbullying, hate speech, and even online scams. What is important to note is that the humanistic approach that will be followed is totally aligned with Christian teachings.

The third stage in developing a digital culture based on the values of Pancasila humanism is accelerated socialization. This activity is a socialization program for all plans set by the government and other components of the nation. It intends that all Indonesians understand the big plan for developing a digital culture to form active contributions from all parties and achieve the goal of developing digital culture. This socialization stage begins with a "strategic plan" driven by the government to be carried out jointly by all components of the nation. This socialization is accelerated with the intention that the cultural development process can run quickly and precisely to catch up and adapt to technological developments that continue to move quickly. The strategic plan contains detailed activity plans for developing a digital culture based on Pancasila humanism.

Conclusion

The fading of the values of Pancasila humanism in the life of virtual or digital space has a dangerous impact on the nation's sustainability and threatens the state with division. Therefore, building a digital culture based on the values of Pancasila humanism is indispensable so that life in the digital world can radiate a noble national character to create harmonization in interaction and communication. Digital culture based on Pancasila humanism is paramount, considering that Pancasila is an ideology, the basis of the state, and the direction of the nation's life, which in all

of its precepts (five precepts) contains the principles of top human values (humanism). The growth of a digital culture based on Pancasila humanism requires a long process and time, so it requires active participation and the seriousness of all components of the nation. There are three stages in the effort to develop a digital culture based on Pancasila humanism: synergistic collaboration, digital literacy, and socialization in acceleration. Each of these needs to design programs and activities that refer to the primary goal of forming a digital culture based on Pancasila humanism.

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