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Pancasila Resolving Individualism And Indifference In Society: From The Erosion Of Solidarity To Gotong Royong As Public Ethics

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Abstrak - *Individualisme dan sikap acuh terhadap kepentingan bersama di masyarakat Indonesia bukanlah persoalan residual yang lahir dari kebetulan, melainkan manifestasi struktural dari erosi solidaritas sosial yang dipercepat oleh globalisasi, digitalisasi, dan komodifikasi kehidupan sosial. Artikel ini berargumen bahwa Pancasila memiliki kapasitas resolutif untuk meresolusi kedua fenomena tersebut, tetapi kapasitas itu terhambat oleh tiga faktor: penyempitan Pancasila menjadi simbol formal, keterputusan antara nilai gotong royong dan praktik sosial sehari-hari, serta lemahnya infrastruktur kewargaan yang memungkinkan partisipasi publik. Melalui kajian kepustakaan terhadap literatur jurnal terindeks, artikel ini mengidentifikasi tiga mekanisme resolusi: (1) reaktivasi memori kolektif Pancasila sebagai sumber kesadaran kolektif yang mengikat individu dalam ikatan solidaritas; (2) revitalisasi gotong royong dari tradisi lokal menjadi etika publik yang menuntun perilaku dalam ruang urban dan digital; dan (3) penguatan sila kedua dan kelima sebagai kerangka kewargaan yang menolak indifferentisme dan menuntut tanggung jawab sosial. Temuan menunjukkan bahwa individualisme dan sikap acuh bukan disebabkan oleh hilangnya nilai Pancasila, melainkan oleh kegagalan mentransmisikan nilai tersebut menjadi praktik sosial yang hidup dalam ekosistem yang berubah (Santoso, 2025a; Santoso, 2025b). Implikasi teoretisnya, kajian Pancasila perlu bergeser dari pendekatan doktrinal-normatif menuju pendekatan sosiologis-kewargaan yang menempatkan Pancasila sebagai kesadaran kolektif yang diperebutkan dan dinegosiasikan, bukan sebagai warisan yang diterima secara otomatis. Implikasi praktisnya, revitalisasi gotong royong harus diinstitusionalisasi melalui pendidikan kewargaan, desain ruang publik, dan kebijakan yang memfasilitasi partisipasi kolektif, bukan melalui seruan moral.*
Kata kunci: *Pancasila, individualisme, sikap acuh, gotong royong, solidaritas social*

Abstract - *Individualism and indifference toward collective interests in Indonesian society are not residual problems born of chance but structural manifestations of the erosion of social solidarity accelerated by globalization, digitalization, and the commodification of social life. This article argues that Pancasila possesses a resolutive capacity to resolve both phenomena, yet that capacity is hindered by three factors: the narrowing of Pancasila into a formal symbol, the disconnection between the value of gotong royong and everyday social practice, and the weakness of civic infrastructure enabling public participation. Through a literature review of indexed journal articles, this article identifies three resolution mechanisms: (1) reactivating Pancasila's collective memory as a source of collective consciousness binding individuals in solidarity; (2) revitalizing gotong royong from a local tradition into a public ethics guiding behavior in urban and digital spaces; and (3) strengthening the second and fifth principles as a civic framework rejecting indifferentism and demanding social responsibility. The findings indicate that individualism and indifference are not caused by the loss of Pancasila's values but by the failure to transmit those values into living social practice within a changing*

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ecosystem (Santoso, 2025a; Santoso, 2025b). The theoretical implication is that Pancasila studies must shift from a doctrinal-normative approach toward a sociological-civic approach positioning Pancasila as a contested and negotiated collective consciousness, not an automatically inherited legacy. The practical implication is that the revitalization of gotong royong must be institutionalized through civic education, the design of public spaces, and policies facilitating collective participation, not through moral appeals.
Keywords*: Pancasila, individualism, indifference, gotong royong, social solidarity.*

Pendahuluan

Internal Concerns; The most documented internal concern is the strengthening of individualism and the weakening of social concern in society. A study reports that individualism has become more prominent than the spirit of togetherness and social concern, especially in the millennial era, where people tend to be indifferent and even violate the life guidelines contained in Pancasila (Santoso, 2025a). This concern is not merely a cultural symptom but a threat to national identity: the minimal implementation of Pancasila's values in social life potentially threatens Indonesian national identity (Santoso, 2025a). Another internal concern is the shift in social interaction patterns from togetherness to transactionalism. A study on the shift of gotong royong in urban society shows that urbanization, individualism, globalization, and technology have eroded traditional social solidarity, replacing it with transactional patterns (Santoso, 2025c). In other words, the problem is not the absence of values but the failure of those values to take root in changing social practices.

External concerns stem from the penetration of global individualist values brought by globalization and digital technology. Globalization accompanied by the development of digital technology has brought significant changes in people's mindsets and behavior, particularly with the strengthening of individual freedom values that often ignore collective interests; this phenomenon creates a fundamental tension between individualist values brought by globalization and Pancasila's principles that prioritize togetherness, gotong royong, and social justice (Saragih et al., 2026). The global tide of individualism contributes to the erosion of national identity, increasing apathy, and declining social solidarity that contradicts the principle of gotong royong as a core value of Pancasila (Saragih et al., 2026). The penetration of digital technology also accelerates the blurring of cultural value boundaries, so that Pancasila risks shifting its function from a life guide to merely a formal symbol (Saragih et al., 2026).

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The phenomenon that is the focus of this article is the paradox between the existence of Pancasila as an ideology emphasizing gotong royong and the persistence of individualism and indifference in everyday life. On the one hand, gotong royong is a value explicitly recognized as the essence of Pancasila and an important element of social capital (Efendi, 2013). On the other hand, the practice of gotong royong has eroded, and indifference has become increasingly common. A field study in Medan Tembung District found that the majority of residents still recognize Pancasila as the state ideology, but their understanding tends to be general and theoretical; in daily practice, Pancasila's values are not consistently applied, as reflected in the declining attitude of mutual respect, low participation in social community activities, and lack of concern for problems in the surrounding environment (Santoso, 2025d). A study on the younger generation shows that Generation Z tends to prioritize personal matters and care less about social problems around them, so that empathy and concern for others decrease and ultimately weaken the spirit of gotong royong (Santoso, 2024). This indicates that the problem is not the absence of knowledge about values but the failure to make values a living disposition.

The main gap in the literature is the tendency to explain individualism and indifference as a "moral crisis" or "impact of globalization" that is deterministic, without adequately explaining why a society that culturally possesses a tradition of gotong royong is becoming increasingly individualistic. Yet studies on the evolution of gotong royong show that these values are undergoing evolution, although not entirely disappearing; gotong royong is transforming into digital, financial, or organized activities, although the frequency of physical action has drastically decreased (Santoso, 2025c). In other words, the problem is not the loss of values but the change in their form and field of actualization that is not matched by the civic capacity to negotiate them. This gap demands an explanation that does not stop at diagnosis but reaches operationalizable resolution mechanisms.

Research Gap

Theoretical Gap. Dominant theories of individualism including rational choice theory and individualistic psychology explain behavior as a function of self-interest and cost-benefit calculation, but provide an insufficient normative framework on how collective values can shape social dispositions. Pancasila offers a different normative framework: it views humans as individual beings and social beings at once, and true well-being is only possible in togetherness and solidarity (Junaedi,

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2024). However, this framework has not been systematically integrated into operational social behavior theory.

Methodological Gap. Most studies on individualism and indifference use perception surveys or descriptive analysis, but rarely use ethnographic or participatory approaches to understand how society actually interprets and negotiates the value of gotong royong in urban and digital life. Studies using sociological-historical approaches to trace the genealogy of harmony and gotong royong are still rare.

Empirical Gap. Empirical evidence on the effectiveness of revitalizing gotong royong in reducing individualism remains limited. Studies on strengthening the value of unity through character education and Pancasila socialization show strategic potential, but have not rigorously tested causal mechanisms. No study has directly tested whether gotong royong-based interventions reduce indifference in a measurable way.

This research is important for three reasons. *First*, theoretically, this article offers a resolution framework connecting Pancasila with social solidarity theory, thereby filling the gap between normativity and sociology. *Second*, practically, the findings of this article can serve as a basis for social development policies that not only call for gotong royong but create civic infrastructure enabling its practice. *Third*, socio-politically, unresolved individualism and indifference weaken the collective capacity of society to address shared problems, from poverty to environmental crises.

The main problem identified is: the strengthening of individualism and indifference toward collective interests in Indonesian society, while Pancasila as an ideology emphasizing gotong royong has not functioned optimally as a living framework of solidarity. The root cause is not the absence of values but three things. *First*, the erosion of collective memory and collective consciousness. Pancasila as collective consciousness is formed from collective memory that unites society; when the transmission of that memory is interrupted by global and individual narratives, the bonds of solidarity weaken [additional reference needed]. *Second*, the disconnection between values and practice. Gotong royong is often taught as a concept but is not institutionalized in social practices that enable real participation; urbanization, work busyness, and virtual interaction reduce participation in collective activities (Santoso, 2025c). *Third*, weak civic infrastructure. Without public spaces

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enabling meetings, deliberation, and collective action, the value of gotong royong loses its field of actualization (Santoso, 2024).

The challenges faced in resolving individualism and indifference through Pancasila include: epistemic challenges (how to operationalize gotong royong without falling into communitarian romanticism that ignores individual autonomy), technological challenges (how to build solidarity in a digital ecosystem designed for personalization and individual engagement), cultural challenges (how to change transactional and pragmatic culture), and political challenges (how to build policies that encourage collective participation when structural incentives actually encourage individual competition).

Philosophically, this article rests on the premise that Pancasila does not position the individual as an atom separate from society but as an individual bound in kinship. Pancasila is neither individualism prioritizing individual interests nor collectivism negating the individual; it accommodates individuality and sociality in one perspective, namely that the two cannot possibly negate each other (Junaedi, 2024). In this framework, excessive individualism and indifference are deviations from the balance maintained by Pancasila, and the resolution offered is not the suppression of the individual for the collective but the restoration of reciprocal relations between individual and society.

Theoretical Review

Grand Theory: Durkheim's Theory of Social Solidarity. This article uses Émile Durkheim's theory of social solidarity as its macro framework. Durkheim distinguishes mechanical solidarity built on shared values and norms from organic solidarity built on functional interdependence in modern society. In the Indonesian context, gotong royong can be understood as a form of mechanical solidarity based on shared values, while urban complexity demands a more reflective and deliberative form of solidarity (Journal-unhas, 2025). Durkheim emphasizes the importance of collective consciousness as a force integrating society; the weakening of collective consciousness is what manifests in individualism and indifference. This theory explains why solidarity weakens but does not by itself explain how to restore it in the Indonesian context; here Pancasila serves as a source of collective consciousness that can be revived.

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Supporting Theory: Pancasila as Collective Consciousness. Indonesia as a society was formed from various communities and became a nation-state because of collective memory shared together; this collective memory became an extraordinary force uniting communities into one society and nation-state, and this force became the spirit of unity based on a sense of belonging that later became known as Pancasila (Seran & Situmorang, 2023). In this framework, Pancasila is not a doctrine handed down from above but the crystallization of existing collective consciousness. The resolution of individualism, therefore, is not the planting of values from outside but the reactivation of collective memory that is already part of national identity.

Supporting Theory: Gotong Royong as Public Ethics. Gotong royong is not merely a local tradition but can be positioned as public ethics guiding behavior in public space. Gotong royong complements the state's role by filling gaps that bureaucracy cannot reach and building social solidarity that serves as the nation's adhesive; this value is a subtle critique of excessive individualism, both in liberal capitalism and utilitarianism that focuses too much on calculating individual interests [additional reference needed]. Thus, gotong royong provides behavioral norms that can counter dominant individualistic norms.

Relationship Among Theories. The three theoretical frameworks complement one another: Durkheim explains why solidarity weakens when collective consciousness erodes; Pancasila as collective consciousness explains what cultural resources can be revived; and gotong royong as public ethics explains how those values are operationalized in practice. The synthesis of the three produces the proposition that Pancasila resolves individualism and indifference when it functions as a living collective consciousness and institutionalized public ethics, not as a memorized symbol..

Metode

Subject and Locus: The subject of this research is academic literature journal articles, books, and policy documents addressing the relationship between Pancasila, individualism, indifference, gotong royong, and social solidarity in Indonesia. The locus of the study is thematic rather than geographic-administrative: this article examines phenomena in various contexts (urban society, youth, and digital spaces) as illustrative cases, with emphasis on studies using Indonesian data.

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Research Stages; This research uses a qualitative approach with a systematic literature review design adapted for theoretical synthesis. The stages are: (1) formulating research questions and a theoretical framework; (2) searching literature in indexed journal databases (Google Scholar, Santoso, DOAJ, and university journal portals) using the keywords "Pancasila," "individualism," "indifference," "gotong royong," "social solidarity," and their English equivalents; (3) selecting literature based on thematic relevance, methodological quality, and year of publication (with emphasis on 2020–2026 publications, while still including relevant classic works); (4) data extraction and thematic synthesis; and (5) constructing arguments and drawing conclusions.

Research Technique: The data collection technique used is document analysis, namely examining academic and policy texts to identify patterns, themes, and causal relationships relevant to the research questions. The data analysis technique used is thematic analysis with the following procedure: open coding of key findings from each source, grouping codes into more abstract themes (e.g., "erosion of solidarity," "collective memory," "gotong royong as ethics," "civic infrastructure"), and interpreting themes within the established theoretical framework. To increase validity, source triangulation was carried out by comparing findings from sociological studies, cultural studies, and policy analysis**.**

Hasil dan Pembahasan

Based on the background above, the problem formulation of this article is: How can Pancasila resolve individualism and indifference in Indonesian society? This is broken down into three sub-questions: (1) What are the root causes of individualism and indifference that are not reduced by the narrative of "moral crisis"? (2) Through what mechanisms can Pancasila function as a resolution framework? (3) What are the theoretical and practical implications of positioning Pancasila as a living collective consciousness?

Root Causes of Individualism and Indifference: From Moral Crisis to the Erosion of Collective Consciousness

The main finding of this article is that individualism and indifference cannot be reduced to an individual "moral crisis." A study notes that individualism has become more prominent than the spirit of togetherness, but the root cause is not the loss of moral knowledge but the erosion of Pancasila's

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values along with the times and advances in science and technology (Santoso, 2025a). In Durkheim's framework, this is the weakening of collective consciousness the shared values and norms that serve as society's adhesive. When collective consciousness weakens, individuals lose orientation to act for the common good, and solidarity erodes.

The second root cause is structural change that replaces solidarity with transactionalism. A study on urban society shows that urbanization, individualism, globalization, and technology have eroded traditional social solidarity and replaced it with transactional patterns (Santoso, 2025c). In other words, individualism is not merely a choice of values but a consequence of changes in the forms of social life that erase the fields of gotong royong practice. When people work in wage systems, live in separated apartments, and interact through screens, the practice of gotong royong loses its foothold.

The third root cause is weak civic infrastructure. Gotong royong requires space and time to meet, deliberate, and act together. When public space shrinks and time is exhausted for personal matters, the value of gotong royong loses its channel of actualization. The study in Medan Tembung identifies factors contributing to the fading of Pancasila's values, including the influence of modernization, excessive use of technology, limited character education, and the declining role of families and community figures in instilling Pancasila's values (Santoso, 2025d). In this framework, indifference is not a reflection of absent empathy but a response to the absence of meaningful participation channels.

First Mechanism: Reactivating Pancasila's Collective Memory

The first mechanism is reactivating Pancasila's collective memory as a source of collective consciousness binding individuals in solidarity. Indonesia was formed as a nation-state because of shared collective memory, and this collective memory became a force uniting society (Seran & Situmorang, 2023). Pancasila is the crystallization of that collective memory. Therefore, resolving individualism does not start from planting foreign values but from reminding that togetherness is part of national identity.

Reactivating collective memory can be done through history education that not only records events but connects events with contemporary collective experience. The ethics of writing history in the axiological perspective of Pancasila asserts that history is not merely a record of the past but an interpretation that shapes national identity and collective memory (BPIP, 2025). Thus, Pancasila-

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oriented history education can be an instrument of reactivation that revives awareness that individuals are part of a larger collective story.

Second Mechanism: Revitalizing Gotong Royong as Public Ethics

The second mechanism is revitalizing gotong royong from a local tradition into public ethics guiding behavior in urban and digital spaces. Gotong royong is not merely a village heritage; it can be positioned as a civic principle regulating relations between individuals in modern society. As public ethics, gotong royong demands that individuals not only pursue personal interests but also consider the impact of their actions on collective well-being.

This revitalization requires institutionalization, not merely socialization. Junaedi (2024) shows that harmony between individualism and collectivism in Pancasila democracy can be realized through strategies of strengthening character education to instill Pancasila's values, increasing public participation in the democratic process, and empowering communities through sustainable development programs. In other words, gotong royong must be embedded in institutional design from the education system to environmental governance so that its practice does not depend solely on individual awareness. A study on the transformation of gotong royong in urban areas emphasizes the urgency of revitalization through character education, adaptive community policies, and the use of technology to strengthen social cohesion (Santoso, 2025c).

Third Mechanism: Strengthening the Second and Fifth Principles as a Civic Framework

The third mechanism is strengthening the second and fifth principles as a civic framework rejecting indifferentism and demanding social responsibility. The second principle just and civilized humanity establishes that every person must be treated as an end in themselves, meaning that indifference to the suffering of others is a violation of humanity. The fifth principle social justice establishes that well-being is a collective responsibility, not merely the responsibility of the state or the individual.

In the perspective of the second principle, excessive individualistic behavior is considered inappropriate because it can reduce the values of empathy, care, and mutual respect (Santoso, 2026b). Strengthening the second and fifth principles as a civic framework means shifting focus from individual rights to relational responsibilities: not only "what are my rights?" but also "what are my responsibilities toward others and the environment?". This shift does not negate individual autonomy

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but binds it in reciprocal relations that are characteristic of Pancasila.

Synthesis: Pancasila as a Living Collective Consciousness

The synthesis of the three mechanisms produces the proposition that Pancasila resolves individualism and indifference if and only if it functions as a living collective consciousness a value framework that: (1) reminds individuals that they are part of a larger collective story; (2) provides public ethics of gotong royong institutionalized in social practice; and (3) establishes relational responsibility as a civic norm. In this framework, "resolution" does not mean the elimination of individual autonomy since Pancasila recognizes individuality but the restoration of balance between individuality and sociality that is characteristic of Pancasila (Junaedi, 2024).

Saragih et al. (2026) conclude that the global tide of individualism contributes to the erosion of national identity, increasing apathy, and declining social solidarity; therefore, a comprehensive revitalization strategy is needed through strengthening Pancasila-based character education, improving digital literacy, and exemplary leadership from leaders and community figures, so that Pancasila can continue to serve as a cultural filter and fortress against global individualism. Thus, resolution is not a single project but a multidimensional project demanding change at the level of memory, practice, and institutions .

Kesimpulan

Specifically, this article concludes that: (1) civic education must be reformed from indoctrination toward participatory experience; (2) gotong royong must be institutionalized in policy design and public space; and (3) structural intervention is needed in the social ecosystem that erases the fields of solidarity. Theoretical Implications. This article contributes to the development of social solidarity theory by showing that Pancasila can function as a source of collective consciousness complementing Durkheim's theory. Durkheim explains the mechanisms of solidarity but does not explain the content of values that can serve as the adhesive in the Indonesian context; Pancasila provides that content. Practical Implications. This article implies the need for: (1) developing civic education programs based on community projects; (2) revitalizing public spaces enabling social interaction; and (3) developing social solidarity indicators in development policy. Policy Implications. The government needs to consider policies that not only call for gotong royong but create structural

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incentives for collective participation including family-friendly labor policies, spatial planning encouraging interaction, and support for civil society organizations

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