

Pancasila-Based Neutral Center as a Global Conflict Peace Catalyst and Conflict Resolution

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Abstract

In the face of geopolitical instability and ongoing international conflicts, the concept of a "Pancasila-Based Diplomacy Center" is emerging as a relevant alternative strategy for promoting global peace. Pancasila, which embodies values such as humanity, social justice, and unity, offers a moral framework that can address global disparities. Indonesia's experience in maintaining diversity amidst domestic challenges suggests that Pancasila could serve as a diplomatic model for resolving international conflicts. This study explores the application of Pancasila values in international diplomacy, particularly in dispute resolution. Using a quantitative approach with a quasi-experimental design, the research will examine the relationship between national issues and Pancasila, comparing diplomacy grounded in Pancasila with other diplomatic models, such as those focused on human rights and democracy. The comparison will highlight the effectiveness of the Pancasila-based strategy in fostering inclusive and sustainable peace. Ultimately, the research aims to advance the theory of value-based diplomacy and initiate a new discourse on Indonesia's role in promoting global peace. It emphasizes the importance of establishing a Pancasila-Based Diplomacy Center within the next five years, positioning Indonesia as a key player in global conflict resolution. By implementing Pancasila as the foundation for international diplomacy, Indonesia can contribute to a more inclusive, equitable, and peaceful global order, despite the challenges of gaining international acceptance for its principles.

1. Introduction

In the contemporary age of globalization, the world faces significant challenges in terms of geopolitical instability and ongoing international conflicts. These disputes, often fueled by ideological, political, and economic disparities, threaten regional security and undermine global peace. The increasing interdependence among nations makes it crucial to adopt a diplomatic strategy rooted in universally accepted values to address these global issues [1].

One promising approach to international diplomacy is the establishment of a Pancasila-Based Diplomacy Center, which seeks to offer global peace solutions by integrating the fundamental values of Indonesia's state ideology, Pancasila. Pancasila, as the foundation of the Indonesian state, consists of a triad of ideologies—religious, nationalist, and social—that are highly relevant to global diplomatic relations. These values encompass just and civilized humanity, national unity, democracy guided by wisdom in deliberation and representation, and social justice for all citizens of Indonesia. Beyond its role as a legal and political foundation, Pancasila also serves as a moral philosophy capable of resolving international conflicts [2]. The universality of its principles makes it a useful framework for promoting peace and cooperation among nations, particularly in areas marked by ideological and cultural divides [3].

Historical evidence supports the idea that Pancasila has been a source of strength for Indonesia, helping the nation to maintain unity despite its internal diversity. Laksono (2013) emphasized that Pancasila's tangible ideals have empowered the Indonesian people to overcome significant challenges [2]. It unites diverse ethnic, racial, religious, and cultural groups within the country and provides a moral compass that can be extended to the international stage. Furthermore, Pancasila embodies the aspirations and

worldview of the Indonesian people, reflecting their shared history and commitment to peace, tolerance, and justice [4].

As the philosophical and legal foundation of Indonesian citizenship, Pancasila also informs the country's education system. Firmansyah & Dewi (2021) noted that citizenship education in Indonesia is intrinsically linked to the values of Pancasila [5]. It emphasizes "value-based education," aiming to enhance the nation's intelligence by fostering a sense of shared responsibility among citizens. Through this educational framework, Pancasila's ideals are passed down and integrated into the national consciousness, ensuring that they remain a central part of Indonesia's political and social identity [6]. In this sense, Pancasila not only serves as a foundation for domestic governance but also offers a model for diplomacy that prioritizes humanity, unity, and social justice.

By adopting Pancasila as the guiding principle for international diplomacy, Indonesia can offer a unique and inclusive approach to conflict resolution, promoting a global order based on mutual respect and the pursuit of common good. This approach, grounded in the moral and ethical values of Pancasila, provides a compelling alternative to more conventional diplomatic methods that often prioritize political and economic interests over human rights and social justice [7].

Pancasila comprises five interrelated principles, each integral to addressing various national and international conflicts. These principles, rooted in theological, humanitarian, and social ideologies, provide a framework for resolving tensions arising from religious, political, and cultural disparities. The first principle, "Belief in One God," offers a foundation of theological understanding, addressing horizontal conflicts, particularly those rooted in religious differences. By emphasizing a shared belief in the divine, this principle promotes tolerance and unity across diverse religious communities [4].

The second principle, "Just and Civilized Humanity," emphasizes the importance of justice and human dignity in addressing conflicts stemming from humanitarian issues. It asserts that solutions to global conflicts must be grounded in the respect for human rights and the inherent worth of individuals. This principle, therefore, offers a universal approach to resolving humanitarian crises, aligning closely with international human rights frameworks [1].

The third principle, "Indonesian Unity," reinforces the necessity of unity based on shared divine and human values. This principle highlights that true unity cannot be achieved without respecting and integrating diverse religious and humanistic values. By promoting national unity through inclusivity and mutual respect, this principle seeks to mitigate societal fragmentation and foster peace, both within Indonesia and in international diplomacy [5].

The fourth principle, "Deliberation and Consensus," stresses the importance of democratic processes in resolving conflicts. By prioritizing dialogue and collective decision-making, it ensures that all parties have a voice in shaping policies and resolutions, mitigating the potential for violence and division. This principle promotes a culture of cooperation, where conflicting interests are addressed through reasoned discussion and mutual agreement [6].

Finally, the fifth principle, "Social Justice for All Indonesian People," aims to achieve equitable justice for all members of society. By ensuring that the benefits of governance and economic development are fairly distributed, this principle works to reduce inequality, addressing one of the root causes of internal and external conflict. Through the implementation of these principles, Pancasila not only promotes harmony within Indonesia but also serves as a guiding framework for addressing global issues of justice, peace, and cooperation [4].

Indonesia's success in preserving national unity amidst its rich cultural, ethnic, and religious diversity serves as a testament to the practical application of Pancasila in promoting peace. Despite facing significant internal challenges, Indonesia has fostered a society that values inclusivity, respect, and tolerance, providing a model for global diplomacy. The principles embodied in Pancasila offer a diplomatic approach rooted in mutual respect, collaboration, and peaceful conflict resolution, making it a relevant framework for addressing contemporary global challenges [8].

1.1. Pancasila Serves as a Moral Framework in International Diplomacy

Pancasila, the foundational philosophy of the Indonesian state, serves as a guiding framework for both domestic affairs and foreign diplomacy. It presents universal concepts such as humanity, social justice, and unity, which are not only central to Indonesia's identity but also applicable on the global stage. As such, Pancasila offers a moral framework capable of addressing international disparities and resolving conflicts between nations.

According to Esfandiari, F., & Sumali (2025) [9], Pancasila reflects Indonesia's *weltanschauung*, or worldview, and encompasses specific functions and meanings in its evolution. Pancasila can be articulated as a universal, abstract, and general principle, making it relevant beyond Indonesia's borders. Pancasila's principles thus hold global significance, with each one offering a distinct approach to international diplomacy.

- 1) **Belief in One Almighty God:** This principle demonstrates alignment between Indonesia's attributes and divine values, promoting religious harmony and tolerance as a foundation for peaceful coexistence across nations.
- 2) **Just and Civilized Humanity:** This value emphasizes the inherent dignity of every individual, addressing humanitarian issues and promoting justice and fairness in global conflict resolution.
- 3) **Indonesian Unity:** The principle of unity highlights the importance of oneness in a diverse society, asserting that unity, grounded in respect for both divine and human values, is essential for national and global peace.
- 4) **Deliberation and Consensus:** Guided by wisdom in discussion and representation, this principle fosters a culture of dialogue, ensuring that decisions are made collectively and peacefully, mitigating the risks of conflict and violence.
- 5) **Social Justice for All Citizens:** This principle emphasizes the importance of equity, striving for social justice for all, and aligns with the global pursuit of fairness and equality among nations.

Indonesia's success in preserving its national diversity and unity serves as a pertinent example of Pancasila's effectiveness. The nation's vast cultural, religious, and ethnic diversity has not led to fragmentation but has instead served as the foundation for a strong, unified state. This approach, rooted in Pancasila, offers a model for other nations struggling with similar issues of identity and ideological conflict [10]. Rahayu (2013) [10] identifies the following qualities of a successful system: 1) components form a cohesive whole, 2) each component has a distinct role, 3) components are interrelated and interdependent, 4) they share a common objective, and 5) the system operates within a complex context. These qualities underscore the interconnectedness and mutual reinforcement of Pancasila's principles.

As a philosophical framework, Pancasila's five principles are inseparable, with each precept embodying distinct values while forming a unified whole [11]. The Preamble of the 1945 Constitution of the Republic of Indonesia places the First Principle, Belief in One Almighty God, at the forefront, highlighting the divine roots of the nation's ideology. This hierarchy emphasizes that the principles of Pancasila must be grounded in divine values, which resonates with international efforts to foster peace and justice.

Indonesia's active participation in international forums further illustrates its capacity to sustain inter-religious harmony and national unity. Through Pancasila, Indonesia has embraced a diplomatic strategy that prioritizes communication, respect for human rights, and the peaceful resolution of conflicts. This approach is evident in Indonesia's involvement in numerous international mediation initiatives, showcasing its commitment to promoting global peace through the values of Pancasila.

1.2. Pancasila within the Framework of Global Diplomacy

In addition to the Pancasila values-based diplomatic strategy, several other diplomatic strategies are frequently employed in resolving international crises, including human rights-based diplomacy and democratic diplomacy. Human rights-based diplomacy prioritizes safeguarding individual rights and fundamental freedoms, whereas democracy-based diplomacy concentrates on establishing a democratic and representative government. While both methodologies provide beneficial solutions for conflict resolution, their specific ideologies often challenge nations with disparate political systems to adopt.

As a pluralistic nation, Indonesia frequently encounters many horizontal tensions. Technological advancements, if not handled wisely, can lead to the emergence of new horizontal conflicts. Therefore, it is crucial to uphold Pancasila ideals as a standard for behavior in social, national, and state affairs. We anticipate that the successful reinforcement of Pancasila values will cultivate the identity and character of the Indonesian populace in confronting worldwide issues.

Coganö and Derricot (1998) assert that contemporary society deems eight characteristics essential for addressing global concerns. The eight character values are: 1) the capacity to comprehend and tackle challenges as members of a global community, 2) the capability to collaborate and possess the fortitude to accept societal responsibilities, 3) the aptitude to appreciate and respect societal differences, 4) the proficiency in critical and systematic thinking, 5) the skill to resolve conflicts peacefully, 6) the inclination to modify lifestyles with an emphasis on environmental protection, 7) the awareness of human rights issues, particularly concerning vulnerable groups, 8) the readiness and willingness to engage actively in all aspects of life, whether at the local, national, or international level [12].

Conversely, Pancasila-based diplomacy offers a more inclusive framework that nations with diverse political, social, and cultural contexts can embrace. Pancasila does not favor a specific ideology or political system; instead, it underscores universal principles acceptable to all people, including humanity, social justice, and unity. Nations across diverse regions may embrace Pancasila as a more adaptable alternative without compromising its fundamental values.

The 1945 Constitution of Indonesia (UUD 1945) embodies Pancasila's ideas as the foundation of the state. The 1945 Constitution and its associated laws establish the legal framework and direction for Indonesia's foreign policy in the context of diplomacy.

- 1) The Preamble of the 1945 Constitution asserts that independence is an inherent right of all nations and underscores the dedication to fostering global peace. This served as the foundation for Indonesia's free-active foreign policy.
- 2) Article 11 of the 1945 Constitution stipulates that the President, with the consent of the DPR, shall enter into international accords. This underscores the significance of cooperation between the executive and legislative branches in global affairs.
- 3) Article 13 of the 1945 Constitution: Governs the appointment of ambassadors and consuls, highlighting the significance of bilateral diplomacy.
- 4) Article 27 of the 1945 Constitution states that everyone is equal before the law and in government and is required to follow the law and the authority of the government. This could be seen as supporting international law and world peace.

In addition to the 1945 Constitution, other laws about diplomacy that are based on the ideas of Pancasila include:

- 1) Law No. 37 of 1999 about Foreign Relations governs the fundamental principles and execution of Pancasila's foreign policy.
- 2) Law No. 24 of 2000 on International Agreements establishes protocols for the formulation, ratification, and execution of international agreements.

- 3) Law No. 6 of 2011 on Immigration, which concerns equitable and non-discriminatory overseas immigration policies, is in alignment with the human principles enshrined in Pancasila.

The application of these concepts in Indonesian diplomacy entails:

- 1) International Cooperation, fostering positive connections with other nations to advance peace and social justice.
- 2) Engaged in international organizations, such as the UN and ASEAN, to contribute to preserving global peace and security.
- 3) Indonesia's independent and engaged foreign policy indicates that it refrains from aligning with any global power bloc and actively contributes to promoting international peace.

The principles enshrined in the 1945 Constitution and associated legislation demonstrate Indonesia's dedication to peace, fairness, and peaceful international collaboration, in alignment with the ethos of Pancasila.

The sacred principles outlined in the first tenet of Pancasila form the foundation for positioning Indonesia as neither a strictly religious nor a secular state. In an era of globalization, which has led to the rising secularization of many countries, there are significant concerns about the impact of secularization on religious life in Indonesia. This concern is not rooted in the fear that Indonesians will adopt atheism but rather in the idea that secularization could disrupt the religious domain. As Taylor (2007) suggests, secularization does not necessarily promote atheism over religion; instead, it makes religion optional and commodified, potentially destabilizing the religious sphere and contributing to its increasing privatization [7].

The second principle of Pancasila—"Just and Civilized Humanity"—ensures the ongoing freedom of individuals, a right that is universally acknowledged as intrinsic to human dignity. Human rights are not granted by governments or society but are inherent to individuals by virtue of their humanity [13]. Donnelly (2003) argues that human dignity, not favorable legislation or societal approval, is what bestows these rights. In Indonesia, the recognition, protection, and implementation of these universal human rights are central to the state's existence and its moral obligation to its citizens [13].

Pancasila emphasizes the importance of unity, encapsulated in the third principle, "Indonesian Unity". This principle asserts that individuals who embody unity are not solely focused on personal or collective interests but are motivated by a sense of altruism for the collective good. Kaelan (2009: 187), citing Notonegoro, underscores that the third principle organizes the other principles into a cohesive whole, forming a unified framework for national identity and solidarity [11].

Deliberation and consensus, as highlighted in the fourth principle of Pancasila, play a pivotal role in decision-making processes. According to Pachur and Spaar (2015), the process of consensus deliberation requires participants to recognize and understand shared interests [6]. Some individuals act as mediators to regulate the flow of discussion, ensuring that all parties support the eventual agreement. However, deliberation inherently involves divergent viewpoints, and as Betsch and Iannello (2009) assert, maintaining control and awareness during this process is essential to its success [14].

The final principle, "Social Justice for All Indonesian People," aligns with Amartya Sen's perspective on social justice. Justice is not merely a philosophical concept but a practical matter, focusing on the accessibility of justice for all people. Young (2004) connects justice to individual accountability, suggesting that social justice involves both systemic fairness and personal responsibility [15]. This principle encourages discourse on social interactions, fostering a sense of responsibility among individuals for the collective well-being of society [15, 16].

Pancasila-based diplomacy, rooted in the principles of justice, humanity, and unity, is an effective tool for fostering inclusive and lasting peace, particularly in resolving global conflicts where nations have divergent ideologies and governance systems. By adopting this approach, Indonesia can play a pivotal

role in addressing global challenges and promoting a more equitable, peaceful, and harmonious world order.

2. Methodology

2.1. Research Approach

This study utilizes a quantitative methodology with a quasi-experimental design, focusing on analyzing the correlation between national issues and Pancasila. A quantitative method employs the collection and analysis of numerical data to assess the impact of Pancasila as a potential solution to national issues and international conflicts [17].

This research employs a quasi-experimental design utilizing a pretest-posttest control group paradigm. This study will assess the implementation of Pancasila in addressing national issues through an experimental method administered to respondents via a questionnaire. We will assess the population at the start and end of the research to identify changes in their understanding of Pancasila. This design allows researchers to test established hypotheses and apply statistical analysis, providing scientific justification for the research findings.

2.2. Conceptual Framework

This research's conceptual framework is based on Values-Based Diplomacy and the Pancasila Principles, which serve as a paradigm of socio-political ethics. We employ this theory to examine Pancasila ideals, such as humanity, social justice, and debate, within the framework of international diplomacy.

2.3. Source of Data

This study employs two categories of data sources as outlined below:

- 1) Primary Data: We gathered primary data through a quantitative survey, distributing a questionnaire to individuals from various backgrounds and academic staff.
- 2) Secondary Data: We sourced secondary data from literature reviews, scholarly journal articles, government policy reports, publications from international organizations, and findings from previous research addressing Pancasila ideals in international diplomacy.

2.4. Method of Data Acquisition

- 1) Literature Review

The literature review serves to find theoretical frameworks and diplomatic practices aligned with Pancasila values, that sources from academic texts, scholarly publications, and reports from international organizations.

- 2) Survey

Participants include the general population, academic personnel, and people with diverse backgrounds and a minimum of a high school education.

Justification: The poll assessed popular and academic attitudes regarding Pancasila's significance in international diplomacy as a mechanism for global peace.

This research involved data gathering via an online poll targeting the general public and academia to evaluate the feasibility of integrating Pancasila values into international diplomacy. We calculated the sample size of respondents using the standard sample size calculation in quantitative research to ensure the validity and reliability of the obtained data.

$$n = \frac{Z^2 pq}{e^2}$$

Output:

n = necessary sample size; Z = represents the Z value corresponding to a specific confidence level (1.96 for a 95% confidence level); p = anticipated proportion (0.5, if unspecified); $q = 1 - p$ (0.5); e = margin of error, quantified as 0.05 or 5%.

Computation:

$$n = \frac{1,96^2 \cdot 0,5 \cdot 0,5}{0,05^2}$$

$$n = 384,16$$

The calculations indicate that a minimum of 385 respondents is necessary to achieve a 95% confidence level with a 5% margin of error. However, considering the limitations of online surveys without a defined population cap, we selected data from 400 respondents to ensure more representative results that meet accepted statistical criteria.

2.5. Methods of Data Analysis

The data were evaluated using a thematic approach, starting with the interpretation of relevant literature and then acquiring accurate data through quantitative research methods.

3. Results and Discussions

This chapter includes study findings derived from questionnaire data collected from the public and academic professionals. This research seeks to examine the implementation of Pancasila values in international diplomacy and Indonesia's capacity to contribute significantly to the resolution of world crises. Additionally, this chapter will examine pertinent literature reviews and relevant case studies.

3.1. The Survey's Results of Public and Academic Personnel

Table 1. indicates that the minimum age of respondents is 19, while the highest age is 55. The peak proportion occurs in the age range of 19 to 25, at 30%.

Table 1. Characteristics of respondents

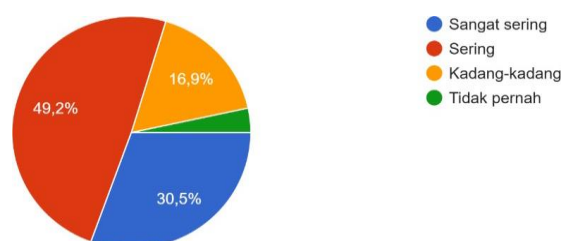
Age (Years)	Quantity of Samples	Percentage (%)
19-25	120	30
25-35	95	23.75
35-45	115	28.75
45-55	70	17.5
Total	400	100.00

According to Table 2, the occupational distribution of respondents indicates that students constitute the largest category, including 30% of the total respondents, equivalent to 120 individuals. The second largest cohort is academic personnel, comprising 25%, or 100 individuals. The findings illustrate the diversity of respondents' social, economic, and professional backgrounds, significantly enhancing the range of opinions in this study. We anticipate that the survey data study will provide a more comprehensive perspective on applying Pancasila values in international diplomacy.

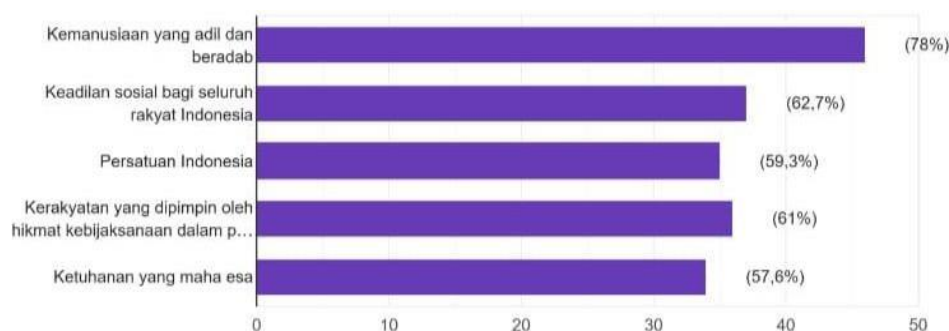
Table 2. Number of respondents

No	Primary Activity	Number of Respondents	Percentage (%)
1	Student	120	30
2	Public Officials (PNS)	80	20
3	Entrepreneur	60	15
4	Private Sector Employee	40	10
5	Academic Staff	100	25
	Total	400	100

A plurality of respondents (49.2%) acknowledged that they frequently encountered Pancasila in the context of international relations, whereas 30.5% reported that they had encountered it regularly. This suggests that while the concept of Pancasila enjoys widespread recognition, there is still a chance to improve public understanding.

**Fig 1.** Frequency of hearing Pancasila in international relations

Participants deemed “Just and civilized humanity” the most pertinent value (78%), followed by “Social justice for all Indonesian people” (62.7%) and “Indonesian unity” (59.3%). These findings suggest that establishing global peace diplomatically requires the humanitarian aspect.

**Fig 2.** Survey results of the paramount Pancasila principles in international diplomacy

Approximately 89.8% of respondents said that Pancasila’s tenets might serve as a framework for addressing global issues. This conviction reinforces that Indonesia can emerge as a respected international mediator.

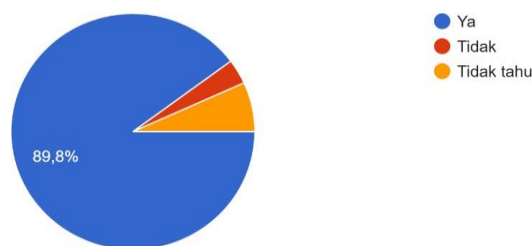


Fig 3. The significance of Pancasila in addressing global conflicts

Approximately 91.5% of respondents expressed the desire to implement Pancasila values to enhance peace and cooperation among nations. Furthermore, 71.2% of respondents asserted that Pancasila diplomacy may mitigate political conflicts globally.

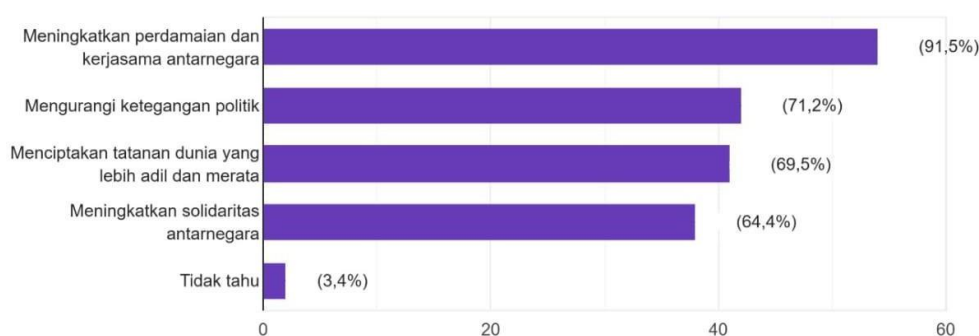


Fig 4. Anticipation for diplomacy rooted in Pancasila

The research findings suggest that Pancasila values, such as “Just and Civilized Humanity,” “Indonesian Unity,” and “Deliberation and Consensus,” hold significant relevance in tackling global issues.

Nonetheless, the research indicates that 66.1% of respondents believed Indonesia had inadequately advocated for Pancasila values in international forums. This challenge necessitates concrete measures to enhance Indonesia’s diplomatic reputation by establishing specialized institutions like the “Pancasila-Based Diplomacy Center”.

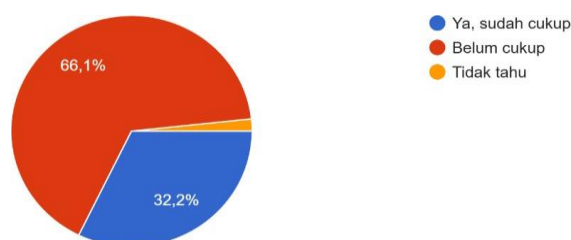


Fig 5. Frequency of public satisfaction with the promotion of Pancasila in global forums

A public opinion study indicates that 55.9% strongly endorse and 39% favor the establishment of a Pancasila-based diplomacy center as a tangible measure by Indonesia to enhance global peace.

Literature evaluations, case studies, interviews, and surveys indicate that Pancasila values are relevant in international diplomacy. An analysis of the political realism diplomacy model indicates that values-based diplomacy is superior in fostering inclusive and peaceful resolutions.

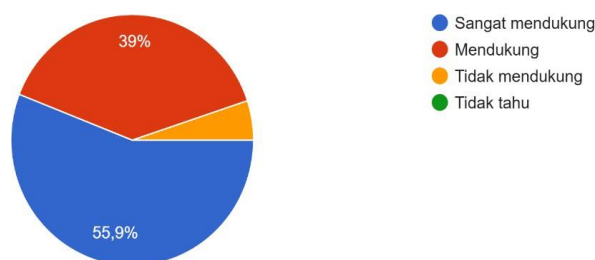


Fig 6. Support for the establishment of a Pancasila-based diplomacy center

Implementing Pancasila in diplomacy can enhance Indonesia's soft power by advocating universal principles such as peace, social fairness, and international solidarity. This could enhance Indonesia's global reputation. Nonetheless, its deficiency is in the absence of official institutionalization of these ideals internationally. Consequently, constructing a Pancasila-Based Diplomacy Center is imperative to facilitate the implementation of values-driven diplomacy.

3.2. Literature Review

This literature study aims to establish a theoretical foundation for the research, focusing on implementing Pancasila principles in international diplomacy and theories relevant to diplomacy, global peace, and conflict resolution. This research includes several pertinent literature reviews:

3.2.1. The Implementation of Pancasila Principles is Crucial in Safeguarding Human Rights.

Socio-cultural factors have emerged as significant in international relations in recent decades, particularly with the cessation of ideological rivalry post-Cold War [18]. An international relations analyst stated that with the conclusion of the Cold War, cultural issues not only gained significance in international relations but also emerged as a primary catalyst for intensifying these ties. Mazarr's perspectives are pertinent to the contemporary global context. Ideological competition has lessened the intensity of conflicts. Socio-cultural conflicts, such as those between nationalities, races, and faiths, have replaced ideological competition. It's evident that we are no longer facing a colonial conflict, but rather a battle between socio-cultural, ethnic, racial, and religious groups. This unequivocally contravenes safeguarding human rights in the contemporary global context.

Ethnic, racial, and religious conflicts are not solely political phenomena but also socio-cultural phenomena. In the presence of pervasive socio-cultural animosity, reciprocal comprehension is essential. Mutual respect and understanding will flourish solely in a tolerant and moderate society. Tolerance, tolerance, and respect for diversity are intrinsic to Indonesian identity, deeply rooted in the lives of our ancestors for centuries. Tolerance, moderation, and respect for difference are integral to the unity of Pancasila values. We can address this issue by implementing the principles of Pancasila, which emphasize just and civilized humanity, unity, and justice for all human rights.

3.2.2. The Synergy of Pancasila in Integrating Global Ideologies to Promote Equitable and Sustainable Democracy is Noteworthy.

Pancasila, as an ideology, may sustain its significant relevance to the evolution of public aspirations and the exigencies of changing times. Bung Karno stated that Pancasila encompasses universal values applicable to international interactions, irrespective of ideological differences. Bung Karno asserted that Pancasila is an inclusive ideology that can enhance its pertinence to many other ideologies, thereby facilitating the incorporation of new principles that are beneficial for the nation's continuity [19]. This is significant within the context of globalization, which has introduced numerous alternative ideologies to global democracy. Pancasila derives its strength from its capacity to promote global democracy and foster innovative perspectives on its fundamental values. Thus, Pancasila may always rejuvenate itself and sustain its relevance across time. To maintain Pancasila's durability in confronting contemporary difficulties, its three components, spiritual, social, and political, must interrelate and mutually reinforce each other [6].

The open or democratic philosophy of Pancasila derives its relevance and power from its efficacy in encouraging its populace to cultivate new perspectives on the fundamental ideals it encompasses. These new perspectives on ideology rejuvenate it, preserving and enhancing its significance over time. To ensure its resilience and longevity, the three inherent characteristics of this worldview must interconnect, mutually reinforcing and supportive [20].

Pancasila can facilitate the attainment of equitable democracy. In the age of globalization, challenges such as radicalism, extremism, and social polarization are becoming increasingly tangible. Pancasila serves as a moral compass that directs nations toward social fairness within the framework of international democracy. By emphasizing the ideals of mutual collaboration and togetherness, Pancasila effectively unites diverse ideological components to confront the challenges of world conflict collectively.

The synergy between Pancasila and many global philosophies is crucial for attaining an equitable and sustainable democracy. By establishing Pancasila as an inclusive platform for diverse opinions and ideologies, Indonesia may enhance its international standing while preserving the nation's identity and esteemed values. Through collaborative endeavors in education, intercultural discussion, and the promotion of social justice ideals, Pancasila can persist as a beacon for attaining equitable democracy in the contemporary global landscape.

4. Conclusion

Soekarno proposed Pancasila as an alternative ideology, emphasizing the brotherhood of nations, which aligns with the objective of internationalism. This assertion indicates that Pancasila has significant potential for international diplomacy application as a values-based diplomatic framework. Community and academic surveys, literature reviews, and case studies substantiate this, demonstrating that values such as deliberation, social justice, and unity facilitate the mediation and resolution of global conflicts. Pancasila ideals possess significant potential to serve as an effective diplomatic paradigm for addressing global disputes. This methodology emphasizes the tenets of humanity, discussion, and social justice, which have demonstrated efficacy in fostering lasting and peaceful resolutions.

This paper advocates for creating the Pancasila-Based Diplomacy Center as a strategic entity to advance and cultivate this values-oriented diplomacy model. Consequently, Indonesia has the potential to play a pivotal role in global peace initiatives, even in the face of complex geopolitical circumstances. Most respondents say that Indonesia can significantly influence world diplomacy by using Pancasila ideals as its foreign policy framework.

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