The Existence of Pancasila Values and its Threats in the Digital Space of the Millenial Generation

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Informasi Artikel	:	ABSTRACT

Globalization has changed many things in people's lives, from fundamental transformations in mindsets to social interaction models and changes in the social, political, and economic order. Now, the development of globalization certainly does not stand alone; it goes hand in hand with current phenomena such as the Industrial Revolution 4.0, technological disruption, and society 5.0, as well as the influence of the COVID-19 pandemic that has hit the world since 2020. This reality has led to the rapid development of technology, information, communication, and media. Social media is one of the essential markers of the rapid growth and change. The presence of social media is very ambivalent for human life; on the one hand, the presence of social media will provide convenience and flexibility in building communication without knowing barriers and boundaries. On the other hand, social media also holds many problems, such as the phenomenon of filter bubbles and echo chambers. This is a severe problem for the nation amidst the threat of radicalism, intolerance, and terrorism. After all, the *filter bubble* and *echo chamber* phenomenon on social media will be an instrument for developing these ideologies, especially since our millennial generation is the largest social media user today. Through a *literature review*, this paper leads us to reflect that one way to counter the threat of *filter bubbles* and *echo chambers* on social media is to return to the values of Pancasila. Strengthening and revitalizing the values of Pancasila is very important both in the real world and in cyberspace through the application of competence in interpreting the values of Pancasila in the digital space, producing and sharing content *related to the values of Pancasila, and the* most crucial is to actively collaborate in developing the values of Pancasila and Unity in Diversity in the digital space of our millennial generation.

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Introduction

Pancasila has a very strategic function and role in the history of Indonesian civilization. Since the birth of this nation, Pancasila has become a foundation that distinguishes Indonesia from other countries worldwide. History shows that when the world was divided into two ideological factions, namely Liberals and Communists, Indonesia introduced an idea that tends to be new and visionary and includes the original values of our nation known as Pancasila. Thus, Pancasila encompasses traditional and local Indonesian values and incorporates global and universal values in both humanistic ideology and modern politics. (Manik et al., 2021).

Along with the growth of an increasingly complex era, we now see a variety of social phenomena ranging from political intolerance to religious, racial, ethnic, and intergroup issues. (Budiwibowo, 2016). Not to mention the emergence of moral degradation that has led to a decline in the morals and morality of the nation's elite, as well as the lack of application of the superior values of Pancasila, has resulted in the emergence of a sense of group exclusivity, lack of attention to development imbalances, widespread acts of corruption in all lines of power, a political system based on primordialism relations is increasing, and provocative actions on social media are increasingly being carried out, either through print media, radio, or television media. (Rukmana et al., 2020). In addition, Pancasila, as a state ideology, is experiencing challenges or controversies both from within and outside. There is still a debate about the relationship between religion and the state. Meanwhile, from the outside, Pancasila faces challenges due to the entry of foreign ideologies that are outside the line with Pancasila.

This situation is, of course, closely related to the rapid progress in globalization. The fast dynamics of globalization have led to fundamental changes in ways of thinking, patterns of interaction, and social, political, and economic structures. Currently, the development of globalization does not occur in isolation. Still, it aligns with various phenomena, including the Industrial Revolution 4.0, *society* 5.0, technological disruption, and the impact of the COVID-19 pandemic since 2020. In this age of globalization, transitions occur quickly and massively. Nowadays, data and information that has been spread can be reached using advanced technology. Technology has succeeded in combining ancient traditions to become more complete and familiar without the limitations of space and time. (Rizvanda Meyliano Dharma Putra, 2011). In this era, the advancement of social media and other technologies has simplified social relations but also presents many problems. The digital space is *like a* double-edged knife that can create much *harm* and benefits for human life. In the past, before the rapid development of technology, to bring ideas and ideas together, we had to meet face-to-face in real space. Technology has to simplify it all; bringing ideas and ideas together is enough to meet virtually in a digital space. However, on the other hand, digital space is also a threat, especially to the Millennial Generation, who are now significant digital media users in Indonesia, encouraging the emergence of the *filter bubble* phenomenon and *echo chamber* on social media.

Eli Pariser, an internet activist who writes books, introduced the bubble filter phenomenon. According to him, a *filter bubble* is "a person's personal information environment, which is unique and determined by that person's *online* behavior." (Pariser, 2012). While these algorithms may seem mundane and non-threatening, they can even support users when viewing favorable content on the internet. However, such algorithms limit users to news that matches their preferences, isolating them from their information bubble. Ultimately, these algorithms do not help users grow or become more informed because the search systems and social media platforms they use invisibly limit access to information they may need.

Both phenomena are a real threat in the digital space of our millennial generation. Why is that? We know that the *filter bubble* and *echo chamber* phenomena will cause an internet or social media user to be interested in a specific favorite. Then, the system will group these users and often expose them to other users with similar interests. At first glance, this phenomenon

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may seem harmless and facilitate users who need information. However, in reality, echo chambers can lead to cognitive biases. They can even narrow the perspective on a topic because the system brings users together with others who have similar responses and interests. Therefore, this phenomenon always leads to political polarisation on social media during the political contestation period, or this phenomenon will also become a "fertilizer" for the growth of intolerance and radicalism that is widely developed on social media and poisoning our millennial generation. According to data from the Ministry of Communication and Information of the Republic of Indonesia, there were 20,543 content items with signs of terrorism on social media in 2021. This must then be found in formulations and designs for how the values of Pancasila can be grounded through digital space to reduce the phenomena of filter bubbles and echo chambers, whose impact is very dire for the development of the millennial generation today and in the future.

Method

This paper results from a study prepared using the *literature review* method. Information and data in this paper are explored in depth through various library materials, including books, journals, and relevant literature studies, to obtain results that are on the topic focus. The data sources in this study are separated into two, namely primary and secondary data sources. Secondary data sources start from books, scientific journals, newspapers, and relevant magazines, including online coverage related to the topic of discussion. The data that has been collected is then analyzed from a phenomenological perspective, which involves an interpretation of truth that is not simply based on text or deductive principles but also the concrete experiences of the subjects involved.

Results and Discussion

1. Filter Bubble and Echo Chamber: A Real Threat in the Digital Space

The era of globalization illustrates the transformation of society's social structure, which includes all elements of community life in terms of culture, economy, and technology. With an emphasis on ICT (Information, communication, and technology), there has been a significant transformation in human interaction motives. Technology and communication facilitate a lot of incoming information flow or exchange of information between regions without restrictions. The progress of globalization has blurred the boundaries between areas, languages, cultures, and religions. (Harianto, 2018)The current development of technology and communication is identified by the growth of new interaction platforms, such as social media. This *online media platform* allows users to connect, share news, and create interactions on a local to global scale. (Annissa & Putra, 2021).

Globalization has also affected the development of media. People can now efficiently access news, entertainment, knowledge, and information. This makes the learning process no longer require a classroom but simply accessing various social media channels, including Facebook, Twitter, YouTube, etc. Social media is a place for people to share ideas, work together, and exchange information through electronic means connected to the internet. Social media has various types, such as small-scale blogs, video sharing, social networks, professional networks, etc. In Indonesia, social media users reached 191 million in January 2022. That total is already 12.35% higher than the previous year's 170 million people. Considering the trend, Indonesia's total number of social media users continues to grow yearly. However, the growth has fluctuated or fluctuated from 2014-2022. The highest increase in total social media users occurred in 2017, reaching 34.2%. However, the increase decreased to 6.3% last year. The number only rose again this year. Whatsapp users reached 88.7%, making it the most favored social media platform for Indonesians. They were followed by Instagram and Facebook, which

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have 84.8% and 81.3% user percentages. Meanwhile, the proportion of TikTok and Telegram users is 63.1% and 62.8%, respectively (Indonesia, 2022). Social media has become a new reference or trend in social life, where social media is considered capable of exchanging information very fast and accessed anytime and anywhere. On the other hand, social media also has a negative side, as it poses many threats to its users if they cannot filter information properly from social media. One of them is the *bubble filter* phenomenon on social media.

A bubble filter is a system algorithm that allows users to receive content according to their preferences when using the Internet or web services. (Pariser, 2012). These actions include liking posts, *shares, comments,* link clicks, and user search *history*. This algorithm is often found in social media; Pariser (2011b) discovered its existence after analyzing the posts of his online friends on Facebook. He identified that the system more often displayed posts from liberal-leaning friends than conservative ones because the "system algorithm" knew what issues were frequently accessed on Facebook. (Pariser, 2012).

In Hartono's (2018) view, the *bubble filter* algorithm was created to facilitate exploration on social media (especially *Facebook*) and support advertisers in targeting their market. (Hartono, 2018). This opinion is supported by Haim et al. (2018), where the bubble filter illustrates that rather than ensuring variety, the algorithm seeks to maximize economic profit through increased media usage. As such, the algorithm filters out information deemed less appealing to users while serving up more content that suits user consumption. (Haim et al., 2018). Geschke, Lorenz, and Holtz (2019) explain *that bubble filters result from* a multifaceted process of information search, selection, perception, and emergence. The variety of information available is related to the desired topics and the context of the conflict being experienced. (Geschke et al., 2019). *Bubble filters* can be referred to as a way to limit information overload. This is the opinion of Pariser (2011b), who states that this *bubble filter is* a synthetic instrument that forms an information environment that is highly relevant to the various topics that the user is working on (Pariser, 2012). Therefore, in all aspects, this algorithm aligns with its purpose and function of linking the user and the desired information by offering various items that stream relevant material. (Rader & Gray, 2015).

With this algorithm in place, our minds will be distracted by our favorite material that brings us comfort so that we become desensitized to things outside of that topic. Alternatively, at least, it is too late to pay attention to important issues, but this algorithm narrows it down. Sunstein (2007) also recognizes that, due to such internet systems, people can join groups that share similar perceptions and values and indirectly separate users from information that is contrary to their preferences (Sunstein, 2007). Pariser (2011b) also explains that this algorithm can cause the user's *mental* flexibility to disappear and the loss of openness to conflicting topics (Pariser, 2012). This openness is like allowing the mind to look at things from multiple perspectives so that the brain can still consider other options when studying a problem. Although we strictly utilize information that aligns with our beliefs or preferences, it is natural for humans to do so. (Zuiderveen Borgesius et al., 2016). Unfortunately, this leads to mental flexibility as it does not block possible choices when problems arise. Even if this is in the form of a reference source (in this case, the Internet), the user's meaning-making process is concentrated on one side only, and this one side supports his opinion. Of course, he is more inclined to agree to stop searching. Mental flexibility may gradually decrease if the user does not realize it immediately. Eventually, the user plays the role of a consumer who is presented with the information at hand, even though the internet already provides flexibility in browsing various topics. *Bubble filters are* similar to invisible filters applied by algorithms, so users are limited when making selections. As a result, freedom of thought, discussion, and action is limited, which needs to be considered when trying to cultivate one's thinking (Bozdag & van den Hoven, 2015). Freedom of thought produces innovative and rational individuals, which

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needs to be cultivated and owned by each individual. Losing the ability to think independently due to limitations when filtering information is the cause of neglecting diverse opinions and viewpoints.

The bubble filter algorithm results in an *echo chamber*. An echo *chamber* is a situation where people are only exposed to information that aligns with and defends their views. This echo chamber can be present in both real-life and cyberspace contexts. The advancement of technology and the popularity of social media as a means of voicing opinions have made echo chamber phenomena more common on social media. The emergence of *echo chambers* on the internet, especially social media, is facilitated by the large capacity of the internet system algorithm, as described in the previous section. The emergence of *echo chambers* in online media is due to the *filter bubble* algorithm.

From a broader perspective, the interplay of *bubble filters* and *echo chambers* materializes as a domino effect. The algorithm presents users with topics that match their preferences (based on likes, clicks, searches, comments, and shares), aligns with previous users, aggregates them, and introduces other users to similar views and issue preferences. If they interact in a similar environment, this will be the beginning of an *echo chamber*.

The echo chamber phenomenon is evident because individuals always voice their views and believe they are correct, even though their conversations only occur within their scope. Unfortunately, this system also helps to hide or eliminate issues that are not their preference. This is reinforced by Wisnuhardana's (2018) opinion, which shows that individuals in the echo chamber tend to interact with others with similar perceptions, attitudes, and preferences toward a particular object. If the topic has inversely proportional options, individuals tend to reinforce, affirm, and continue to convey information that aligns with their preferences. (Alois Wisnuhardana, 2018). This opinion is consistent with the view expressed by Nguyen (2020) that *echo chambers* are practical and supportive instruments for strengthening, maintaining, and expanding influence through epistemic contexts. (Nguyen, 2020).

One of the apparent consequences of the *echo chamber* phenomenon in cyberspace is the polarisation of opinions. Opinion polarisation divides two groups of people due to differences in opinion. Wilson (2005) argues that polarisation can arise due to high dedication to a culture, ideology, or candidate, which causes division between groups. Polarisation makes a group believe that their perceptions and principles are correct, while the opposing group is seen as having the wrong view of politics and morality. This is associated with the public sphere, which can lead to excessive fanaticism from both sides. (William V D'Antonio, Steven A Tuch, 2013). This makes the polarising effect even more pronounced for users on the Internet. It can even lead to the division of social factions in the real world due to discrepancies that occur on the Internet. Another effect of the echo chamber is that it can block creativity, narrow one's thinking, and cause cognitive bias (brain errors when thinking about issues). This can threaten the user if not realized as soon as possible. Over time, more and more individuals will become polarised because they will not be able to interact with people with conflicting topics. They will tend to agree with the supported topic because they consume the essence of the issue repeatedly, and it becomes a belief that is difficult to change.

This kind of effect is a real threat in the virtual space of our millennial generation today, one of which is the spread of radicalism, intolerance, and terrorism. Some data explains that there is quite surprising data referring to information collected from Tirto.ID Media (2019) and a report from the Brookings Institute in December 2014 that 46,000 Twitter accounts are connected to and support ISIS. These accounts associated with ISIS daily send 90,000 online messages on their accounts (Id, 2022). This is reinforced by a study by University of Indonesia terrorist analyst Solahudin, who found that ISIS has more than 60 Telegram channels that control 80-180 radicalized messages per day. On the other hand, based on data released by the

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Ministry of Communication and Information of the Republic of Indonesia, from 2009 to 2019, Kominfo has stopped access to 11,803 contents. A report from the Directorate of Informatics Application Control of the Directorate General of Informatics Applications of the Ministry of Communication and Information explained that most sites that were stopped access came from the Facebook and Instagram platforms, reaching 8,131 materials. Meanwhile, 678 materials related to radicalism and terrorism were suspended on Google and YouTube. In addition, 614 contents were suspended on Instagram, 502 materials on *filesharing* services, and 494 on websites (Annissa & Putra, 2021). The spread of ideas that are contrary to the nation's ideology of Pancasila and the values of Indonesian diversity will undoubtedly be swift when social media algorithms are utilized, which will lead to the existence of *filter bubbles* and *echo chambers*. A person will continue to repeatedly receive values and understandings related to radicalism and intolerance through social media. So, they will close other perspectives and make it a value that can be believed in their lives.

2.   Design of Pancasila Value Reinforcement in Digital Space of Millenial Generation

Indonesia has rich natural resources and a complex diversity of ethnicities, beliefs, religions, and cultures. (Nurcahyono, 2018). The diversity of society in social, religious, and ethnic aspects has existed for a long time. The cultural diversity that can live side by side is an advantage of the National cultural repertoire. Indonesia's cultural diversity is recognized as having an advantage over other countries because Indonesia has a rich and diverse cultural picture. The total population of Indonesia at the time of the 2019 population recording reached 268 million, with a growth rate of 1.31%. Interestingly, people in Indonesia come from various ethnic groups. Referring to the 2010 population census data (SP2010) released by BPS, there are 1331 ethnic categories consisting of 633 major ethnic groups, with the majority of the population coming from Javanese (41%) and Sundanese (15.5%). In a further ethnographic study conducted in 2015 by the Institute of Southeast Asian Studies documented in the book "*Demography of Indonesia's Ethnicity,*" through an analysis of the diversity of ethnicity data in the 2010 Population Census, it was found that when diversity was measured using the *Ethnic Fractionalisation Index* (EFI) and the *Ethnic Polarized Index* (EPOI), the EFI was found to be 0.81 and the EPOI 0.50. This finding confirms that Indonesia is a heterogeneous or pluralistic country but not polarised (not divided in extremes), so the potential for inter-ethnic conflict tends to be low. This further reinforces that, socially, culturally, and politically, Indonesian society has a history of dynamic interaction between diverse cultures that dates back to ancient times. This diversity comes from the condition of the Indonesian nation, which has similarities and differences in understanding each character. It is formed from cultural similarities such as ethnicity, religion, and biological factors that differentiate each group. (Kymlicka, 2003)Therefore, the community's life, consisting of similarities and differences, eventually became the main movement that brought the symbol of unity and integrity reflected in Pancasila.

Pancasila plays a crucial role in Indonesia's history. Pancasila is the basis that distinguishes Indonesia from other countries and the moral and ideological foundation that characterizes Indonesia. Amid ideological competition between Liberals and Communists worldwide, Indonesia introduced a new and innovative concept, Pancasila. Therefore, Pancasila does not merely reflect Indonesia's traditional and local values but incorporates global and generalized values within a humanistic and modern political framework. (Manik et al., 2021).

Over time, there has been much political intolerance that brings issues of religion, race, ethnicity, and class. (Budiwibowo, 2016). This is accompanied by a decline in the morals and morals of the nation's elite and a lack of understanding of the values of Pancasila, which has resulted in feelings of group exclusivity, indifference to development imbalances, rampant acts

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of corruption at all levels of power, and a political system based on primordialism. In addition, provocative actions on social media are increasingly found in various news, both radio, television, and print media. (Rukmana et al., 2020)Not only that, but Pancasila, as the state ideology, faces challenges and debates both from within and outside. Internally, there is still a debate about the relationship between religion and the state. On the external side, Pancasila faces the challenge of foreign ideologies that are not in line with the nation's ideology.

Data released by the Indonesian Survey Institute (LSI) show that public support for Pancasila has decreased by 10% in 13 years. (Detik.com, 2021). The exact release stated that in 2005, the level of Pro-Pancasila society reached 85.2%, while in 2018, it reached 75.3%. On the other hand, support for ideologies from outside Indonesia is quite worrying. According to a survey conducted by Alvara Research Center (DHF, 2018), 17.8% of university students and 18.4% of other respondents agreed with Khilafah as the ideal state structure. Almost similar data was also released by the Institute for Islamic and Peace Studies (LaKIP), where 25% of students and 21% of teachers thought that Pancasila was no longer relevant. On the other hand, 84.8% of students and 76.2% of teachers agreed with the application of Islamic Sharia in Indonesia. This threatens the Indonesian nation in its efforts to defend Pancasila as the State ideology. (Detik.com, 2021).

Not only that, but the rapid growth of technology, information, and communication due to globalization is also a threat to the fundamental values of the ideology and culture of the Indonesian nation. As we know, our current social media is very complex, and various phenomena can poison the mentality of the millennial generation. We are starting from the phenomenon of *filter bubbles* and *echo chambers* that develop so powerfully in the digital space of our millennial generation to efforts to encourage the spread of values and understanding of radicalism, intolerance, and terrorism through social media.

The presence of existing realities is an urgent need for the nation to outline values and norms, preserve, implement, disseminate, educate, and even internalize Pancasila and the 1945 Constitution of the Republic of Indonesia in various aspects of the life of the nation and state. This is a shared role and responsibility for the community and the government. The government cannot ignore its responsibility by supporting legislative or judicial institutions to disseminate Pancasila and the 1945 Constitution of the Republic of Indonesia. As an involved part, the community is always responsible for making Pancasila a foothold in everyday life. Keep in mind that efforts to restore Pancasila are not just the responsibility of the state. Every citizen is also morally responsible for caring for, maintaining, and applying Pancasila. Pancasila is not just an ideology but the foundation of the state as a guide in the nation's life. Pancasila is the hallmark, identity, and identity of the nation. The involvement of individuals, communities, and societies is crucial to reviving the spirit of Pancasila. The community has a central role in defending the state's ideology.

So far, the values of Pancasila do not seem to have been transformed into the operational level of policies, role models, and state government actions during the implementation stage. This is a severe challenge to the existence and legitimacy of Pancasila in Indonesia. Borrowing Yudi Latif's (2018) term Pancasila revolution or Kuntowijoyo's term radicalization is increasingly becoming necessary. The revolution or radicalization of Pancasila must be planned, structured, and massive. The affirmation requires quick and intensive efforts and plans in social aspects that cover the material, mental, and political fields, with the principles of Pancasila as the basis (Latif, 2018). This condition is further strengthened by a survey conducted by the Median Survey Institute, which stated that in 2021, 49.0 percent of respondents stated that the implementation of Pancasila was not optimal. 44.6 percent considered it adequately implemented, while 6.4 percent stated that they did not know. Respondents state at least five reasons why Pancasila values have not been implemented optimally in society, nation, and state. First, corruption

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offenses committed by elites and officials in Indonesia are getting bigger. The total number of respondents who agreed was 25%. The second reason is the significant economic and welfare imbalances among Indonesians (15.4 percent). Thirdly, the rule of law has not been appropriately achieved, meaning that people still think the law is often sharp downwards but blunt upwards (3.6 percent). Fourth, recent acts of discrimination and intolerance are still every day in Indonesia (2.7 percent). Finally, 0.6 percent of respondents stated no unity in this country (Pos, 2021).

The actual application of loving Pancasila can be carried out in various forms; formally, it will be included in each regulation. Pancasila can also be taught in every curriculum at school. The example of the teachers, as well as the establishment of a place to instill Pancasila in social aspects (Latif, 2018)The implementation of these social aspects can be included in the value system, social structure, and physical form of culture and community life.(Kaelan, 2013). It can also be used as a correct instrument to restore the values of religion, nationalism, gotong royong, independence, and deliberation based on Pancasila. Pancasila is more dominant in formalism and symbolism. However, practically, there is still a considerable distance between expectations and reality. Although Pancasila is often talked about, its implementation is still lacking. The elites have not shown full seriousness and consistency in applying the values of Pancasila, so the examples given are very few and dull the indifference. (Armawi Armaidy, 2007)The application of Pancasila values in everyday life strengthens society's unity. Pancasila, as the state ideology, acts as a social glue. (Andrew Heywood, 2017). This makes it easier for people to work together to solve the problem. The common perception of the importance of diversity and unity is our social capital. Social capital is reflected in trust, community institutions, values or norms, and networks between citizens or existing community institutions. (Rozikin, 2019)Social capital can also be identified through an increase in the community's feeling of responsibility in line with the reduction of state obligations. (Georgina Blakeley, 2002). (Georgina Blakeley, 2002)Social capital: By utilizing the practice of Pancasila values as social capital, the life of the community can become more secure and stable.

In addition to the design of strengthening and revitalizing the values of Pancasila in real life, what is currently needed is a model for strengthening the values of Pancasila in the digital space (social media). The results of research by Kurnia et al., 2018; and Nurhajati et al., 2019, show at least several types of competencies in strengthening Pancasila Values and Unity in Diversity in the digital realm. First, Understanding the Values of Pancasila and Unity in Diversity in the Digital Space. Second, Content Production Refers to Pancasila Values and Unity in Diversity in Digital Space. Third, content distribution is based on Pancasila values and unity in diversity in digital space. This does not just involve distribution activities but involves actions that reinforce messages, which are shown in the form of symbols/emoticons, comments, *subscribing*, following, *reposting, regram, retweeting, and repeat* on social media networks or online conversation *platforms* such as *WhatsApp, line, telegram*, and other conversation applications. (Lestari Nurhajati, Xenia Angelica Wijayanto, 2019). The distribution also involves calls to adopt attitudes and even take action on specific issues. Fourth, Active Participation in Developing Pancasila Values and Unity in Diversity in Digital Space. The last is Active Collaboration in Developing Pancasila Values and Unity in Diversity in Digital Space. (Lestari Nurhajati, Xenia Angelica Wijayanto, 2019).

Indeed, we need to realize that we are currently in the midst of *The Death of Expertise* era and facing the current generation, namely *digital natives* (digital citizens) who mostly 'learn' from digital media. Digital media tends to be used as a reference in finding information and building more flexible social relations. The existence of the internet allows us to become information producers; the role of community participation in an excellent digital space is required. (Lintang Ratri Rahmiaji, 2018). Thus, it is our responsibility to ensure that we do not

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create or disseminate inaccurate information and produce positive content. Not just participating we also need to have the ability to collaborate by actively initiating, mobilizing, and managing positive activities on digital media.

This condition should then become essential in spreading Pancasila's values in the digital space (social media). We must realize the importance of embedding the values of the five precepts in our digital space. *First*, digital culture skills related to the value of Belief in One God begin with the skills to access, explore, and simultaneously filter information about religions and beliefs from reliable sources, also allowing for the inclusion of examinations from various perspectives. This is crucial so that we are not trapped in a *filter bubble* or *echo chamber,* a state of uniformity of thought, dependence on the messenger, and resistance to different ideas. (Mustikaningtyas, 2018). *Second*, digital culture skills related to the value of Fair and Civilised Humanity begin with recognizing that each individual has equal rights. There is no discrimination based on race, gender, religion, political group, social status, physical disability, or other differences in access to information in the digital world. We want to properly understand the content that contains insults, harassment, exclusion, or bullying of certain groups. In addition, we also want to increase tolerance for differences in political views, lifestyle choices, sexual orientation, ways of worship, and others through greater access to information on issues experienced by minority groups in the public sphere. *Third*, the value of Indonesian unity in the digital space should be instilled by raising awareness of the pride of being an Indonesian citizen. We must master the ability to access, select, explore, select, and develop an understanding of Indonesia. The goal is for our understanding of Indonesia to inspire love for the country. (Lintang Ratri Rahmiaji, 2018). We also want to understand the limits of *hate speech* that encourages polarisation or division. Disinformation and misinformation are often used to provoke. In addition, we also need to interpret the concepts of misinformation, disinformation, and malformation. *Fourth*, socializing the principles of Democracy Led by Wisdom in Representative Consultation starts with recognition to identify, explore, filter, and develop public information that can be seen from public institutions as a form of transparency and accountability. Digital democracy also protects the principle of egalitarianism, so we must allow individuals to express their opinions freely. If there are different views, it is necessary to open a space for healthy discussion to strengthen mutual understanding, as stated by Thomas Friedman in the book *The World is Flat* (2005). Moreover finally, the fifth is mastering digital culture through the principle of Social Justice for All Indonesian People, starting with recognition to interpret rules and policies in the digital realm. In Indonesia, the ITE Law was revised in 2016, as well as the Freedom of Information Act. Furthermore, in the digital space, we need to interpret netiquette as a guideline for ethical behavior as digital citizens. Collaborating in the digital space also means interpreting the concept of collaboration that can provide overall progress in Indonesia.

Conclusion

The world is currently facing rapid and complex changes. Almost all aspects of human life are transforming due to globalization. This change is inevitable and must be accepted. These changes encourage human progress and modernization, including through digital transformation. Digital transformation has changed many things, including social relations, economic motives, and community culture. The rapid development of digital transformation supported by the Industrial Revolution 4.0, the advancement of the Internet of Things, and artificial intelligence has positive and negative impacts on human life. On the one hand, the existence of social media as a result of transformation can benefit humans. However, there are many threats and challenges related to it, such as the phenomenon of filter bubbles and echo chambers. The threat of these two phenomena to the mindset of our millennial generation can

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be overcome by their ability to filter the information contained therein and strengthen the values of Pancasila in their digital realm. Because, after all, the phenomenon of filter bubbles and echo chambers is now increasingly widespread along with the increasing spread of radicalism, intolerance, and terrorism through social media. Therefore, efforts are needed to strengthen the values of Pancasila in the digital realm, produce and disseminate content related to the values of Pancasila, as well as most crucial is to actively collaborate in strengthening the values of Pancasila and Unity in Diversity in the digital realm for our millennial generation.

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