

PANCASILA AMID THE FLOW OF DIGITAL NEGATIVITY: STUDENTS' INTERPRETATION IN A PHENOMENOLOGICAL STUDY

PANCASILA DI TENGAH ARUS NEGATIVITAS DIGITAL: INTERPRETASI MAHASISWA DALAM SEBUAH STUDI FENOMENOLOGIS

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ABSTRACT

The rapid development of digital technology has significantly transformed patterns of social interaction, particularly among university students, who represent one of the most active groups of social media users. Social media has become a digital public sphere that enables individuals to express opinions, participate in public discussions, and access information quickly. However, the growth of freedom of expression in digital spaces has also been accompanied by an increase in various forms of digital negativity, such as hate speech, destructive comments, cyberbullying, the spread of hoaxes, and communication practices that fail to reflect social ethics. This phenomenon poses challenges to the implementation of Pancasila values, which emphasize humanity, unity, tolerance, and respect for differences. This study aims to reveal and understand students' interpretation of the phenomenon of digital negativity from the perspective of Pancasila values. This study used a qualitative approach with a phenomenological method to explore the lived experiences of students in facing the flow of digital negativity on social media. The research informants consisted of eight active students selected purposely based on the intensity of their social media use and their experiences interacting with negative content in digital spaces. Data were collected through in-depth interviews, observation, and documentation, then analyzed using Moustakas' phenomenological model through the stages of epoche, horizontalization, thematic clustering, textural description, structural description, and the synthesis of the essence of experience. The results show that students interpret digital negativity as a phenomenon that is increasingly normalized in everyday digital life. Experiences of interacting with negative comments, hate speech, and digital conflict shape students' critical awareness of the importance of communication ethics on social media. Students view freedom of expression in digital spaces as often being interpreted excessively, thereby disregarding the values of humanity and unity. On the other hand, Pancasila is still perceived as a relevant moral guideline for building a healthy digital communication culture, even though its implementation faces various challenges due to the development of an increasingly individualistic and emotional digital culture. This study confirms the importance of strengthening digital literacy grounded in Pancasila values as an effort to build ethical, critical, and responsible digital citizenship.

Keywords: Pancasila, digital negativity, university students, social media, phenomenology, digital literacy.

ABSTRAK

Perkembangan teknologi digital yang semakin pesat telah mengubah secara signifikan pola interaksi sosial, khususnya di kalangan mahasiswa yang merupakan salah satu kelompok pengguna media sosial paling aktif. Media sosial telah menjadi ruang publik digital yang memungkinkan individu untuk menyampaikan pendapat, berpartisipasi dalam diskusi publik,

serta mengakses informasi secara cepat. Namun, meningkatnya kebebasan berekspresi di ruang digital juga diiringi dengan bertambahnya berbagai bentuk negatif digital, seperti ujaran kebencian, komentar destruktif, perundungan siber, penyebaran hoaks, serta praktik komunikasi yang tidak mencerminkan etika sosial. Fenomena ini menjadi tantangan terhadap implementasi nilai-nilai Pancasila yang menekankan kemanusiaan, persatuan, toleransi, dan penghormatan terhadap perbedaan. Penelitian ini bertujuan untuk mengungkap dan memahami interpretasi mahasiswa terhadap fenomena negatif digital dari perspektif nilai-nilai Pancasila. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi untuk mengeksplorasi pengalaman hidup mahasiswa dalam menghadapi arus negatif digital di media sosial. Informan penelitian terdiri atas delapan mahasiswa aktif yang dipilih secara purposive berdasarkan intensitas penggunaan media sosial serta pengalaman mereka dalam berinteraksi dengan konten negatif di ruang digital. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis menggunakan model fenomenologi Moustakas melalui tahapan epoche, horizontalization, pengelompokan tematik (thematic clustering), deskripsi tekstur (textural description), deskripsi struktural (structural description), serta sintesis esensi pengalaman. Hasil penelitian menunjukkan bahwa mahasiswa memaknai negatif digital sebagai fenomena yang semakin dinormalisasi dalam kehidupan digital sehari-hari. Pengalaman berinteraksi dengan komentar negatif, ujaran kebencian, dan konflik digital membentuk kesadaran kritis mahasiswa mengenai pentingnya etika berkomunikasi di media sosial. Mahasiswa memandang bahwa kebebasan berekspresi di ruang digital seringkali dimaknai secara berlebihan sehingga mengabaikan nilai-nilai kemanusiaan dan persatuan. Di sisi lain, Pancasila masih dipandang sebagai pedoman moral yang relevan dalam membangun budaya komunikasi digital yang sehat, meskipun implementasinya menghadapi berbagai tantangan akibat berkembangnya budaya digital yang semakin individualistik dan emosional. Penelitian ini menegaskan pentingnya penguatan literasi digital yang berlandaskan nilai-nilai Pancasila sebagai upaya membangun kewargaan digital yang beretika, kritis, dan bertanggung jawab.

Kata Kunci: Pancasila, negatif digital, mahasiswa, media sosial, fenomenologi, literasi digital.

1. INTRODUCTION

The digital transformation that has taken place over the past decade has changed almost every aspect of social life, including patterns of communication, social interaction, and the ways individuals obtain and disseminate information. The presence of social media as part of the development of information technology allows every individual to become both a producer and a consumer of information at the same time. This open digital space offers great opportunities for society to participate in various public discussions, express views, and build social networks without being constrained by space and time. University students, as a generation born and raised in the digital era, are among the most active social media users and therefore have a very close connection to the various dynamics of digital communication developing today.

On the other hand, the development of social media brings not only benefits but also new social challenges. The ease of expressing opinions is often accompanied by a rise in communication practices containing hatred, provocation, cyberbullying, the dissemination of unverified information, and opinion polarization that spreads massively in digital spaces. This phenomenon shows that freedom of expression on social media has not always been accompanied by adequate ethical awareness and social responsibility. As a result, digital spaces that should serve as a means of constructive idea exchange instead have the potential to become arenas of prolonged conflict and confrontation.

Various studies refer to this phenomenon as digital negativity, which is becoming increasingly common in students' daily lives. Forms of digital negativity include not only hate speech and destructive comments but also intolerant behavior, body shaming, the spread of

hoaxes, and various forms of communication that disregard the principle of respect for human dignity. In the context of digital society, this phenomenon can no longer be viewed merely as a technical issue of social media use; it has developed into a social and cultural problem that affects how individuals understand reality, build social relationships, and interpret national life.

For Indonesia, the issue of digital negativity is becoming increasingly important to examine because it is directly related to the implementation of Pancasila values in society. As the foundation of the state and the nation's way of life, Pancasila contains a set of values that emphasize respect for humanity, unity, deliberation, tolerance, and social justice. These values are relevant not only in real life but also serve as the moral foundation that should guide citizens' behavior in digital spaces. Nevertheless, various studies show that the development of digital culture has presented new challenges to the actualization of Pancasila values, particularly among the younger generation, who are the dominant users of social media.

Research conducted by Hairul Amren and colleagues found that students face challenges in maintaining communication ethics and national character when interacting on social media. Pancasila values are still considered important, but their implementation often confronts a digital culture that tends to be unrestrained and uncontrolled. Other research shows that strengthening Pancasila-based education plays a strategic role in improving students' digital literacy so that it becomes more critical, responsible, and ethical in the use of digital technology. Meanwhile, studies on the relevance of Pancasila values among students in the digital era show that the development of information technology not only presents opportunities for innovation but also has the potential to weaken social and national values if not balanced with character strengthening.

Another study specifically examining the shifting interpretation of Pancasila among students found a change in how the younger generation views national values as a result of the high intensity of digital media use. That study showed that social media influences how students understand tolerance, unity, and respect for differences. However, that research still used a descriptive approach and focused on mapping students' perceptions in general. Similar studies also tend to position Pancasila merely as a normative instrument for building student character, without deeply exploring how students experience, feel, and interpret the phenomenon of digital negativity in their daily lives.

Based on a review of various previous studies, it can be seen that research on Pancasila and digital media is still dominated by approaches focused on digital literacy, character education, and the implementation of national values in social media use. In contrast, research seeking to understand students' lived experiences in facing the flow of digital negativity remains relatively limited. Yet understanding students' subjective experiences is important because it can reveal how they construct meaning from the social phenomena they face, as well as how Pancasila values are internalized in their daily digital lives.

Thus, there is a research gap that needs to be filled, namely the scarcity of research examining the relationship between the phenomenon of digital negativity and the interpretation of Pancasila values through a phenomenological approach. The phenomenological approach allows researchers to gain an in-depth understanding of students' conscious experiences, including how they interpret the various forms of digital negativity they encounter, how they position Pancasila values in facing this phenomenon, and how these experiences shape their digital citizenship awareness. Therefore, this study aims to reveal students' interpretation of the phenomenon of digital negativity from the perspective of Pancasila values through a phenomenological approach, so as to contribute to the development of studies in Pancasila and Civic Education in the digital era.

2. METHODS

This study used a qualitative approach with the transcendental phenomenological method developed by Clark Moustakas. The phenomenological approach was chosen because

this study aims to understand students' lived experiences in facing the phenomenon of digital negativity and to uncover the meanings they construct regarding this phenomenon from the perspective of Pancasila values. Transcendental phenomenology emphasizes the effort to understand the essence of an experience as directly lived by the individual, without being influenced by the researcher's assumptions or interpretations. According to Moustakas, phenomenology focuses on humans' conscious experience of a phenomenon and seeks to uncover the universal meaning that emerges from that experience. In the context of this study, the phenomenon in question is students' experience of interacting with various forms of digital negativity on social media, such as hate speech, destructive comments, cyberbullying, the spread of hoaxes, and communication behavior that contradicts Pancasila values. This approach is considered relevant because the study does not aim to measure the level of social media use or the frequency of negative content, but rather seeks to understand how students experience, feel, interpret, and make meaning of this phenomenon in their daily digital lives.

This research was conducted at the Faculty of Teacher Training and Education (FKIP), Universitas Halu Oleo. The research location was chosen based on the consideration that FKIP students are an actively social-media-using group who also receive learning related to character education, citizenship, and Pancasila values. In addition, FKIP students were considered to have fairly diverse experiences in interacting with various social media platforms, allowing them to provide in-depth information regarding the phenomenon under study. Participants in this phenomenological study were selected using a purposive sampling technique, that is, the selection of informants based on specific criteria relevant to the research objectives. In phenomenological research, the number of participants is not determined by the principle of statistical representation but by the depth of information obtained. Referring to the recommendations of Moustakas and Creswell (2018), this study involved 8–10 students considered capable of providing rich experiences and meanings regarding the phenomenon under study. Data collection was carried out through three main techniques: in-depth interviews, observation, and documentation. In qualitative research, the researcher acts as the primary instrument (human instrument), responsible for determining the research focus, collecting data, carrying out interpretation, and drawing conclusions.

Data analysis was conducted using Moustakas' transcendental phenomenological model, which consists of six sequential stages. The first stage, *epoche* (bracketing), involved the researcher consciously setting aside personal assumptions, prior experiences, and preconceptions regarding the phenomenon of digital negativity. This process enabled the participants' lived experiences to be understood from their own perspectives with minimal researcher bias. The second stage, *horizontalization*, involved identifying all significant statements obtained from the interview transcripts. Each statement was initially treated as having equal value before being further analyzed. In the third stage, *clustering of meaning*, statements with similar meanings were grouped into thematic categories that reflected shared patterns of participants' experiences.

The fourth stage, *textural description*, focused on constructing detailed descriptions of what the participants experienced in relation to digital negativity, including their perceptions, feelings, and interactions within digital environments. This was followed by the fifth stage, *structural description*, in which the researcher interpreted how and under what conditions these experiences occurred by examining the contextual factors that shaped them, such as social media culture, user anonymity, digital algorithms, and the broad freedom of expression afforded by online platforms. Finally, the sixth stage, *essence description*, synthesized both the textural and structural descriptions to capture the fundamental meaning of students' lived experiences regarding digital negativity from the perspective of Pancasila values.

To ensure the credibility and trustworthiness of the findings, several validation techniques were employed throughout the research process. These included source triangulation to compare information obtained from different participants, method

triangulation through the use of interviews, observations, and documentation, member checking to verify the accuracy of the researchers' interpretations with the participants, and peer debriefing to obtain critical feedback from fellow researchers regarding the analysis and interpretation of the data.

3. RESULTS

3.1. Overview of Research Findings

Phenomenological analysis of the in-depth interviews shows that students' experience in facing the flow of digital negativity is related not only to social media use but also to how they understand social values, communication ethics, and digital citizenship identity. Based on the process of horizontalization, clustering of meaning, and the construction of textural and structural descriptions, four main themes were found that represent the essence of students' experience, namely:

- (1) the normalization of digital negativity in daily interaction,
- (2) the dilemma between freedom of expression and communication ethics, (3) the fading of humanistic values in digital space, and (4) Pancasila as a moral compass in digital life.

Table 1. Phenomenological Themes of the Research Findings

Main Theme	Description of Findings
Normalization of Digital Negativity	Students regard negative comments and digital conflict as an increasingly common phenomenon on social media.
Dilemma of Freedom and Ethics	Students face tension between the right to express opinions and the obligation to maintain communication ethics.
Fading of Humanistic Values	Digital interaction is seen as tending to reduce empathy and appreciation for others.
Pancasila as a Digital Moral Compass	Students still regard Pancasila as a relevant moral guideline in digital space.

Theme 1. Normalization of Digital Negativity in Students' Lives

The interview results show that almost all informants admitted to frequently encountering various forms of negative content when using social media. The most frequently found forms of negativity include demeaning comments, hate speech, personal disputes, and the spread of information that triggers conflict among social media users. Interestingly, most students no longer regard this phenomenon as extraordinary. They consider conflict and negative comments to have become an inherent part of daily digital life. This condition indicates an ongoing process of normalization of negative behavior in digital space. One informant (MHS-03) explained:

"When I open the comment section nowadays, there is almost always someone attacking someone else. Sometimes I feel it has become an ordinary sight because it appears almost every day."

A similar statement was made by another informant (MHS-06):

“On social media, people often focus more on attacking each other than discussing the content of the information being shared. That already happens very often.”

Based on the informants' experiences, social media no longer functions solely as a space for sharing information but has also become an arena for the contestation of opinions that is frequently colored by aggressive behavior. Students realize that today's digital communication culture tends to provide broad space for the emergence of various forms of negative expression.

Table 1.1 Forms of Digital Negativity Most Frequently Encountered by Students

Form of Negativity	Frequency of Occurrence
Rude comments	Very frequent
Hate speech	Frequent
Cyberbullying	Frequent
Body shaming	Fairly frequent
Spread of hoaxes	Very frequent
Digital provocation	Frequent

Theme 2. The Dilemma between Freedom of Expression and Communication Ethics

The second theme emerging from the research findings is the dilemma students feel between freedom of expression and digital communication ethics. Most informants stated that social media provides broad opportunities to express opinions. However, this freedom is often used excessively, giving rise to conflict and social tension.

Students generally support freedom of speech as part of every individual's rights. However, they also argue that this freedom should be limited by moral responsibility and respect for others.

Informant MHS-01 stated:

“Everyone has the right to express their opinion, but that does not mean they may insult or demean others.”

A similar view was expressed by MHS-04:

“Sometimes people feel free to say anything because they are on social media, even though the people reading it are also human beings with feelings.”

The interview results show that students are aware of the importance of maintaining a balance between the right to express opinions and the obligation to respect others. In this context, they see that many digital conflicts arise not from differences of opinion but from unethical ways of delivering them.

Theme 3. The Fading of Humanistic Values in Digital Space

The interview results show that students view digital negativity not merely as a communication problem but also as a phenomenon reflecting a diminishing appreciation for

humanistic values. The majority of informants revealed that interaction on social media often takes place without considering the psychological impact on others. The ease of making comments anonymously or through virtual identities causes some users to feel they bear no moral responsibility for what they write. This phenomenon is evident from various informants' experiences witnessing or directly experiencing acts of insult, cyberbullying, and the spread of demeaning comments. According to them, many social media users prioritize the satisfaction of expressing an opinion over maintaining healthy social relationships.

One informant (MHS-02) stated:

"Sometimes people write comments without thinking about how the person reading them will feel. It is as if, because they are behind a screen, everything becomes permissible."

A similar experience was shared by another informant (MHS-07):

"I once saw a friend become reluctant to open social media because they kept receiving demeaning comments. Over time, people become indifferent to others' feelings."

The interview results show that students view digital space as an environment experiencing a decline in social sensitivity. The empathy generally present in face-to-face communication diminishes further when interaction takes place through digital media. This condition gives rise to a communication culture that tends to be harsher, more individualistic, and less respectful of the dignity of fellow human beings. From a phenomenological perspective, students' experiences show that the decline in humanistic values is not caused solely by the presence of digital technology but by a change in how individuals interpret social relations in virtual space. Indirect digital identity creates psychological distance between the perpetrator and the recipient of a message, so that the moral consequences of an action are felt less acutely.

Table 3.1 Forms of the Fading of Humanistic Values in Digital Space

Indicator	Research Findings
Low empathy	Users pay little consideration to the emotional impact of comments
Normalization of insults	Demeaning comments are considered ordinary
Declining respect for human dignity	Differences of opinion often turn into personal attacks
Digital individualism	Personal interests dominate over collective interests

Theme 4. Pancasila as a Moral Compass in Digital Life

Although students acknowledge the growing strength of the flow of digital negativity, all informants still regard Pancasila values as highly relevant for building a healthy digital communication culture. Pancasila is understood not only as the foundation of the state but also as a set of moral values capable of serving as a guideline for interacting on social media. Most informants associated the second principle, Just and Civilized Humanity, with the importance of maintaining courtesy, respecting others, and avoiding behavior that demeans the dignity of fellow social media users. In addition, the third principle, the Unity of Indonesia, was regarded as a foundation for avoiding the spread of content that divides society.

Informant MHS-05 stated:

"If Pancasila values were truly applied, people might think twice before

insulting others or spreading hatred on social media.”

A similar sentiment was expressed by MHS-08:

“In my opinion, Pancasila is still very relevant. The value of respecting others is actually very suitable to be applied on social media today.”

The research findings show that students do not regard Pancasila as a purely normative concept. Rather, they interpret Pancasila as an ethical guideline that can be applied concretely in daily digital activities. The values of respect for human dignity, tolerance, unity, deliberation, and social justice are perceived as principles capable of reducing various forms of negative behavior in digital space. Based on the informants’ overall experiences, the essence of the phenomenon that emerges is that Pancasila still holds strong meaning as a moral foundation in facing the challenges of digital communication. Nevertheless, the implementation of these values has not yet been fully internalized in the behavior of social media users.

4. DISCUSSION

4.1. The Normalization of Digital Negativity in Students’ Lives

The findings indicate that university students perceive rude comments, hate speech, the dissemination of hoaxes, and conflicts among social media users as increasingly common features of everyday digital life. This condition reflects the normalization of negative behavior in digital spaces, whereby actions that were previously regarded as inappropriate or deviant have gradually become accepted as part of routine communication on social media. Participants’ experiences revealed that continuous exposure to negative content has reduced their sensitivity to such behavior, causing aggressive comments and online conflicts to be perceived as ordinary rather than exceptional. This phenomenon is consistent with the concept of *digital negativity*, which suggests that while social media has expanded access to information, it has simultaneously accelerated the spread of hate speech, provocation, disinformation, and destructive communication. As discussed in the literature review, digital platforms enable individuals to function both as information producers and communication actors without sufficient filtering mechanisms. Consequently, negative behavior is easily reproduced and gradually evolves into a communication culture that users increasingly perceive as normal.

From a phenomenological perspective, the normalization of digital negativity reflects not only changes in communication behavior but also changes in how students interpret digital spaces as social environments. Continuous exposure to online conflicts shapes students’ awareness that social media has shifted from a platform for information exchange into an arena of opinion competition, where personal attacks frequently take precedence over rational argumentation. This finding reinforces the view that digital culture is shaped not only by technological development but also by the social constructions emerging through interactions among users.

Furthermore, the findings demonstrate that the normalization of digital negativity has the potential to weaken the internalization of Pancasila values, particularly the principles of humanity, national unity, and mutual respect. When negative behavior becomes socially accepted, digital spaces gradually lose their educational function as environments for constructive social learning. Therefore, strengthening digital literacy should not focus solely on developing technical competencies in using digital media but should also emphasize cultivating moral awareness, enabling students to distinguish between freedom of expression and communication practices that undermine social harmony.

The Dilemma Between Freedom of Expression and Communication Ethics

This study found that students experience a dilemma between exercising their right to freedom of expression and fulfilling their responsibility to maintain ethical communication in

digital environments. All participants acknowledged that social media provides extensive opportunities for public participation and democratic discussion. However, they also recognized that this freedom is frequently exercised without adequate consideration of social responsibility, resulting in conflicts, insults, polarization, and other forms of harmful online interaction.

These findings are consistent with the concept of *digital citizenship*, which recognizes freedom of expression as a fundamental right of digital citizens while emphasizing that this right must be exercised responsibly and with respect for the rights and dignity of others. From the perspective of digital citizenship, the right to express opinions cannot be separated from the obligation to uphold ethical standards, respect diversity, and avoid behaviors that cause harm to individuals or communities. Consequently, the quality of digital citizenship should be evaluated not only by the level of public participation in online platforms but also by users' capacity to apply ethical principles in digital communication.

The findings further reveal that students possess a clear awareness of the importance of communication ethics, although they simultaneously acknowledge that actual communication practices on social media often fail to reflect these ethical principles. This discrepancy indicates a gap between normative understanding and real-world digital behavior. Within online environments, anonymity, the rapid dissemination of information, and the absence of effective social control encourage individuals to express opinions or make comments that they would be unlikely to communicate in face-to-face interactions. Such conditions contribute to the persistence of unethical communication and reinforce the challenges of promoting responsible digital engagement based on Pancasila values.

From the perspective of Pancasila and Civic Education, this finding confirms that freedom of expression must be understood as part of democratic life that remains grounded in the value of responsibility. Digital democracy is not merely about providing everyone with space to speak; it also demands the ability to use that freedom wisely. Therefore, digital citizenship education is becoming increasingly important in building a communication culture that is both democratic and ethical.

4.3. The Fading of Humanistic Values in Digital Space

The research findings show that students interpret the rise of digital negativity as an indication of the fading of humanistic values in social media interaction. Low empathy, increasing insults, and a tendency to attack persons rather than address substantive issues are viewed as forms of moral degradation increasingly encountered in digital life. This result is consistent with the core values of Pancasila, particularly the second principle, Just and Civilized Humanity, which emphasizes the importance of respecting human dignity. The literature review explains that Pancasila is a national moral guideline that applies not only in real life but also as the basis for citizens' behavior in digital space. Therefore, any form of communication containing insults, hate speech, or cyberbullying essentially contradicts the humanistic values at the core of Pancasila.

Phenomenologically, students do not regard the fading of humanistic values solely as a consequence of technological development, but rather as a consequence of changes in how individuals build social relations in virtual space. Digital identity, which does not always reveal physical presence, causes users to lose sensitivity to the emotional impact experienced by others. As a result, the empathy that normally arises in direct communication diminishes further when interaction takes place through digital media.

This finding also reinforces the argument that digital literacy must encompass the dimensions of ethics and character. Digital literacy should not be understood merely as the ability to search for and disseminate information, but also as the ability to understand the moral consequences of every communication activity. Thus, strengthening humanistic values

becomes an inseparable part of developing students' digital literacy.

4.4. Pancasila as a Moral Compass in Digital Life

The research findings show that although students live in a digital environment filled with various forms of negativity, they still regard Pancasila as a relevant moral guideline for building healthy digital communication. For the informants, Pancasila is understood not only as a normative foundation of the state but also as a practical value that can be applied in daily social media activity. This interpretation shows that the internalization of Pancasila values still holds an important position in shaping students' civic identity. The value of humanity encourages respect for the dignity of every individual, the value of unity serves as a basis for avoiding provocation that divides society, while the value of deliberation guides students toward building dialogue that respects differences of opinion.

Thus, Pancasila functions as a moral compass that provides ethical orientation in facing the complexity of digital life. The research findings also reinforce the view in the literature review that strengthening Pancasila-based education plays a strategic role in improving students' digital literacy. Pancasila education is no longer oriented solely toward mastering national concepts but is also directed toward shaping digital character capable of integrating freedom of expression with social responsibility. In this context, Pancasila serves as an ethical foundation for realizing a digital citizenship that is critical, responsible, and civilized. Nevertheless, this study also shows a gap between students' understanding of the importance of Pancasila values and their implementation in daily digital life. Most informants acknowledged that they understand the importance of respecting others on social media, yet a digital environment laden with conflict often influences users' communication behavior. Therefore, the internalization of Pancasila values needs to be carried out more contextually through strengthening digital literacy, learning in Pancasila and Civic Education, and habituating communication ethics across various digital platforms.

Overall, the results of this study show that Pancasila continues to hold strong relevance as a moral foundation in facing the challenges of digital culture. Amid the increasing normalization of digital negativity, Pancasila values have the potential to serve as an ethical framework capable of maintaining a balance between freedom of expression, respect for human dignity, unity, and responsibility as a digital citizen. These findings broaden the study of Pancasila education by showing that the implementation of Pancasila values is important not only in conventional social life but also as a prerequisite for building a more civilized and sustainable digital culture.

5. CONCLUSION

This study reveals that students interpret the flow of digital negativity as a phenomenon that is increasingly internalized in daily life, such that various forms of negative behavior, including hate speech, destructive comments, the spread of hoaxes, and digital conflict, begin to be regarded as a common part of social media interaction. Through a phenomenological approach, it was found that students' experience relates not only to the intensity of exposure to negative content but also shapes how they understand freedom of expression, communication ethics, humanistic values, and their identity as citizens in digital space.

This study produced four essential themes describing students' experience in facing digital negativity, namely: (1) the normalization of digital negativity in students' lives, (2) the dilemma between freedom of expression and communication ethics, (3) the fading of humanistic values in digital space, and (4) Pancasila as a moral compass in digital life. These four themes show that although students recognize the importance of freedom of expression

as part of democratic life, they also believe that this freedom must be accompanied by moral responsibility and respect for human dignity. The research findings also show that declining empathy and increasingly aggressive communication represent real challenges for digital society.

Amid these various challenges, Pancasila is still interpreted as a relevant ethical foundation for building a more civilized digital communication culture. The values of humanity, unity, deliberation, and social justice are regarded as capable of serving as guidelines for creating digital interaction that respects diversity and reduces various forms of negativity on social media. Thus, this study confirms that strengthening digital literacy needs to be integrated with the internalization of Pancasila values, so as not only to improve technical skills in using digital technology but also to shape the character of digital citizens who are critical, responsible, and ethical.

Theoretically, this study contributes to the development of studies in Pancasila and Civic Education by presenting a phenomenological perspective in understanding students' lived experience when facing digital negativity. Unlike previous research, which has tended to emphasize digital literacy or character education in a more normative manner, this study shows that students' interpretation of Pancasila is formed through their direct experience of interacting in digital space. This finding broadens the understanding of Pancasila's role as an adaptive moral framework in facing the dynamics of digital society.

Future research is encouraged to involve more diverse participants from various universities and social backgrounds in order to obtain a more comprehensive picture of how the younger generation interprets Pancasila values in digital space. In addition, future studies could develop a mixed-methods approach or examine the relationship between the internalization of Pancasila values, digital literacy, and the formation of digital citizenship or civic resilience among the younger generation in the era of artificial intelligence. From a practical standpoint, the results of this study can serve as a basis for universities to develop more contextual Pancasila and Civic Education learning through strengthening digital literacy grounded in Pancasila values, so that students possess not only digital competence but also the ability to build an ethical, inclusive, and responsible communication culture as citizens in the digital era.

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