

Harmonizing Pancasila and Islamic Moderation as a Digital Ethical Framework: A Grounded Strategy of Teacher-Community Synergy

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Abstract

In the era of hyper-connectivity, the massive spread of disinformation and intolerance poses a significant threat to Indonesia's national cohesion. This study explores how the national ideology, Pancasila, is operationalized into a practical framework for tolerance education by local actors in Lumbang, East Java—a region known for its distinct multicultural harmony. Employing a Grounded Theory approach with in-depth interviews, this research analyzes the synergistic strategies of two key agents: teachers and community leaders. The findings reveal that digital media in this region functions not to create, but to amplify existing social harmony. Teachers act as strategic communicators, applying Inoculation Theory by proactively "injecting" cognitive defenses against hoaxes and positioning Pancasila as a critical ethical filter in the classroom. Conversely, Community Leaders operate as gatekeepers who prioritize "heart-to-heart" interpersonal communication over digital interactions to mitigate conflicts, viewing social media as a supplementary tool rather than a primary solution. The study concludes that Pancasila is successfully revitalized not as a mere abstract concept, but as a "lived digital ethics" or shared frame of reference. This research offers a unique bottom-up model of digital resilience where formal pedagogical structure and informal communal wisdom intersect to sustain tolerance.

Keywords: Digital Tolerance, Digital Ethic, Pancasila, Teacher-Community Synergy, Grounded Theory.

INTRODUCTION

The digital age has brought fundamental transformations to the social, cultural, and political landscape globally¹. The infinite flow of information, powered by the penetration of social media and instant communication technologies, has created a *hyper-connected reality* that offers both opportunities and challenges². On the one hand,

¹ Ilya Levin and Dan Mamlok, "Culture and Society in the Digital Age," *Information (Switzerland)*, 2021, <https://doi.org/10.3390/info12020068>.

² Trevor Thwaites, "Technologizing the Human Condition: Hyperconnectivity and Control," *Educational Philosophy and Theory*, 2021, <https://doi.org/10.1080/00131857.2020.1806052>.

technology facilitates knowledge exchange and cross-border interaction³. On the other hand, it is also an accelerator of the spread of disinformation, hate speech, and intolerant narratives that are able to erode social cohesion and the foundation of the nation⁴.

In Indonesia, a country built on ethnic, religious, and cultural diversity, the challenges of this digital era feel very urgent⁵. Transnational ideology, identity politics, and the massive spread of hoaxes in cyberspace have increased polarization and threatened the values of tolerance that have historically been the pillars of "Bhinneka Tunggal Ika." This challenge is no longer only theoretical, but has become a real threat to national integrity, demanding an adaptive response based on the noble values of the nation⁶.

In the context of Indonesia, Pancasila is present as a *philosophische grondslag* (philosophical basis) and a *common denominator* (common denominator) that binds this diversity. The precepts in Pancasila, especially Godhead, Humanity, Unity, and Social Justice, are the direct antithesis of intolerant and exclusive ideology. Pancasila provides a comprehensive value framework for "tolerance education". Therefore, the internalization and revitalization of Pancasila values in the digital era is no longer just an option, but a strategic imperative to fortify the younger generation⁷.

The internalization of these noble values depends on two main agents in society: teachers and community leaders. Teachers, in the formal education system, play a central role in instilling Pancasila values cognitively and affectively to students. Meanwhile, community leaders (such as religious leaders, traditional leaders, or youth leaders) act as informal agents who maintain social harmony, set an example, and mediate conflicts in their environment. In the digital age, the roles of these two actors are expanding; They must also serve as digital literacy agents and tolerance educators capable of navigating the complexities of cyberspace⁸.

Although the urgency of the role of teachers and community leaders has been widely recognized, there is a significant research gap. Many existing studies tend to focus on one of two things: (1) the study of the implementation of Pancasila Education (PPKn)

³ Bin Yu et al., "The Impact of Cross-Border Knowledge Management on Internationalizing Renminbi: Lessons from the Belt and Road Initiative," *Journal of Knowledge Management*, 2022, <https://doi.org/10.1108/JKM-01-2021-0062>.

⁴ Olusegun Fariudeen Liadi, Musediq Olufemi Lawal, and Olawale Olufemi Akinrinde, "Fake News and Hate Speech in Nigeria's Development and Security Trajectory: A Qualitative Assessment," *Jurnal Pertahanan: Media Informasi Tentang Kajian Dan Strategi Pertahanan Yang Mengedepankan Identity, Nasionalism Dan Integrity*, 2024, <https://doi.org/10.33172/jp.v10i1.19369>.

⁵ Reimar Schefold, "The Domestication of Culture; Nation-Building and Ethnic Diversity in Indonesia," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia*, 2013, <https://doi.org/10.1163/22134379-90003898>.

⁶ Michael C. Williams, "What Is the National Interest? The Neoconservative Challenge in IR Theory," *European Journal of International Relations*, 2005, <https://doi.org/10.1177/1354066105055482>.

⁷ Yunita Dwi Pristiani, Ayu Jelita Ningrum, and M. Ma'rifani, "Relationship Between Philosophy and Ideology: Philosophical Study of Pancasila as Filosofische Grondslag," *Proceedings of the International Seminar on Business, Education and Science*, 2022, <https://doi.org/10.29407/int.v1i1.2948>.

⁸ Baihang Huang, "Navigating Digital Divide: Exploring the Influence of Ideological and Political Education on Cyber Security and Digital Literacy amid Information Warfare," *Current Psychology*, 2024, <https://doi.org/10.1007/s12144-024-06106-1>.

in formal schools⁹, or (2) the study of religious moderation and local wisdom separately¹⁰. There is still very little empirical research that specifically examines the synergies and concrete practices of these *two* actors (teachers and community leaders) simultaneously in unique local contexts, especially in responding directly to digital challenges. We know *what* they are supposed to do (the ideal role), but we lack data *on how* they *actually* translate the abstract values of Pancasila into practical actions to educate tolerance in the field.

To fill this gap, this study chose Lumbang, (Probolinggo Regency), Indonesia as the research locus. Lumbang, which is one of the residential areas of the Tengger indigenous people, provides a rich and unique case study context¹¹. The Tengger people are widely known to have a long history of practicing tolerance and maintaining social harmony in the midst of diversity. Learning how teachers and indigenous leaders in a strong community like Tengger adapt or even conflict with the onslaught of the digital age in their efforts to educate Pancasila-based tolerance will provide invaluable insights. Therefore, this study aims to analyze in depth the specific role and practical findings of teachers and community leaders in Lumbang in implementing Pancasila as the basis for the value of tolerance education in the digital era. The focus is to identify the strategies, methods, challenges, and local wisdom they use. The findings of this study are expected to provide a *contextual and replicable best practices model for tolerance education in other regions in Indonesia*.

METHOD

This research uses a qualitative approach with a Grounded Theory design¹². This approach was chosen because it aims to construct a theory or conceptual model inductively that is "grounded" directly on data obtained from the field, rather than testing hypotheses from existing theories¹³. This design is particularly relevant for exploring in depth the complex social processes and communication strategies of actors (teachers and community leaders) in educating tolerance in the digital age, a phenomenon whose processes and interactions have not been widely mapped theoretically, especially in the context of rural Indonesia.

The location of the study was determined in Lumbang Probolinggo, an area that was identified as having unique characteristics in the form of social harmony and a high level of tolerance between religious communities. The research informants were selected using *the purposive sampling* technique, where the main criteria were individuals who

⁹ Sulistianingsih Sulistianingsih et al., "Strategi Penguatan Karakter Demokratis Melalui Pembelajaran PPKn Berbasis Proyek," *Jurnal Citizenship Virtues*, 2024, <https://doi.org/10.37640/jcv.v4i2.2055>.

¹⁰ Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies / Theological Studies*, 2022, <https://doi.org/10.4102/hts.v78i4.7043>.

¹¹ Mukhamad Ainul Yaqin et al., "Implementasi Kesadaran Lingkungan Dan Pengembangan Pendidikan Islam Di Desa Purut Kabupaten Probolinggo" 01, no. 01 (2025): 59–68.

¹² Deborah Levy, "Qualitative Methodology and Grounded Theory in Property Research," *Pacific Rim Property Research Journal*, 2006, <https://doi.org/10.1080/14445921.2006.11104216>.

¹³ Stefan Timmermans and Iddo Tavory, "Theory Construction in Qualitative Research: From Grounded Theory to Abductive Analysis," *Sociological Theory*, 2012, <https://doi.org/10.1177/0735275112457914>.

had experience, roles, or direct knowledge related to the phenomenon of tolerance education and the use of digital media in the region. As reflected in the analysis document, informants are categorized into several key stakeholder groups to gain a holistic perspective, which include Teachers, Community Leaders, Organizational Activists, Youth, and the General Public.

The primary data of this study was collected through a *semi-structured* in-depth interview technique¹⁴. The researcher uses flexible interview guidelines that focus on exploring central themes, such as perceptions of tolerance in Lumbang, the practice of using digital media, communication strategies in educating values (including Pancasila), as well as challenges faced such as hoaxes or infrastructure limitations. The data collection process takes place iteratively and is stopped when it reaches a *point of theoretical saturation*, which is a condition in which interviews with new informants no longer produce significant new concepts, categories, or insights related to the research theme.

The data analysis is carried out simultaneously with the data collection process, following the systematic procedures of the Grounded Theory as clearly documented in the analysis file¹⁵. This process consists of three main coding stages. The first stage is Open Coding, where interview transcript data is dissected in detail to extract its essence and labeled conceptually. The second stage is Axial Coding, in which researchers begin to connect similar open codes to form larger, abstract categories, as well as identify the relationships between them. The final stage is Selective Coding where the researcher identifies one core category that serves as a central theme that integrates all the other axial categories and forms a whole theoretical storyline. To ensure the credibility and *validity of the findings*, this study applied the source triangulation technique. This triangulation is carried out by comparing and cross-verifying data obtained from various different categories of informants. By comparing diverse perspectives from these various stakeholders, researchers can gain a more comprehensive, in-depth, and rich understanding, as well as ensure that the theoretical models constructed truly represent the complex social realities at the research site.

RESULTS AND DISCUSSION

The central finding (*selective code*) of this study is that the use of digital media in Lumbang District does not function to *create* tolerance, but to *strengthen* and *amplify* established social harmony. Data from all categories of informants ranging from Organizational Activists, the General Public, to Community Leaders consistently confirm that "Tolerance in the Lumbang area is very high" and "everything runs harmoniously".

¹⁴ Michal Mahat-Shamir, Robert A. Neimeyer, and Shani Pitcho-Prelorntzos, "Designing In-Depth Semi-Structured Interviews for Revealing Meaning Reconstruction after Loss," *Death Studies*, 2021, <https://doi.org/10.1080/07481187.2019.1617388>.

¹⁵ Teresa Carmichael and Natalie Cunningham, "Theoretical Data Collection and Data Analysis with Gerunds in a Constructivist Grounded Theory Study," *Electronic Journal of Business Research Methods*, 2017.

Thus, the role of digital media must be understood as a supplementary tool in an already healthy social ecosystem, not as a major agent of change.

In this context, this study identifies two key actors that play a central role in tolerance education in the digital age: Teachers and Community Leaders. These two groups have different arenas and strategies but complement each other. Teachers operate in the formal-educational realm, preparing the younger generation with a foundation of values and critical skills. Meanwhile, Community Leaders act as guardians of harmony in the communal-informal realm, conducting moderation and social interventions both online and offline.

The Role of Teachers: Internalizing Pancasila as a Digital Foundation

The findings of this study significantly highlight the proactive role of teachers in Lubbang District, which goes beyond the conventional teaching function. The data shows that teachers have consciously adopted the role of strategic communicators in responding to digital disruption. They no longer position purely social media as an external threat, but rather actively "pull" the platform into a controlled pedagogical space. In the lens of Agenda-Setting Theory, these teachers are actively *setting the agenda* in the classroom, determining that digital literacy and tolerance are priority issues that must be discussed, rather than letting unfiltered social media agendas dictate student awareness. This proactive step is realized through "integrating discussions about the use of digital media into the teaching-learning process". This represents a shift from simply teaching *about* the media, to teaching *with* and *through* the media. In the context of Instructional Communication, teachers do not only transfer knowledge (cognitive dimension), but consciously seek to shape attitudes and behaviors (affective and conative dimensions). By making social media discussions part of the "formal and informal curriculum", they create a safe *communication environment* for students to dissect the digital phenomena they encounter on a daily basis.

Specifically, these findings confirm the focus of the research directly: Pancasila is the main foundation used by teachers. The emergence of *axial codes* such as "Application of Pancasila values" and "Strengthening Pancasila values in teaching" is not a trivial finding. This shows that Pancasila functions as a shared frame of reference in the educational communication process. In order for the message of tolerance to be effective, communicators (teachers)¹⁶ and communicators (students) need the same foundation of meaning. This is where Pancasila plays a role as a source of shared value that is recognized, facilitating the internalization of the message of tolerance. It is important to underline that the implementation of Pancasila is very practical. The data shows teachers explicitly "teach students to respect all religions" as a direct derivation of the first and second precepts. This is in line with the Theory of Symbolic Interactionism, which states that meaning is created through interaction¹⁷. Teachers do not teach

¹⁶ Mukhamad Ainul Yaqin, "Pola Komunikasi Interpersonal Guru Madrasah Diniyah Dalam Menanamkan Nilai-Nilai Islam Di Era Generasi Milenial," *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam*, 2019, <https://doi.org/10.38073/wasilatuna.v2i1.375>.

¹⁷ Tahir Ali et al., "Synergy of Systems Theory and Symbolic Interactionism: A Passageway for Non-Indigenous Researchers That Facilitates Better Understanding Indigenous Worldviews and Knowledges,"

Pancasila as an "abstract concept" or memorization of texts, but rather as a "concrete ethical guideline for interaction". They help students give meaning to digital actions (such as commenting, liking, or sharing) through the lens of Pancasila, transforming them from purely technical actions to morally charged actions.

The educational communication strategies applied by teachers can be dissected into two approaches: defensive and proactive. The defensive approach is evident in their focus on "learning to filter hoaxes" and "using social media wisely". From the perspective of communication theory, this is a direct application of Inoculation Theory¹⁸¹⁹²⁰. The teacher acts like a vaccinator; They "inject" small doses of hoax threats or hate speech in a safe classroom environment. By "injecting" the threat, the teacher then provides "antibodies" or antidotes, namely critical thinking skills and Pancasila values. The purpose of this inoculation strategy is to "immunize students from negative content, misinformation, and provocation of SARA". When students face the real "virus" (hoax) on social media, they already have the cognitive and affective immunity to resist it. This is a form of developing critical media literacy rooted in local wisdom.

On the other hand, a proactive approach shows the pedagogical adaptation of teachers to the new media landscape. The act of "using platforms like YouTube to find learning materials that support diversity" is proof that teachers are not anti-technology. In the Media Richness Theory²¹, teachers intuitively understand that complex messages such as diversity and tolerance often require "rich" media such as video, which is able to convey visual and emotional cues better than text alone. Overall, teachers in Lumbang have taken on the role of crucial communication mediators. They stand between the often chaotic digital ecosystem and the process of character formation of students. They actively mediate students' relationships with technology, using their pedagogical authority to gatekeep negative impacts through defensive strategies (inoculation/media literacy) and *facilitate* positive impacts through proactive strategies (YouTube adaptation). In all these communication processes, Pancasila has not only become a content, but has become a *fundamental ethos or ethical guide that frames the entire educational interaction*²².

International Journal of Social Research Methodology, 2022, <https://doi.org/10.1080/13645579.2021.1876300>.

¹⁸ Josh Compton, "Inoculation Theory," *Review of Communication*, 2025, <https://doi.org/10.1080/15358593.2024.2370373>.

¹⁹ Josh Compton, Shelley Wigley, and Sergei A. Samoilenko, "Inoculation Theory and Public Relations," *Public Relations Review*, 2021, <https://doi.org/10.1016/j.pubrev.2021.102116>.

²⁰ Alexandra Johnson and Jens Koed Madsen, "Inoculation Hesitancy: An Exploration of Challenges in Scaling Inoculation Theory," *Royal Society Open Science*, 2024, <https://doi.org/10.1098/rsos.231711>.

²¹ A Sara Moosavi and S S Baghiabadi, "Effective Knowledge Transfer: Application of the Media Richness Theory," *Publisher: Informology Center. Informology*, 2022.

²² Mukhamad Ainul Yaqin and Nailatus Sholihah, "Literasi Al- Qur ' an Pada Masa Golden Age : Analisis Efektivitas Metode Yanbu ' a Dalam Perspektif Behavioristik" 3, no. 1 (2025): 14–25, <https://doi.org/10.38073/pelita.v3i1.3247>.

The Role of Community Leaders: Digital Dialectics and Personal Approaches

In contrast to teachers who focus on formal education, Community Leaders position themselves as moderators and facilitators of harmony at the community level. The findings show that they are using communal and closed digital platforms, such as "WhatsApp groups", to spread positive information and messages of tolerance. Some figures also use broader media such as "YouTube" or "Facebook" to "spread good information" and "comment" that chills on negative content. This role of moderation is crucial. Community leaders actively "remind others" if there is sensitive content related to religion on social media. They act as *gatekeepers* of value in the informal digital space, preventing potential conflicts before they escalate. This strategy shows a high awareness of the risks of social media in triggering communal friction.

However, the most significant finding from the Community Leader category is the strong preference for non-digital communication. The data explicitly shows that they "prefer a hands-on approach to the community" that is "heart-to-heart" and "less reliant on social media". This points to an interesting dialectic: although digital media is recognized for its usefulness for information dissemination, for sensitive issues such as tolerance and religion, the interpersonal (offline) approach is still considered the most effective and trusted primary method.

These findings indicate that community leaders view digital mediation as potentially "cold" and prone to misinterpretation. The trust and emotional bonds (social capital) built through face-to-face interactions "from heart to heart" are considered to be foundations that cannot be replaced by digital interactions. Therefore, digital media only serve as an extension of the moral and social authority they already have in the real world.

Community Context: Participation and Challenges

The role of teachers and community leaders is supported by other actors in the community. Organizational Activists, playing a more strategic role in "tolerance campaigns" using social media, take advantage of their organization's reach. They move in a more structured realm, complementing the formal approach of teachers and informal approaches of community leaders. On the audience side, especially youth, there are two main strategies for interacting in digital media. The first is a proactive strategy, which is to "report negative content" to the platform. This action shows the success of value education instilled by teachers and community leaders, where youth feel a responsibility to maintain the digital ecosystem.

The second strategy identified among youth is "passive participation" or "passive consumption". They chose to "not interfere" in sensitive online debates and only passively consume tolerant content. While this helps avoid conflict, it also shows a reluctance to engage in active digital advocacy, perhaps due to literacy limitations or to avoid risk.

Structural and Cultural Challenges

Although the educational strategy by teachers and community leaders is ongoing, this study identifies three fundamental challenges. The first challenge that most often arises is infrastructure. Data from the General Public and other groups highlight "network constraints" and "difficult signals". This digital divide directly hinders the effectiveness of digital-based tolerance campaigns and education, making it uneven. The second challenge is digital literacy and human resources. It was found that there is a "limitation of human resources" in managing and producing quality tolerance content. In addition, the "digital literacy challenge" among the general public makes them vulnerable to hoaxes and misinformation, which are directly the target of educational efforts carried out by teachers.

Pancasila-based tolerance education in the digital era in Lumbang is a synergistic process that relies heavily on local actors. Teachers play the role of foundations, instilling Pancasila values and critical literacy in schools. Community leaders play the role of moderators, maintaining communal harmony by prioritizing a "direct approach" (heart to heart) and using digital media carefully. Their success depends on existing social capital (high tolerance), but is significantly limited by structural challenges in the form of network infrastructure and limited digital literacy.

The Intersection of Pancasila and Islamic Moderation in Digital Praxis

The synergy between teachers and community leaders in Lumbang demonstrates that Pancasila is not merely a political ideology but a living ethical guide. Interestingly, this study finds that the operationalization of Pancasila values in the digital realm aligns substantially with the principles of Islamic moderation. The respondents' defensive and persuasive strategies can be mapped into a comprehensive framework that harmonizes national identity with religious morality. **Table 1** illustrates how each precept of Pancasila is actualized through Islamic ethical concepts to form a digital moral compass.

Table 1. Article Structure Percentage

Pancasila Precepts (Sila)	Islamic Values / Moderation (Wasathiyah)	Implementation in Digital Behavior (Research Findings)
1st Precept: Belief in the One and Only God (<i>Ketuhanan</i>)	<i>Muraqabah</i> (The sense of Divine surveillance/God-consciousness)	Cultivating the awareness that spreading hoaxes constitutes a "continuous sin" (<i>dosa jariyah</i>); fearing God's oversight even when operating under an anonymous account.
2nd Precept: Just and Civilized Humanity (<i>Kemanusiaan</i>)	<i>Akhlaqul Karimah</i> (Noble Character/Ethics)	Refraining from cyber-bullying and hate speech; "humanizing" interlocutors during social media interactions.
3rd Precept: The Unity of Indonesia (<i>Persatuan</i>)	<i>Ukhuwah Wathaniyah</i> (National Brotherhood/Solidarity)	Refusing to disseminate content that incites ethnic or racial division; prioritizing content that fosters

		national integration and social cohesion.
4th Precept: Democracy Led by Wisdom (<i>Kerakyatan</i>)	<i>Musyawah</i> (Deliberation) & <i>Tabayyun</i> (Verification)	Verifying information in WhatsApp groups before sharing; engaging in open, constructive discussion rather than unproductive arguments (<i>debat kusir</i>).
5th Precept: Social Justice for All People (<i>Keadilan</i>)	<i>Tawazun</i> (Balance/Equilibrium)	Promoting balanced access to information; advocating for equitable digital literacy opportunities for all community members.

The data presented in **Table 1** illustrates the central theoretical finding of this study: a natural convergence between Pancasila values and principles of Islamic moderation (*Wasathiyah*) in shaping the digital behavior of the Lumbang community. For research subjects embedded in a strong religious culture, Pancasila is not perceived merely as a secular state political doctrine, but is internalized and validated through a theological lens. This finding indicates that the "Digital Ethical Framework" formed in the field is not an adoption of Western internet ethical standards, but rather the result of a cultural negotiation where the precepts of Pancasila are "re-articulated" using more familiar religious terminology. This creates a dual legitimacy nationalism and religiosity that strengthens the community's immunity against intolerant narratives²³²⁴.

More specifically, this operationalization is clearly evident in the transformation of the First Precept (*Ketuhanan*) into the concept of *Muraqabah* (awareness of Divine surveillance). In the often anonymous digital context, the concept of *Muraqabah* functions as an effective inner-control mechanism, where the fear of (continuous sin) prevents subjects from spreading hoaxes. Parallel to this, the social dimensions of Pancasila (the 3rd and 4th Precepts) are actualized through the practices of *Ukhuwah Wathaniyah*²⁵ and *Tabayyun*²⁶. This strategy transforms the abstract concepts of "Unity" and "Democracy/People's Sovereignty" into practical information verification protocols within WhatsApp groups namely, refraining from sharing content that potentially fractures brotherhood and prioritizing constructive dialogue over destructive debates.

Ultimately, the integration depicted in this table confirms that digital resilience in grassroots society cannot be built through technical literacy alone but demands the

²³ Abdurrahman and Ida Fitri Anggarini, "Character Educational Management in Ihya Ulumuddin: Al Ghazali'S Perspectives," *Proceeding of International Conference on Education, Society and Humanity*, 2024.

²⁴ Shofiyana Nadia Fairuz, "INTEGRATIVE VALUES OF SUFISM AND NATIONALISM WITHIN SANTRI COMMUNITIES AT PONDOK PESANTREN DAARUL ULUM WAL HIKAM YOGYAKARTA (LEADERSHIP AND CHARACTER BUILDING ANALYSIS)," *Teosofia: Indonesian Journal of Islamic Mysticism*, 2020, <https://doi.org/10.21580/tos.v7i2.4402>.

²⁵ Matrioni, "Epistemologi Ukhuwah Sebagai Falsafah Pemikiran Islam," *Fahima*, 2022, <https://doi.org/10.54622/fahima.v1i2.73>.

²⁶ Kayan Manggala and Badruddin, "THE CONCEPT OF JUSTICE IN THE PERSPECTIVE OF ISLAM AND PANCASILA," *Al-Masail: Journal of Islamic Studies*, 2024, <https://doi.org/10.61677/al-masail.v2i2.268>.

strengthening of a value basis. The harmonization of Pancasila and *Wasathiyah* serves as a "cognitive shield" that empowers teachers and community leaders to navigate information disruption. This model offers a grounded strategy where digital literacy is situated within a robust moral framework, ensuring that technology does not erode national identity, but rather becomes a new space to practice social piety and national commitment simultaneously.

CONCLUSION

In the digital era, tolerance in Lumbang District is not engendered by digital media; rather, digital media serves to reinforce and amplify the social harmony already entrenched within the community. Pancasila exists not merely as a state symbol but has been operationalized as a shared frame of reference and a concrete ethical guide, framing the interactions of teachers, community leaders, and citizens in responding to digital challenges.

Empirically, this study reveals a distinctive yet complementary division of roles between two primary agents: Inoculation Strategy and Agenda Setting Teachers act as strategic communicators who consciously employ "agenda setting" in the classroom to discuss digital literacy, rather than allowing students to be dictated by social media algorithms. The teachers' primary strategy is defensive (Inoculation Theory), involving the "injection" of small doses of threats (such as examples of hoaxes) within a safe classroom environment to build students' "cognitive immunity." Simultaneously, they adopt a proactive stance by utilizing platforms like YouTube for diversity-related materials. The objective is to cultivate critical media literacy wherein Pancasila serves as a moral filter for students.

"Heart-to-Heart" Approach In contrast to teachers, community leaders prioritize an interpersonal (face-to-face) or "heart-to-heart" approach to resolve sensitive issues. Perceiving digital media as inherently "cold" and prone to misunderstanding, they maintain offline interaction as the primary foundation of trust. Their digital role is limited to moderation and gatekeeping functions within closed groups (such as WhatsApp) to de-escalate tensions and disseminate positive information. Although the synergy between the formal education provided by teachers and the moral authority of community leaders functions effectively, this model faces structural impediments, specifically uneven network infrastructure and the community's limited digital literacy in producing high-quality content.

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