

Representing the Humanistic Face of Pancasila Through the Virtue Volunteer Movement

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ABSTRACT

The Pancasila-inspired humanitarian volunteer movement represents a tangible form of ideology realization in Indonesian society. The writing of this article uses conceptual ideas. This article explores the strategic role of volunteers as change agents who revive the spirit of mutual cooperation, deliberation, and social justice amidst growing societal complexity. From the perspective of Pancasila, volunteering is not merely a social activity but an ideological praxis rooted in national values. Adopting a humanist approach, this paper highlights the contribution of volunteers as intermediaries between the government and the people, while also promoting inclusive democratic participation. It further addresses the challenges and strengthening strategies for Pancasila-based volunteer movements in the context of globalization and the digital era. Cross-sector collaboration and community-based education are crucial to sustain this movement as a foundation for national character development..

Keywords: Pancasila, humanitarian volunteers, social participation, democracy, national character.

ABSTRAK

Gerakan relawan kebajikan Pancasila merupakan wujud konkret dari aktualisasi nilai-nilai Pancasila dalam dinamika sosial masyarakat Indonesia. Penulisan artikel ini menggunakan gagasan konseptual. Artikel ini mengeksplorasi peran strategis relawan sebagai agen perubahan yang menghidupkan kembali semangat gotong royong, musyawarah, dan keadilan sosial di tengah masyarakat yang semakin kompleks. Dalam perspektif Pancasila, kerelawanan bukan sekadar aktivitas sosial, tetapi merupakan praksis ideologis yang mengakar dalam nilai-nilai luhur bangsa. Melalui pendekatan humanis, tulisan ini menyoroti kontribusi relawan sebagai penghubung antara pemerintah dan masyarakat, sekaligus sebagai penggerak partisipasi demokrasi yang inklusif. Artikel ini juga membahas tantangan dan strategi penguatan gerakan relawan berbasis Pancasila dalam konteks globalisasi dan era digital. Diperlukan kolaborasi lintas sektor dan edukasi berbasis komunitas untuk memastikan keberlanjutan gerakan ini sebagai pilar penguatan karakter bangsa..

Kata kunci: Pancasila, relawan kebajikan, partisipasi, demokrasi, karakter

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INTRODUCTION

Volunteerism is the means to promote citizenship. A number of programmes were launched to promote volunteer participation, particularly among public sector agencies (Brudney & Williamson, 2000). In Indonesia, Pancasila serves as value that in line with volunteerism, rather than merely as political symbol and *volksgeist* or (the soul of the nation) (Karyono, 2020). The presence of volunteers as part of civil society reflects the real-world implementation of Pancasila values, contributing to social and humanitarian development (Handak and Dewi 2021). Active community participation in volunteer activities revives the spirit of mutual cooperation, social solidarity, and caring for others (Latif, 2018).

As a manifestation of national identity, Pancasila serves as a guiding principle for community involvement. The concept of "Pancasila Virtue Volunteers" reflects the spirit of mutual cooperation that grows from the nation's cultural roots, with Pancasila values finding concrete expression in daily life. This kind of volunteerism is identical towards the concept of civil society actors, which are known internationally. The difference is that civil society actors can be individuals/groups or non-governmental, non-business organizations that operate independently. This kind of organization is advocate towards common interests, influence public policy, and oversee government performance. They serve as a check on state power, a protector of human rights, and a driver of active citizen participation in democracy. Meanwhile, volunteerism ala Pancasila emphasize the spirit of mutual cooperation (*gotong royong*) as the identity of the Indonesian nation (Sukmana, 2021).

The Pancasila volunteer movement demonstrates how individuals and communities can apply Pancasila values through participation in social activities (Ratmanto, 2021). This movement strengthens mutual cooperation and increases collective awareness of the importance of cross-social group collaboration (Hastangka, 2021). Involving various elements of society, charity movements strengthen social bonds and encourage active participation in the democratic process. This makes every individual feel they have an important role in national development. Through involvement in social action, the values of Pancasila are becoming increasingly ingrained in various elements in society, strengthening social cohesion in the face of global challenges (Kristiono et al., 2025).

Despite its objectives, the movement faces criticism for its potential to enforce a singular value system at the expense of genuine diversity and fundamental freedoms. There are also concerns that excessive emphasis on cultural homogeneity can marginalize minority voices (Rosa, 2022). Being too focused on a single philosophy without flexibility can also hinder social innovation. Therefore, the Pancasila-based charitable volunteer movement approach needs to be designed to be inclusive and adaptable to diverse social dynamics (Zudana, 2023a). For example by using a humanistic approach that prioritizes consensus through deliberation. This creates deliberative democracy (Suhandi & Dewi, 2021).

Community involvement in the Pancasila charity movement demonstrates a collective awareness of the importance of individual contributions to national

development (Pattimahu, M. A., & Wattimena, 2021). However, there haven't been many studies that explicitly examine the connection between volunteerism and the actualization of Pancasila values (Inthaly & Almubarq, 2022). This article aims to analyze the Pancasila charity movement as a form of practical application of Indonesian national ideology, and to evaluate the effectiveness of its approach in building stronger and more inclusive communities.

This research aims to explore the link between the charity movement that based on Pancasila value and the reinforcement of community resilience, with a specific focus on identifying the pivotal factors that drive effective collaborative initiatives and their subsequent impact on socio-economic growth. By examining the dynamics of this movement, it is hoped that strategic recommendations can be formulated for stakeholders in designing inclusive and sustainable volunteer programs, as well as promoting public policies that support community participation in national development. The results of this research are expected to serve as a foundation for creating an inclusive, innovative, and competitive social environment.

RESEARCH METHODS

This study utilizes conceptual analysis as its primary methodological framework to dissect and re-evaluate about the praxis of Pancasila. The idea of writing a conceptual article involves hard work and serious reflection (Zed, 2008). The author presents a new way of conceptualizing or using theories, ideas, techniques, or positions that have not been presented in the literature before. To obtain new concepts or applications, the author explores, reviews, combines, and discusses interrelated literature (Jauhari, 2018). Offer new models, techniques, or concepts based on the foundation of previous literature. The author contains a conceptual article by starting with an outline as a reference so that he can always focus on developing the writing. The authors present case studies that show the benefits of the new procedure (Alam, 2021). Conceptual articles have an important contribution to the development of theory and practice. Also, this analytical process serves to resolve conceptual ambiguities that allowing for the synthesis of a new perspective that reconciles state stability with the preservation of individual autonomy and cultural diversity.

RESULT AND DISCUSSION

Volunteers are individuals who voluntarily give their time, energy, and thoughts for the public good without expecting reward. In Pancasila, this principle is reflected in the second and fifth precepts: just and civilized humanity and social justice for all Indonesian people (Samekto & Purwanti, 2023). Pancasila volunteers not only contribute to social activities but also serve as agents of change who educate the public about the importance of Pancasila values in daily life (D. Prastini, 2024).

Through their involvement, it is hoped that collective awareness can be built to support the creation of a more just and civilized society. Pancasila volunteers also serve as a bridge between the government and the community that convey the

aspirations and needs of the people to the authorities. In this way, they help ensure that Pancasila values are integrated into public policy and broader development programs. These volunteers also play a role in promoting active community participation in the democratic process. Through various initiatives, they can inspire young generations to engage in activities that support social development and the strengthening of national values (E. Prastini, 2024).

The concept of volunteers goes far beyond simply helping or providing assistance; they have great potential to become agents driving collective awareness on various issues. Volunteers are often on the front lines, interacting directly with the community. They can disseminate important information, improve understanding, and educate the public about crucial issues such as the environment, education, or human rights. Volunteer involvement in real-world actions also fosters a sense of empathy and care (Amalia, Wijaya, et al., 2024).

This experience can be shared with others, inspiring and encouraging broader solidarity within society. Volunteers often serve as a bridge between vulnerable or disadvantaged communities and those in power, allowing them to voice the aspirations and needs of the people and ensure their voices are heard.

The role of volunteers is not limited to social work, but goes beyond that to become agents driving collective awareness, educating the public in national values, and connecting the government and the people. Therefore, understanding the concept of volunteering from a Pancasila perspective is important for strengthening active citizenship practices and national character development.

Volunteers and Humanitarian Values in Pancasila

The volunteers movement providing assistance without see the differences among people. These are a true embodiment of human values. By offering help to anyone in need without discrimination, volunteers recognize and respect human value without differentiating based on ethnicity, religion, race, social status, or other backgrounds. That every human being has equal dignity and worth as a creature of God.

Providing assistance without discrimination is a tangible manifestation of loving one another as human beings. Actions can strengthen the sense of brotherhood and solidarity within society. Thus, volunteers are not only providing practical assistance, but also acting as agents who embody humanitarian values. Prastini (2024) emphasizes that volunteers are individuals who not only provide technical assistance but also reflect social sensitivity and national spirit. They are at the forefront of building social cohesion and fostering empathy among citizens. In the second principle of Pancasila, "Just and civilized humanity" emphasizes the importance of respecting human rights, justice, and social empathy. When someone volunteers, they are actually putting these values into real action.

Volunteers as Drivers of Social Justice

Volunteers can help reach groups not served by the state, fill system gaps, and simultaneously educate the public to actively advocate for justice. The role of volunteers is also as an advocate, facilitator, and inspiration within society. By

voicing the needs and rights of marginalized groups to the authorities that pushing for fairer policies. Helping communities build capacity and independence so they can access resources and opportunities more equitably. Through concrete actions, volunteers inspire others to care about social justice issues and contribute to their realization. This shows that volunteers not only function as social workers but also as stakeholders in participatory democracy (Carlsen, H.B. & Toubøl, 2022).

Volunteers are often present in marginalized areas or those with limited access to resources and services. By providing assistance, guidance, and empowerment in these areas, volunteers are contributing to equalize development and well-being in a nations. The volunteers' actions, working without discrimination, reach all segments of society, including vulnerable groups such as people with disabilities, minorities, the elderly, and abandoned children. This in line with the fifth principle of Pancasila, "Social justice for all Indonesian people," there is a profound message about equality, inclusiveness, and social solidarity. Volunteer activities targeting vulnerable groups such as the poor, disaster survivors, or marginalized children are a form of direct contribution to efforts to create social justice (Amalia, Syaputra, et al., 2024).

Volunteers as a Bridge between the Government and the Community

The role of volunteers as a link between community aspirations and public policy is one of the most strategic functions, especially in the context of Pancasila values. In this position, volunteers not only play an advocacy role but also a participatory one, bridging the communication and understanding gap between both parties, ensuring that public policy is more responsive to the needs and aspirations of the community. Prastini (2024) refers to this as the role of an ideological bridge connecting Pancasila's idealism with the realities of social life.

By absorbing and articulating the aspirations of the community, volunteers who work directly with the people have a deep understanding of the issues, needs, and aspirations that are developing at the grassroots level. Volunteers obtained this information thru direct interaction, community dialog, and other participatory activities. Conversely, volunteers also play a role in disseminating public policy information to the community. Volunteers can help explain the goals, benefits, and implementation mechanisms of policies so that the public can understand and participate effectively. This is important for building trust and support for government policies. Based on volunteers' understanding of community conditions and needs, volunteers can provide valuable input and feedback to the government regarding the formulation, implementation, and evaluation of public policies. Thus, the role of Pancasila charity volunteers becomes crucial in the process of public policy democratization (Ulfah et al., 2021). They are not only program implementers but also strategic partners of the government in realizing good, responsive, and field-appropriate governance.

Volunteers and National Character Building

The concept of volunteering from a Pancasila perspective places volunteerism as an ideological practice that transcends ordinary social dimensions. Through volunteer activities, volunteers apply the values of humanity, social justice, and democratic participation. Their role becomes an instrument for strengthening national character and a bridge between the state's ideals and societal reality. Therefore, developing a volunteer movement based on Pancasila values is an important part of a sustainable and character-based national development strategy. Volunteerism plays a vital role in strengthening social bonds and improving the quality of life in Indonesia. Mutual help and sharing are the main foundations for building strong social solidarity (Adha, 2019). With increasing public awareness of the importance of social contribution, involvement in volunteer activities is becoming more widespread, creating a harmonious environment and strengthening bonds between citizens. Through participation in volunteer programs, skills can be developed, social networks expanded, and community capacity strengthened to face various challenges. Through volunteerism, social innovation and creativity can flourish, creating new economic opportunities that contribute to collective well-being.

Volunteers are not only implementers of social programs, but also have a far deeper role as agents of change who actively instill the nation's noble values into daily life. They bring to life the values of mutual cooperation, mutual respect, and patriotism in the daily lives of the community. Additionally, through their involvement, volunteers also become an inspiration for the younger generation to participate in social development (Amalia, Wijaya, et al., 2024).

Character education based on real-life experiences that carried out by volunteers, is an effective means of internalizing Pancasila values. This involvement provides space for the transformation of values from abstract to concrete. Volunteers contribute to nation-building by reviving the spirit of mutual cooperation through concrete actions, working together to help others in various activities. This allows the community to directly experience the benefits of togetherness and mutual assistance, ensuring that this value is not just a slogan but is internalized through action (Sulaiman, M.A., Muchsin, D. Setiawan, 2020). People from diverse backgrounds meet and work together in the volunteer movement, interacting naturally in a way that fosters mutual respect for differences, making volunteers a bridge connecting various elements of society and promoting tolerance (Ilieva, 2022).

The dedication of volunteers, who contribute significantly to the nation's progress without expecting material reward, is a manifestation of patriotism. The spirit of service that inspires society, especially the younger generation, to have a sense of care and responsibility toward the nation and the country. The sincere attitude, empathy, and never-give-up spirit shown by the volunteers serve as a positive example for the community (Kalita, 2023). Volunteer actions through concrete actions and care can bring positive change to the surrounding

environment. Thru various programs and interactions with the community, they indirectly raise social awareness and help people become more sensitive to social issues, encouraging active participation in addressing existing problems. Furthermore, the role of volunteers in character development is the driving force behind the values that form the foundation for national progress and unity. Thus, the volunteer movement not only builds strong social networks but also serves as the driving force for sustainable social change and empowers local communities to become more capable and independent (Sulaiman, M.A., Muchsin, D. Setiawan, 2020).

The Ideological Construction of the Pancasila Virtue Volunteer Movement

Pancasila, as the foundation of Indonesia's national ideology, not only exists in the normative realm but is also reflected in the concrete actions of society. In the context of strengthening national character and social resilience, the Pancasila virtue volunteer movement emerged as a direct manifestation of the ideological values contained in the five principles. Community participation in volunteer activities such as humanitarian aid in disaster area, teaching in remote areas, and organizing local communities reflects the spirit of mutual cooperation, deliberation, and social justice. These are all manifestations of Indonesian unity and consensus in resolving social problems (Daradjati, D. et al., 2020).

Volunteers involved in social action are not merely acting out of empathy, but are also practicing an ideology rooted in Pancasila, particularly the second principle (just and civilized humanity), the third principle (the unity of Indonesia), and the fourth principle (democracy guided by wisdom in deliberation/representation). Therefore, it is important to delve deeper into how this volunteer movement is ideologically constructed as a form of active citizen participation. This movement is inseparable from the basic values of Pancasila.

Volunteer movements in Indonesia are thriving in response to social needs that are often not fully met by the state. In emergency situations like natural disasters, volunteers act as a link between affected communities and the resources they need. This action is manifestation of the principle of Indonesian unity which encourages cross-regional and cross-group collaboration (Siregar, 2022).

Volunteer activities in the field of education, such as teaching in 3T areas (remote, frontier, and outermost), demonstrate the internalization of social justice and humanity values. This is supported by research by Putri, L.A. & Dewi, (2022), which shows that educational volunteer programs have a significant impact on improving access and quality of learning, as well as strengthening social cohesion in the local community. In the food sector, there is Foodcycle Indonesia, demonstrating the internalization of the values of social justice and fair and civilized humanity. This real action is a manifestation of upholding the values of humanity, mutual cooperation, care, and social solidarity.

Deliberation and Collectivity in Community Movements

Community-based volunteer activities usually begin with problem identification through a consensus forum. Deliberation and collectivity are at the

heart of community movements; citizens discuss with each other, determine priorities, and formulate solutions together, not just as an initial step, but also as the foundation that ensures the sustainability and effectiveness of volunteer movements. This is a direct practice of the fourth principle, which encourages citizenship guided by the wisdom of deliberation/representation. As explained by Mehari, D. et al., (2023) the deliberative process within a community is not only an instrument for decision-making, but also a form of civic political education.

Active participation from every community member in expressing their opinions, ideas, and concerns ensures that problem identification doesn't come from just a few people, but is the result of a collective understanding of existing conditions. When every member is involved, they will have a stronger sense of ownership over the resulting solutions and the programs being implemented, which will further increase motivation and participation in carrying out the activities. Budiman, A. & Hastangka, (2021) state that this kind of movement has strategic potential for building civic virtue, which is the character of citizens who are socially caring and active. Furthermore, volunteer actions involving deliberation foster trust among residents and trust in social institutions, which in the long run strengthens participatory democracy. This approach ensures that the volunteer movement is truly of, by, and for the community. This approach prevents the marginalization of minority voices and the impression of coercion by a few individuals.

Volunteers as Agents of Pancasila Ideology Practice

Volunteers become an extension of the nation's noble values through their dedication and hard work, translating the noble values of Pancasila into real actions that have a positive impact on society. In many cases, volunteers also become trainers, facilitators, and even social mediators in local conflicts. This reflects the role of volunteers as agents promoting peace and equality (Karyono, 2023). This ideological construction shows that the values of Pancasila are not passive, but active and dynamic, and can be strengthened through non-formal education such as volunteer training, social campaigns, and inter-organizational cooperation. As technology advances, digital platforms like indorelawan.org also help to expand the reach of Pancasila values in practice through online media (Tirza, 2022).

Volunteers not only show empathy and care, but also strengthen collective awareness of the importance of deliberation, unity, justice, and humanity. The Pancasila volunteer movement is a concrete form of applying the nation's ideological values in social life, not just a spontaneous action or a fleeting activity; they are the spearhead of the Pancasila ideology that lives and moves within society (Nugraheni et al., 2023). Through their concrete actions, the values of Pancasila are not merely rhetoric, but transform into a force that builds national character and creates a more just, prosperous, and civilized Indonesia (Kardiman et al., 2020). This movement can be developed more systematically through strengthening Pancasila-based character education, community organization, and the use of digital technology to reach more participants (Karyono, 2023).

Social Participation as a Manifestation of Pancasila Democracy

Model Pancasila Democracy, with its foundation of noble values such as deliberation and consensus, mutual cooperation, and social justice, provides space for citizen participation. In this case, the volunteer movement becomes an educational and cultural medium for developing participatory democracy that is not elitist, but inclusive (Hidayat, 2012). Pancasila, as the foundation of the Indonesian state, is not only a normative guideline but also a practical framework for the conduct of national and state life. One important aspect of Pancasila is the concept of democracy rooted in the nation's culture, namely democracy based on deliberation, mutual cooperation, and active community participation in decision-making. Pancasila Democracy is not liberal individualistic, but collective and inclusive, as reflected in the fourth principle: People's Sovereignty Guided by Wisdom in Deliberation/Representation (Hidayat, 2012).

The volunteer movement, as a form of citizen social participation, is an important medium for concretely realizing the principles of Pancasila democracy. In this context, volunteers are not only acting as implementers of social activities, but also as subjects of democracy who participate in determining the direction of development and public policy. The volunteer movement, as a manifestation of deliberative democracy, is also undergoing transformation. The volunteer movement is not only limited to the real world but has also reached the digital world. For example, *indorelawan.org* is a non-profit organization that makes it easier to collaborate between volunteers and communities with a social mission. The routine activity of *Indorelawan* is a "matchmaking service" between volunteers and social organizations/communities. This activity facilitates social organizations/communities in finding volunteers through online platform (www.indorelawan.org). All volunteer positions are available, and volunteer registration is done online. This activity supports all social issues, ranging from education, environment, and health to human rights and animal welfare.

Volunteer Movement as a Medium for Participatory Democracy

Through activities such as disaster relief, non-formal education, and community advocacy, volunteers become drivers of social transformation based on Pancasila values. The volunteer movement is not just a fleeting social aid, but an active manifestation of citizen participation in public life, making it a powerful medium for participatory democracy. Volunteers not only provide material or physical assistance, but they are also directly involved in addressing issues of public concern. Volunteers play an active role in finding solutions and making a real impact. Hidayat (2012) mentions community movements as an important element in strengthening Pancasila democracy because they are grassroots, non-elitist and participatory.

The volunteer movement is a form of participation that empowers citizens to become active agents in shaping a better public life. Volunteers also play a role in educating the public about democratic values such as openness, dialog, and caring. In this way, the movement not only helps solve social problems but also strengthens a culture of democracy based on collective consciousness (Bandurin & Bandurina,

2018). This aligns with the spirit of participatory democracy, which prioritizes the direct involvement of citizens in decision-making processes and the implementation of policies that affect their lives (Perezolova, 2018).

Challenges and Strategies for Strengthening the Pancasila Volunteer Movement

The Pancasila Volunteer Movement is a practical embodiment of the ideological values of the Indonesian nation, emphasizing mutual cooperation, social justice, and humanity (Maulida et al., 2023). Volunteers play a crucial role not only in the context of emergency response or social activities but also as important actors in cultivating the Pancasila ideology within society. Despite its potential, the development of the Pancasila volunteer movement faces various challenges, both structural and cultural (Zudana, 2023b).

Some challenges in developing this movement include a lack of regulatory support, minimal moral incentives, and ideological understanding gaps. Strengthening strategies can include community-based Pancasila value education, cross-sector collaboration, and engaging young people through digital platforms (Karimullah, 2023). In today's digital and globalized era, the volunteer movement must transform adaptively to remain relevant and inclusive. The author reviews various challenges faced in strengthening the Pancasila volunteer movement and offers strengthening strategies that can be implemented sustainably within the Indonesian social context.

One of the main challenges in developing the Pancasila volunteer movement is the lack of strong regulatory support. The lack of specific regulations supporting and facilitating Pancasila-based charitable volunteer activities can hinder the growth and sustainability of this movement (Nurkhasanah, 2022). This can include difficulties in obtaining permits for activities, a lack of incentives for volunteers, and a legal framework that protects the rights and obligations of volunteers. Regulations regarding volunteerism in Indonesia are still sectoral and have not comprehensively addressed the ideological, institutional, and legal protection framework for volunteers. The absence of this regulation allows many volunteer organizations to operate informally and sporadically, making it difficult to obtain formal government support, which in turn complicates the processes of training, evaluation, and accountability (Shayakhmetova, 2022).

Another challenge is the lack of moral and symbolic incentives. The low level of understanding and internalization of Pancasila's moral values across various segments of society poses a significant obstacle. If the noble values of Pancasila are not well understood and internalized, the motivation to become a volunteer of virtue and put those values into practice will diminish (Kamiliya & Selvianika, 2023). This can have implications for building collective moral awareness about the importance of Pancasila virtues and encouraging active participation in the volunteer movement. Where volunteers feel undervalued, both by the state and by society. This impacts the sustainability spirit of the movement, which heavily relies on intrinsic motivation (Karimullah, 2023). Additionally, the gap in ideological understanding among volunteers also poses an obstacle to consistently integrating Pancasila values into volunteer activities. Differences in understanding ideological

concepts relevant to Pancasila values can lead to varying interpretations and understandings of Pancasila ideology within the community, which can hinder unity and cohesion within the volunteer movement (Purwanti et al., 2022). Differences in views on the meaning and implementation of Pancasila values can trigger division, lack of coordination, and even internal conflict within the movement. This can certainly have implications for building a shared vision and mission for the movement. Volunteer movements may be fragmented based on differing ideological interpretations, reducing their effectiveness and collective impact (Widyorini & Yasminingrum, 2023).

Strategy for Strengthening the Pancasila Volunteer Movement

To address the challenges mentioned above, a strategy to strengthen Pancasila-based charitable volunteerism needs to involve advocacy with the government and legislative bodies to formulate and implement specific regulations that support the Pancasila-based charitable volunteerism movement. This includes developing regulations and policies at both the central and regional levels, providing incentives such as awards, training, and easy access for volunteers, establishing coordination mechanisms between parties to support the volunteerism movement, and providing guidelines and ethical standards for volunteer activities (Ulfah et al., 2021).

Furthermore, intensive educational and socialization efforts are needed regarding Pancasila's moral values in a creative and inclusive manner to all segments of society thru: integrating Pancasila values into formal and non-formal education curricula, using social media, art, culture, Pancasila figures and agents, organizing seminars, training, and workshops on Pancasila values and their application in life, developing educational materials that are engaging and easy for the public to understand, and promoting best practices in practicing Pancasila values thru award programs.

In addition, it is certainly necessary to improve ideological understanding, which can be done by encouraging open, inclusive, and constructive dialog about the interpretation and implementation of Pancasila ideology among various community groups and potential volunteers, such as: providing facilitation for discussion forums that allow various perspectives on Pancasila to be expressed and discussed openly and respectfully, developing Pancasila education that not only emphasizes memorization but also encourages a deep understanding of the historical, philosophical, and contextual relevance of Pancasila in modern life, and engaging religious, community, and traditional leaders who have influence in society to promote inclusive Pancasila that emphasizes unity and tolerance (Purwanti et al., 2022). One additional strategy for addressing the challenges is to provide community-based education on Pancasila values. Ideological education doesn't have to be formal and normative; it can be done thru social narratives that are close to people's lives. Volunteer activities such as community service, social work, or skills training can serve as a space for internalizing Pancasila values in a practical and grounded way (Samekto & Purwanti, 2023).

The second strategy is cross-sectoral collaboration. The government, the business world, academics, and civil society organizations need to synergize in forming a structured and ideologically oriented volunteer ecosystem (Teskey, 2022). For example, disaster response programs involving student volunteers, local communities, and village governments can strengthen social capacity while also spreading the values of unity and solidarity. The third strategy is engaging young people thru digital platforms. Young people are the primary users of social media and digital platforms. Therefore, ideological campaigns and volunteer programs can be developed thru channels such as YouTube, Instagram, TikTok, and other online forums. Initiatives like #AksiPancasila or short video content that educates about the values of mutual cooperation and solidarity will be more easily accepted by young people (Siregar, 2022).

The Pancasila Volunteer Movement is an important manifestation of cultivating the nation's core values in real life. Despite facing challenges such as minimal regulation, appreciation, and ideological understanding, this movement has significant potential to grow thru educational, collaborative, and digital approaches. Therefore, a contextual and sustainable strengthening strategy is essential so that this movement becomes not only a social response, but also the ideological foundation of a resilient and empowered Indonesian society (Siregar, 2022).

CONCLUSION

The Pancasila-based charitable volunteer movement is a true reflection of the collective spirit of the Indonesian nation in realizing the noble values that have become the foundation of national and state life. Thru the hands of volunteers, the values of humanity, justice, unity, and deliberation not only live in text but beat in real action within society. Volunteers become a bridge of empathy, mending what is broken and bringing together those who are marginalized. In the face of global challenges and social fragmentation, this movement serves as an affirmation that national ideology can live thru the active participation of its citizens. Strengthening this movement requires synergy between ideological education, digital innovation, and partnerships between communities, the state, and the private sector. The state can be present to provide technical and material support, while volunteers from society and the community act as the on-the-ground actors. Thus, Pancasila volunteers are not merely social actors, but guardians of the nation's conscience who sow the seeds of character and hope for Indonesia's future.

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