

## A MULTIDIMENSIONAL APPROACH TO PREVENTING RADICALISM THROUGH PANCASILA IDEOLOGICAL RESILIENCE IN THE VUCA ERA

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**ABSTRACT.** This study critically explores strategies for preventing radicalism by strengthening the resilience of the Pancasila ideology as an adaptive response to VUCA conditions. Using the Systematic Literature Review method of sixty-four scientific articles and a number of relevant supporting sources, this study maps four main clusters that affect the effectiveness of radicalism prevention, namely ideological resilience, educational interventions, digital literacy, and multi-stakeholder collaboration. The findings show that the prevention of radicalism requires a shift from a repressive approach to a soft power strategy that emphasizes holistic Pancasila education, strengthening critical capacity in the digital space, and developing an inclusive and adaptive social ecosystem. In addition, this study emphasizes the importance of epistemic vigilance, civic participation, and the role of families and religious institutions in building the ideological fortress of society. This study provides a comprehensive conceptual framework for strengthening the resilience of the Pancasila ideology and offers policy directions for the government, educators, and community organizations. Although limited to a literature analysis, the results of this study serve as an important basis for empirical studies and advanced policy formulation.

**Key words:** ideological security; soft power strategy; civic education; Pancasila resilience; radicalism prevention; VUCA era; digital literacy.

### INTRODUCTION

The phenomenon of radicalism and violent extremism is still a serious threat to Indonesia's national resilience. In the last two decades, various studies have shown that ideological contestation in Indonesia has experienced increasingly complex dynamics, characterized by the strengthening of religious nationalism, the development of transnational ideologies, and social polarization that affects national stability (Bourchier, 2019; Pradhan & Tinus, 2021). The flow of globalization and the digital revolution is further accelerating the spread of radical ideologies through social media, closed community spaces, and digital ecosystems that are not optimally supervised (Hastuti et al., 2025; Rambe et al., 2025). This condition becomes even more challenging as Indonesia enters the VUCA Era—Volatility, Uncertainty, Complexity, and Ambiguity—which is characterized by rapid change, geopolitical uncertainty, and massive information penetration.

A number of literature notes that radicalism in Indonesia does not only target certain groups, but also seeks to build an ideological base among the younger generation, especially students (Nuryadi & Widiatmaka, 2022; Tedi et al., 2024). The infiltration of transnational ideologies that often drag religious interpretations narrowly gives rise to new vulnerabilities, especially in the midst of the weakening of critical power and digital literacy in some communities (Ashif & Risky, 2023; Thania et al., 2023). In this context, various studies emphasize the importance of preventive approaches that go beyond repressive instruments, focusing on the formation of ideological resilience and the revitalization of national value education (Setiawan & Panjaitan, 2021; Sudjito et al., 2018).

Pancasila as the “*Weltanschauung* and *Grundnorm*” of the Indonesian nation is the main foundation in responding to these challenges. The inclusive, moderate, and social justice-oriented character of Pancasila ideology makes it a strategic instrument in countering extremism and sectarianism (Subagyo, 2020; Wasino et al., 2019). Various studies have also shown that the internalization of Pancasila values through formal, informal, and non-formal education can strengthen ideological resilience and build social immunity to radicalism (Sasangka & Syauqillah, 2023; Sukarna & Wiyono, 2023; Zulkarnain et al., 2021). In addition, an approach based on religious moderation, Sufism values, and synergy between religious education and civic education has proven effective in strengthening tolerance and preventing extremism (Arif, 2016; Bastami & Romelah, 2024; Santoso & Hermanto, 2020).

However, there is a gap in the implementation of radicalism prevention strategies that have tended to be fragmented, sectoral, and less adaptive to the dynamics of VUCA, especially in the aspects of digitalization and multi-stakeholder collaboration. A number of studies highlight the need for a holistic, integrative, and pentahelix-based model of ideological resilience, involving government, education, families, civil society, and the technology sector (Candra et al., 2022; Karimullah, 2022; Yani et al., 2025). In addition, the digitization of Pancasila education is still not optimally utilized to build critical literacy and digital competence of the younger generation, which is indispensable in dealing with propaganda in cyberspace (Ashif & Risky, 2023; Ranubaya & Endi, 2024).

Based on this reality, this research is important to formulate a comprehensive strategy in preventing radicalism through strengthening the resilience of the Pancasila ideology that is relevant to the challenges of the VUCA Era. Using the Systematic Literature Review approach to 64 scientific publications, this study seeks to synthesize the latest academic findings related to the dynamics of radicalism, the role of Pancasila as a state ideology, and the effectiveness of various educational models and deradicalization strategies. Thus, this research is expected to make a conceptual and practical contribution to the development of an adaptive, collaborative, and sustainable soft power strategy to strengthen the ideological resilience of the Indonesian nation.

## RESEARCH FRAMEWORK

### 2.1 Radicalism in Indonesia and Its Development Patterns

Radicalism in Indonesia continues to undergo transformation, especially with the shift in recruitment and propaganda patterns to the digital space. The research by (Bourchier, 2019) shows that ideological contestation in the last two decades has been marked by a shift from democratic cosmopolitanism to religious nationalism. The same thing is affirmed by (Hastuti et al., 2025), that religious radicalism develops through digital networks, closed communities, and content that utilizes identity sentiments. Meanwhile, (Nuryadi & Widiatmaka, 2022; Tedi et al., 2024) found that students are a vulnerable group because they have the need for identity search, wide access to information, and limited digital literacy.

Other literature shows that radicalization does not always occur through religious doctrine alone, but is also influenced by social, economic, and political factors that weaken the sense of nationality (Khamid & Surakarta, 2016; Rahman, 2024). Thus, radicalism is a multidimensional phenomenon that requires cross-sectoral intervention and an integrative approach.

### 2.2 Pancasila as an Ideology and Resilience Mechanism

Pancasila is seen as the “Weltanschauung and Grundnorm” of the Indonesian nation (Subagyo, 2020). As an inclusive ideology, Pancasila has the capacity to reduce sectarianism and extremism through moderate divine values, universal humanity, and the principles of unity and social justice. Research by (Sasangka & Syauqillah, 2023) confirms that Pancasila is not only a philosophical framework, but also an ideological resilience mechanism that is able to ward off extremism when it is consistently internalized in social culture.

Various literature highlights the importance of internalizing Pancasila values through formal and non-formal education (Ariyani, 2023; Zulkarnain et al., 2021), including strengthening moderate religious education (Ihsan & Fatah, 2021; Pramesti, 2022). This internalization is reinforced by Sufism's values-based approach (Bastami & Romelah, 2024) and multicultural dialogue (Wasino et al., 2019).

However, a number of studies have noted that the implementation of Pancasila is still ceremonial and has not fully become lived values (Muqsith et al., 2022). This shows that there is an implementive gap that needs to be bridged through a more adaptive ideological resilience strategy.

### 2.3 Challenges of Radicalism Prevention in the VUCA Era

The VUCA era—Volatility, Uncertainty, Complexity, Ambiguity—created a social environment full of disruption. Geopolitical uncertainty, the complexity of digital interactions, and the ambiguity of information accelerate the spread of radicalism (Ashif & Risky, 2023). This condition weakens social cohesion and opens up space for transnational ideological propaganda that easily enters through digital platforms.

Some literature (Ranubaya & Endi, 2024; Thania et al., 2023) identifies that the younger generation experiences information shock and confirmation bias due to massive exposure to digital content. Meanwhile, existing prevention strategies have not fully adapted to the dynamics of VUCA, especially in terms of digital literacy, strengthening critical power, and resilience of technology-based ideologies.

Thus, the main challenge of the VUCA Era is not only in the intensity of the threat, but in the acceleration and complexity of ideological transformation.

#### 2.4 Radicalism Prevention Strategies: From Repressive to Soft Power

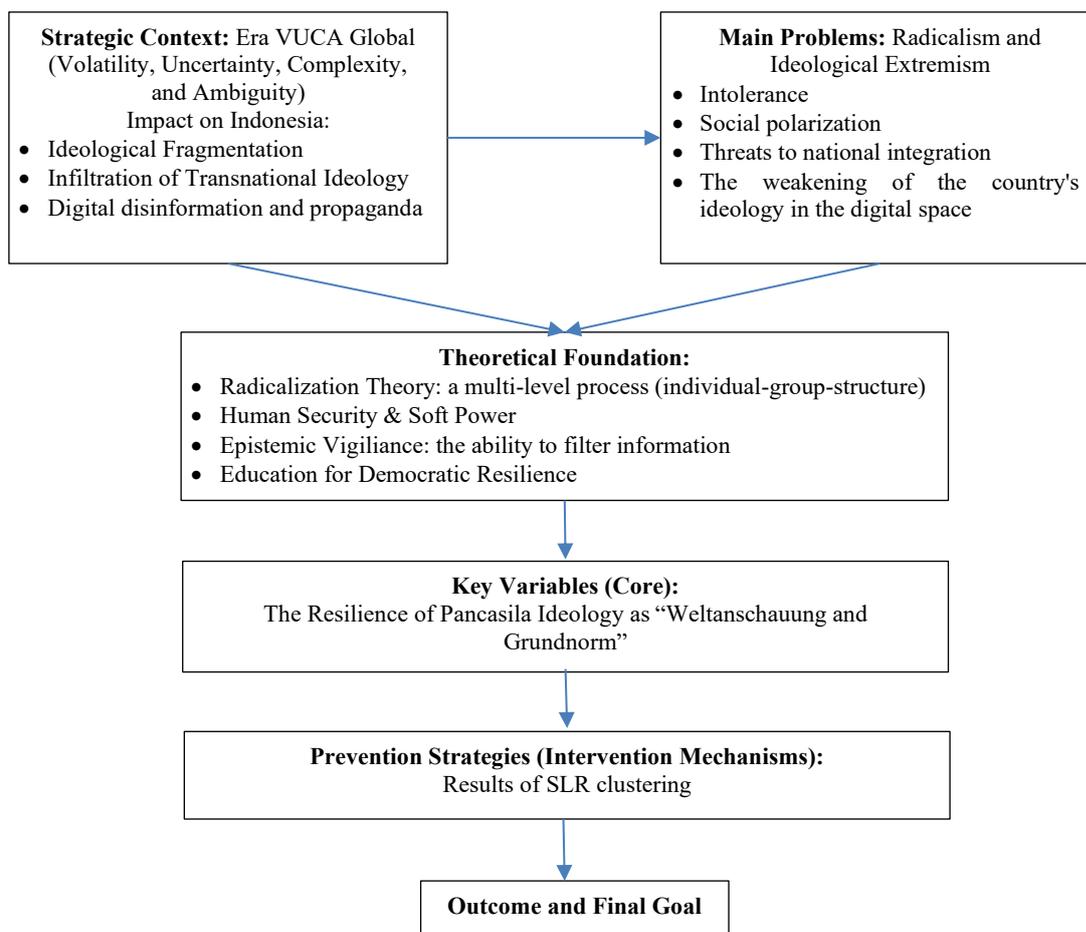
The dominant literature shows that the state's repressive approach is no longer adequate as the main strategy to prevent radicalism (Febriansyah, 2022; Sudjito et al., 2018). Various studies recommend a transformation towards a soft power-oriented strategy, including: Revitalization of value education (Satriadi & Priyanto, 2024; Setiyono & Natalis, 2023), Religious moderation and interfaith dialogue (Arif, 2016; Saputra et al., 2024), Digitization of Pancasila education (Ashif & Risky, 2023), and Pentahelical collaboration between the government, campuses, families, mass organizations, and the technology industry (Candra et al., 2022).

However, the findings of the literature show that these strategies have not been elaborated integratively and have not been contextualized with the dynamics of the VUCA Era.

#### 2.5 Knowledge Gap

Based on the literature review, there are three main gaps, including: 1) There is no model strategy for preventing radicalism that is explicitly formulated for the VUCA Era, which demands rapid adaptation and resilient capacity; 2) The integration between strengthening Pancasila and digital literacy is still weak, even though the digital space is the main arena of radicalization; and 3) Previous research has not linked ideological resilience to the need for multilevel collaboration (pentahelix) in preventing radicalism.

This research is here to bridge these three gaps through SLR-based comprehensive synthesis.



Source: processed by researchers

**Figure 1. Research Framework**  
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**METHODS**

This study uses the Systematic Literature Review (SLR) approach to comprehensively examine various studies related to radicalism, Pancasila, and ideological resilience in the VUCA Era. This method was chosen because it is able to collect and synthesize scientific evidence systematically, resulting in a more complete understanding of radicalism prevention strategies based on national values.

The research process began with a literature search in Scopus, Sinta, and open scientific repositories. The selection was carried out using inclusion criteria that emphasized the relevance of the theme, conceptual contribution, and up-to-date publications. From the screening process, 64 eligible articles were further analyzed.

The entire literature was then processed using a thematic synthesis approach to identify patterns, tendencies, and repeated strategic recommendations in previous research. The analysis is carried out through a process of comparison and integration of findings, so that a theoretical construction is formed regarding the role of Pancasila as an ideological resilience and adaptive radicalism prevention strategy in the midst of the dynamics of VUCA.

This approach ensures that the results of the research not only describe the empirical conditions, but also provide a strong conceptual basis for the holistic and sustainable development of radicalism prevention strategies based on Pancasila values.

**RESULTS AND DISCUSSION**

The results of a systematic review of 64 scientific articles show that the dynamics of radicalism in Indonesia in the VUCA Era have undergone a significant transformation, both from the distribution pattern, ideological base, and handling strategy. Radicalization patterns that used to tend to be structural and organized are now developing to be more fluid, adaptive, and take advantage of social vulnerabilities due to the uncertainty and complexity of the digital world.

**Table 1. Clustered review**

<b>Number of Articles</b>	<b>Key Findings Thematic Cluster</b>	<b>Relevance to Radicalism Prevention Strategies in the VUCA Era</b>
<b>14 items</b>	Pancasila Education & Character Education (Ariyani, 2023; Auzi et al., 2024; Firmananda et al., 2024; Winarno & Wijianto, 2018; Zarkasih et al., 2025).	Education is the main pillar of soft-power; The internalization of the values of tolerance, empathy, and morality reduces the vulnerability of radicalization, especially in the younger generation.
<b>10 items</b>	Religious Moderation, Islam Wasathiyah & Religion-Based Deradicalization (Arif, 2016; Bastami & Romelah, 2024; Hartanto, 2017; Ihsan & Fatah, 2021; Khamdan et al., 2024; Sulaiman, 2018).	Pancasila is understood to be in harmony with moderate religious values; Deradicalization strategies are effective when the narrative of religious moderation and inclusivity is strengthened.
<b>12 items</b>	Radicalism on Campus & the Young Generation as a Vulnerable Group (Nuryadi & Widiatmaka, 2022; Tarigan & Syaquillah, 2023).	Students are the main targets of radicalism; Campuses must strengthen ideological resilience, anti-radicalism curriculum, and dialogue culture.
<b>8 items</b>	Digitalization, Social Media & Online Propaganda (Ashif & Risky, 2023; Hastuti et al., 2025; Rambe et al., 2025).	The VUCA era is exacerbated by digital disinformation; Digital literacy, digital citizenship, and counter-narrative are needed as epistemic defenses.
<b>7 items</b>	Ideological Resilience & the Role of Pancasila as a Grundnorm (Bourchier, 2019; Shodiq, 2024).	Pancasila functions as an ideological identity that prevents extremism; strengthening Pancasila forms adaptive national resilience.
<b>6 items</b>	Public Policy, Pentahelix & Deradicalized Governance (Candra et al., 2022; Pradhan & Tinus, 2021; Ranubaya & Endi, 2024; Sarjito, 2024).	Prevention of radicalism requires a multi-sectoral approach: government–campus–family–mass organizations–media.
<b>4 items</b>	Social Psychology, Identity and Internal Factors of Radicalization (Feddes et al., 2015; Hamidah, 2019; Jamhari et al., 2021).	Radicalization is influenced by the search for identity, low empathy, the need for affiliation; This is relevant for educational design and emotional interventions.

<b>3 items</b>	National Defense and National Resilience (Arbani, 2025; Eka et al., 2024).	State defense must be expanded to ideological resilience, not just militaristic; relevant for the integration of Pancasila in defending the country.
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*Source: obtained from primary data*

The results of the Systematic Literature Review of 64 articles show that the prevention of radicalism in the VUCA Era cannot be done through a single approach. The complexity of the social environment characterized by volatility, uncertainty, complexity, and ambiguity has transformed the landscape of radicalization and expanded the operational space of extremism—especially through digitalization, social fragmentation, and ideological contestation. Therefore, strengthening the resilience of the Pancasila ideology needs to be understood as a multidimensional strategy that operates at the individual, community, and policy structure levels.

### 5.1. Education as the Main Pillar of Ideological Resilience and Radicalism Prevention

The education cluster which is the largest finding (14 articles) emphasizes that education is the most strategic soft power instrument in building the resilience of the Pancasila ideology. Value literacy, character habituation, and critical learning are central components in shaping a generation that is not easily influenced by extreme narratives.

This view is in line with the findings of (Sas et al., 2020) in Sustainability, which show that education plays a fundamental role in preventing radicalism in developing countries by providing critical thinking skills, multicultural perspectives, and social-emotional competence. Education is not only a space for the transmission of knowledge, but an arena for identity formation that influences the capacity of individuals to reject violent ideologies.

Furthermore, (Hoskins & Janmaat, 2019) assert that democratic citizenship education increases constructive political participation and prevents polarization. In the Indonesian context, the integration of Pancasila values into the framework of democratic citizenship education provides space for the younger generation to build an inclusive and tolerant political orientation.

Thus, education makes a strategic contribution through three mechanisms: forming character and morality (Pancasila as habitus), developing digital literacy and critical thinking skills, and building democratic citizenship capacity that rejects extremism.

### 5.2. Religious Moderation and Pancasila Integration—Moderate Religiosity

The religious moderation cluster (10 articles) shows that an exclusive religious narrative is still one of the entrances to radicalism. The findings of various studies underline that radical ideologies thrive when religious interpretations are separated from national values and politicized for sectarian interests.

In this case, Pancasila has a unique position as an ethical and philosophical basis that facilitates dialogue between religious diversity and national identity. The moderation model developed by mass organizations such as NU and Muhammadiyah plays a dual role: strengthening the religion that is rahmatan lil 'alamin and strengthening loyalty to the nation-state.

The research of (Hafez & Mullins, 2015) reinforces this argument. They state that radicalization is triggered by the interaction between ideological motivations, social grievances, and interpersonal networks. For this reason, religious moderation serves to dismantle the ideological justification of radicalism while narrowing the social space that can be exploited by extreme groups.

With the integration of religious moderation and Pancasila, prevention mechanisms can be directed to: strengthening peaceful and inclusive religious readings, breaking the chain of theological legitimacy for acts of violence, and increasing community awareness of transnational ideological infiltration.

### 5.3. Students as Vulnerable Groups and Campuses as Ideological Contestation Spaces

The campus cluster and the young generation (12 articles) confirm that radicalism is growing rapidly in the university environment. The age range of students who are experiencing an identity search phase makes them more susceptible to radical or totalistic ideological narratives.

These SLR findings are strongly linked to the results of the synthesis of the theory by (Hafez & Mullins, 2015) that radicalization is not a linear process, but rather a complex dynamic involving identity factors, a sense of powerlessness, and the search for meaning. The campus environment provides intense discussion spaces, strong friendship groups, and organizational networks that can become a pathway to the normalization of radical ideologies if left unchecked.

Therefore, the campus environment must be strengthened through: an anti-radicalism curriculum, ideological and national literacy, a culture of cross-perspective dialogue, and a community-based early detection system.

#### 5.4. Digital Space as a New Arena of Radicalization in the VUCA Era

The digital cluster (8 articles) shows that radicalization in the contemporary era cannot be separated from the use of the internet and social media. Radical narratives are now produced and disseminated through digital content that is easily accessible, goes viral quickly, and utilizes platform algorithms.

The study by (Conway, 2017) confirms that the internet accelerates the process of radicalization through echo chambers, filter bubbles, and micro-targeting which makes extreme propaganda more precise. This is in line with SLR's finding that digital radicalism penetrates the private and psychological spaces of users without going through formal organizational processes.

In the context of the resilience of Pancasila ideology, this challenge requires strengthening epistemic resilience—namely the ability of individuals to distinguish between facts, opinions, and manipulations. A study by (Watson & Morgan, 2025) shows that in a competitive ecosystem, manipulative tendencies increase and trust between individuals weakens. This means that the younger generation needs strong epistemic vigilance to reject ideological hoaxes and radical disinformation.

Therefore, Pancasila education in the digital era requires a transformation towards: critical digital literacy, creative counter-narrative based on national values, healthy social media-based learning, and strengthening digital platform regulations.

#### 5.5. Pancasila as an Adaptive Ideological Resilience Framework

The ideological resilience cluster (7 articles) emphasizes that Pancasila is not just a normative identity, but an instrument of national resilience that is able to adapt to face ideological threats across time. With an orientation on humanity, justice, unity, and deliberation, Pancasila provides a moral compass to deal with radicalism that divides society.

In the VUCA Era, Pancasila works as a resilience framework at three levels: Individual – character formation, morality, and national identity; Community – solidarity, social cohesion, and a culture of mutual cooperation; and Institutions – inclusive, fair, and responsive public policies. The integration of these three levels is necessary so that ideological resilience does not cease to be a doctrine, but becomes a living social practice.

This is in line with the findings of (Shi et al., 2025) who show that global fragmentation encourages global actors to adopt an adaptive framework oriented towards strategic resilience. The "EDGES" framework they offer emphasizes that the era of deglobalization requires a stable foundation of values for a system to be able to withstand disruption. This perspective strengthens the urgency of Pancasila as an ideological anchor that allows Indonesia to maintain the consistency of national values, while adapting to the dynamics of the VUCA environment which is characterized by uncertainty, complexity, and ideological competition between global actors.

#### 5.6. Pentahelix Collaboration as a Prevention Infrastructure

The public policy cluster (6 articles) shows that radicalism cannot be prevented by one institution alone. A pentahelical model that combines government, academia, society, media/technology, and the business sector is the most relevant approach in dealing with the complexity of threats in the VUCA Era.

This policy approach is in line with the view of (Sas et al., 2020) that the prevention of radicalism must be supported by cross-sectoral synergy that has the capacity to intervene at different social levels. The success of the strategy is highly dependent on the sustainability of coordination and consistency of policy implementation on the ground.

#### 5.7. Synthesis: Integrative Model of Pancasila-Based Radicalism Prevention

Various studies confirm that the VUCA Era—characterized by volatility, uncertainty, complexity, and ambiguity—drives the acceleration of radicalization through digital information channels that are difficult to control. The study by (Hastuti et al., 2025) show that extreme groups leverage social and information instability to build alternative narratives that appeal to younger generations, while (Ranubaya & Endi, 2024) reveal that the flood of information on social media creates a space of ambiguity that is exploited to spread intolerant ideologies and hateful narratives.

In this context, Pancasila emerges as an instrument of ideological resilience that is not only philosophical, but also operational in strengthening people's deterrence against extreme propaganda. The literature shows consistency that Pancasila has the capacity to affirm inclusivity, moderation, and social justice as values that are substantially contrary to

exclusive radicalism. The literatur of (Sasangka & Syauqillah, 2023; Subagyo, 2020) emphasized that the internalization of Pancasila carried out in a sustainable manner is able to strengthen community resilience, especially when value education is integrated into formal, non-formal, and institutional cultural learning. In several other studies, Pancasila is also seen as an ethical framework that is able to strengthen the character of the younger generation, including empathy, tolerance, and moral sensitivity (Ariyani, 2023; Auzi et al., 2024; Budhiawan & Lubis, 2024). These values are important social capital in dealing with extreme narratives that are increasingly fluid in the digital space.

Another important finding suggests that radicalism prevention strategies are no longer effective if they rely solely on repressive approaches. The literature places the soft power approach as a more relevant strategy in the context of contemporary radicalism. This approach includes revitalizing character and value education, strengthening religious moderation, digital literacy, and collaboration between actors within a pentahelical framework. Education is the main pillar, especially through the integration of the Pancasila curriculum, civic education, and moderate religious education as recommended by (Setiyono & Natalis, 2023; Zulkarnain et al., 2021). On the other hand, digital literacy has emerged as a key strategy to deal with social media-based radicalization. The study (Ashif & Risky, 2023) emphasized the importance of digitizing Pancasila education, while (Ranubaya & Endi, 2024) emphasized that critical thinking skills must be a priority in the modern education curriculum so that the younger generation is able to distinguish valid information from extreme propaganda.

In addition to education and digital literacy, multilevel collaboration is an element that is highly emphasized by the literature. The pentahelical approach involving the government, educational institutions, families, civil society organizations such as NU and Muhammadiyah, and the technology sector is the most recommended strategy. Radicalism cannot be prevented by one actor alone, due to the multidimensional and cross-channel nature of the threat (Candra et al., 2022; Rambe et al., 2025). Collaboration is needed to present simultaneous interventions in various spaces, ranging from policy spaces, education spaces, to digital spaces.

The synthesis of the entire literature allows the drafting of an integrative model that incorporates the three main pillars of radicalism prevention in the VUCA Era. The first pillar is the resilience of the Pancasila ideology, which is strengthened through the internalization of values, moral education, and religious moderation. The second pillar is digital capacity and critical literacy, which allows the younger generation to have the power to deter disinformation, hate speech, and extreme narratives. The third pillar is pentahelical collaboration, which ensures that prevention strategies have broad social ecosystem support.

Pancasila plays the role of an integrator that unites the three dimensions into a relevant, adaptive, and resilient framework of ideological resilience in the face of the threat of contemporary radicalism.

Overall, the results of the study show that the prevention of radicalism in the VUCA Era requires a more adaptive, holistic, and value-based approach. Pancasila has proven to be not only relevant as a state ideology, but also as a resilience mechanism that is able to answer the challenges of an increasingly complex era. Without strengthening values, digital literacy, and cross-sectoral collaboration, efforts to prevent radicalism will continue to lag behind the pace of radicalization driven by the dynamics of VUCA.

## CONCLUSIONS

This study provides two main conclusions. First, strengthening the resilience of Pancasila ideology has proven to be the most strategic foundation to resist the penetration of radicalism in the midst of the dynamics of VUCA. Pancasila not only functions as the philosophical basis of the state, but also as a framework of values that is able to strengthen the deterrent of individuals, communities, and institutions against ideological threats. This resilience is built through the integration of national values, religious moderation, digital literacy, and character education. Thus, Pancasila has an adaptive capacity to guide the public in facing disinformation, polarization, and ideological contestation that is rapidly developing in the digital era.

Second, effective radicalism prevention requires an ecosystem and collaborative approach. Education, digital space, religious communities, universities, families, and state institutions each play a role as a knot of resilience that strengthens each other. Prevention of radicalism cannot be done through a single approach, but requires a multi-level strategy that combines value building, critical capacity building, and coordination

between actors in a pentahelical model. Overall, these findings confirm that the success of prevention strategies is highly dependent on the extent to which Pancasila values are realized in a lively, relevant, and contextual manner in all social spaces, including the digital space.

Based on the findings of the research, there are several recommendations that can be further developed. First, it is necessary to innovate the Pancasila curriculum that is more dialogical and digital-native in order to be able to reach the younger generation who live in a fast and unstable information ecosystem. Second, further research needs to be directed at the development of a Pancasila-based digital counter-narrative model that can compete effectively against extremist propaganda on social media. Third, pentahelical collaboration needs to be formulated in the form of more concrete policies that integrate the role of the government, mass organizations, universities, digital communities, and the industrial sector as national ideological resilience infrastructure. Finally, follow-up studies can also test the effectiveness of Pancasila-based intervention models through empirical research, so that radicalism prevention strategies can continue to be updated according to the threat dynamics in the VUCA Era.

This research has several limitations that need to be objectively acknowledged. First, the use of the Systematic Literature Review method limits the research to only available and published literature, so it does not include empirical field data that has the potential to provide a deeper picture of the dynamics of radicalism in the VUCA Era. Second, the focus of the study on literature relevant to the Indonesian context and open sources limits the diversity of international comparative perspectives that may enrich the analysis. Third, the research findings are conceptual because they have not directly tested the effectiveness of the proposed strategy, especially related to digital literacy, religious moderation, and pentahelical collaboration.

However, this limitation does not reduce the value of the research's contribution in mapping radicalism prevention strategies based on strengthening the resilience of the Pancasila ideology. The recognition of this limitation is actually the basis for further research that is more empirical and applicable.

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