

The Relevance of Pancasila in the Development of Global Constitutionalism

Rizky Herdiansyah

Faculty of Law, Universitas Negeri Semarang, Semarang, Indonesia

✉ Corresponding email: rizkyherdiansyah15@students.unnes.ac.id

Abstract

The discourse on global constitutionalism has expanded significantly in recent decades as scholars and policymakers explore frameworks that promote human rights, the rule of law, democratic governance, and institutional accountability across diverse political systems. While this discourse has been largely shaped by Western liberal traditions, emerging scholarship increasingly acknowledges the relevance of non-Western normative systems in enriching global constitutional debates. In this context, Pancasila—as Indonesia’s foundational philosophical doctrine—presents a distinctive value framework rooted in humanity, social justice, deliberative democracy, and communal harmony. These characteristics position Pancasila as a potentially important contribution to contemporary constitutional thought, particularly in the search for more inclusive and culturally diverse models of constitutionalism.

Existing studies on global constitutionalism tend to focus predominantly on the evolution of liberal constitutional principles and their diffusion into international legal norms. Only a limited number of works have examined how indigenous or non-Western philosophical

systems may interact with, complement, or challenge the prevailing paradigm. Even the few studies that discuss Southeast Asian constitutional identity often center on constitutional practice rather than the underlying philosophical foundations that shape state ideology. As a result, the role of Pancasila in global constitutional discourse remains underexplored, leaving a significant gap in the literature regarding how its normative principles may contribute to the theoretical development of global constitutionalism.

This article seeks to address this research gap by offering a systematic analysis of the relationship between Pancasila and the core tenets of global constitutionalism. The novelty of this study lies in its attempt to conceptualize Pancasila not merely as a national ideology but as a value framework with potential universal relevance, especially concerning human dignity, ethical governance, and the balance between individual rights and collective responsibility. By examining Pancasila through a constitutional-theoretical lens, this research aims to highlight how its emphasis on social harmony, deliberation, and moral–ethical governance can enrich the evolving discourse on global constitutional norms.

To achieve these objectives, this study employs a normative–qualitative method that relies on constitutional documents, scholarly literature, and comparative constitutional perspectives. The article is structured into five main sections: the first presents the conceptual foundation of global constitutionalism; the second analyzes Pancasila’s philosophical and constitutional dimensions; the third discusses points of convergence and divergence between Pancasila and global constitutional norms; and the fourth elaborates on the implications of integrating Pancasila into global constitutional discourse. The article concludes by summarizing key findings and offering recommendations for further scholarly engagement.

Keywords *Pancasila; Global Constitutionalism; Human Dignity; Rule of Law; Ethical Governance*

A. Introduction

The growing discourse on global constitutionalism has emerged as a significant response to the expanding influence of international

norms, transnational institutions, and global governance mechanisms.¹ Global constitutionalism emphasizes the protection of human dignity, human rights, the rule of law, democratic participation, and accountable governance—principles that aim to structure the international order in a more normative and coherent manner². While the intellectual roots of global constitutionalism are predominantly grounded in Western liberal thought, contemporary scholarship increasingly acknowledges the importance of incorporating alternative constitutional traditions.³ In this context, Pancasila—Indonesia’s philosophical foundation and constitutional ideology—offers a unique value system that has not yet been extensively explored within global constitutionalism debates.⁴

Previous studies on global constitutionalism have largely focused on European constitutional traditions, liberal democratic principles, and institutional models shaped by international organizations such as the United Nations, the European Union, and the World Trade Organization.⁵ Scholars such as Dunoff and Trachtman (2008) highlight the intensification of constitutional discourse at transnational sites of governance, while other scholars emphasize moral cosmopolitanism, human dignity, and normative global orders.⁶ However, these studies exhibit a major limitation: they tend to overlook contributions from non-Western philosophies, including those that emphasize communal harmony, moral obligations, deliberation, and collective welfare.⁷ As a

¹ Anne Peters, “The Merits of Global Constitutionalism,” *Indiana Journal of Global Legal Studies* 16, no. 2 (2009): 397–411.

² Anne Peters, “The Merits of Global Constitutionalism,” 398–402.

³ Mattias Kumm, “The Cosmopolitan Turn in Constitutionalism: On the Relationship between

Constitutionalism in and beyond the State,” in *Ruling the World? Constitutionalism, International Law, and Global Governance*, ed. Jeffrey L. Dunoff and Joel P. Trachtman (Cambridge: Cambridge University Press, 2009), 258–325

⁴ Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas Pancasila* (Jakarta: Gramedia Pustaka Utama, 2011).

⁵ Jeffrey L. Dunoff and Joel P. Trachtman, “A Functional Approach to Global Constitutionalism,” in *Ruling the World? Constitutionalism, International Law, and Global Governance*, ed. Jeffrey L. Dunoff and Joel P. Trachtman (Cambridge: Cambridge University Press, 2009), 3–35.

⁶ Mattias Kumm, “The Cosmopolitan Turn in Constitutionalism,” 270–280.

⁷ Albert H. Y. Chen, “The Global Expansion of Constitutional Judicial Review: Some Historical and Comparative Perspectives,” University of Hong Kong Faculty of Law Research Paper No. 2013/001 (2013).

result, the global constitutionalism literature remains incomplete and imbalanced in representing diverse constitutional cultures.

This article seeks to address that gap by examining how Pancasila's core values—belief in divinity, humanism, unity, deliberative democracy, and social justice—may enrich the conceptual and normative development of global constitutionalism.⁸ Unlike liberal frameworks that prioritize individual autonomy, Pancasila proposes a constitutional ethos rooted in social solidarity, consensus-building, ethical governance, and the balancing of individual and collective responsibilities.⁹ These characteristics offer a complementary perspective to existing global constitutional models, particularly in redefining approaches to human dignity, pluralism, and just governance. The novelty of this study lies in its systematic effort to bridge Indonesian constitutional philosophy with global constitutional theory, a connection rarely addressed in prior scholarship.

The aim of this article is to evaluate the relevance and potential contributions of Pancasila in shaping the evolving landscape of global constitutionalism. Employing a normative–qualitative approach, this study analyzes constitutional texts, academic literature, and comparative state practices to assess conceptual convergence and divergence between Pancasila and global constitutional norms¹⁰. The remainder of this article is structured as follows: the next section outlines the theoretical framework of global constitutionalism; the following section examines key elements of Pancasila and their doctrinal implications; the subsequent analysis discusses points of compatibility and contribution; and the final section presents conclusions and recommendations for integrating non-Western constitutional values into the global constitutional discourse.

⁸ A. M. Ma'ruf and H. K. Rahmat, "Pancasila dalam Konteks Kenegaraan Republik Indonesia: Sebuah Kerangka Konseptual," *Trends in Applied Sciences, Social Science, and Education* 1, no. 2 (2023): 59–68.

⁹ Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia* (Jakarta: Sinar Grafika, 2021).

¹⁰ Ni'Matul Huda, *Politik Hukum dan Pembangunan Sistem Hukum Nasional* (Jakarta: Sinar Grafika, 2024).

B. Methods

This study employs a normative–qualitative approach because its primary focus is the analysis of concepts, principles, and values contained in Pancasila and their relevance to global constitutionalism.¹¹ The data were collected through library research, including constitutional documents (particularly the Preamble and relevant articles of the 1945 Constitution), academic literature on Pancasila, and scholarly works discussing theories of global constitutionalism.¹²

The analysis was conducted using doctrinal and comparative–conceptual approaches. The doctrinal approach was applied to interpret the philosophical and constitutional values of Pancasila, while the comparative approach was used to identify points of convergence and divergence between these values and the core principles of global constitutionalism, such as human dignity, the rule of law, democracy, and ethical governance. Through this method, the study aims to provide a systematic understanding of how the values of Pancasila may contribute to the development of a more inclusive and diverse global constitutional discourse.

C. Analysis Of Global Constitutionalism And Its Theoretical Foundations

This Global constitutionalism has developed as a normative framework intended to regulate the international order through principles such as human dignity, human rights, the rule of law, democracy, and institutional accountability.¹³ Its intellectual roots have been shaped primarily by Western liberal traditions, including constitutional democracy, individual autonomy, and institutionalized protection of rights.¹⁴ However, criticisms continue to emerge regarding the limited cultural inclusiveness of existing global

¹¹ Peter Mahmud Marzuki, *Penelitian Hukum* (Jakarta: Kencana, 2005).

¹² Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2008).

¹³ Anne Peters, “The Merits of Global Constitutionalism,” *Indiana Journal of Global Legal Studies* 16 (2009): 397.

¹⁴ Jan Klabbbers, Anne Peters, and Geir Ulfstein, *The Constitutionalization of International Law* (Oxford: Oxford University Press, 2009).

constitutional frameworks, particularly their tendency to universalize Western values without considering the contributions of non-Western normative systems.¹⁵

In this context, the theoretical foundations of global constitutionalism may be reassessed by incorporating value systems that emphasize social cohesiveness, ethical responsibility, and collective welfare—principles that are commonly underrepresented in liberal constitutional discourse.¹⁶ This section analyzes the dominant paradigms that shape global constitutionalism and identifies areas where these paradigms create gaps, particularly in relation to non-Western philosophical frameworks such as Pancasila.

1. Pancasila as a Complementary Normative Framework to Global Constitutionalism

While global constitutionalism has largely evolved from Western liberal traditions, its normative objectives—such as human dignity, ethical governance, and social justice—are not exclusive to liberal constitutional systems.¹⁷ In this regard, Pancasila may be understood as a complementary normative framework that enriches global constitutionalism by offering alternative constitutional values grounded in social harmony, moral responsibility, and deliberative democracy.¹⁸ Rather than functioning merely as a national ideology,

¹⁵Mattias Kumm, “The Cosmopolitan Turn in Constitutionalism: On the Relationship between Constitutionalism in and beyond the State,” in *Ruling the World? Constitutionalism, International Law, and Global Governance*, ed. Jeffrey L. Dunoff and Joel P. Trachtman (Cambridge: Cambridge University Press, 2009).

¹⁶Muhtar, M. H., A. K. Maranjaya, N. Arfiani, and E. Rahim, *Teori & Hukum Konstitusi: Dasar Pengetahuan dan Pemahaman serta Wawasan Pemberlakuan Hukum Konstitusi di Indonesia* (Makassar: PT Sonpedia Publishing Indonesia, 2023).

¹⁷Jan Klabbbers, Anne Peters, and Geir Ulfstein, *The Constitutionalization of International Law* (Oxford: Oxford University Press, 2009).

¹⁸Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas Pancasila* (Jakarta: Gramedia Pustaka Utama, 2011).

Pancasila represents a philosophical foundation that shapes constitutional identity and governance in Indonesia.¹⁹

Pancasila emphasizes the balance between individual rights and collective responsibility, a feature that distinguishes it from dominant liberal constitutional models.²⁰ This orientation enables Pancasila to contribute meaningfully to global constitutional discourse, particularly in addressing critiques concerning excessive individualism and the lack of cultural pluralism within existing global constitutional frameworks.²¹

2. Human Dignity and Ethical Governance in Pancasila

Human dignity within Pancasila is not conceived solely through individual autonomy, but through moral relations among individuals, society, and the state.²² The principles of just and civilized humanity and social justice affirm that constitutional legitimacy is closely linked to ethical governance and social responsibility.²³ This perspective aligns with global constitutionalism's concern for human dignity, while simultaneously expanding its meaning by embedding dignity within communal and moral contexts.²⁴

By emphasizing ethical leadership, deliberation, and social justice, Pancasila provides normative insights that may strengthen global constitutionalism's capacity to respond to challenges of inequality, governance deficits, and cultural diversity in the global order.²⁵

¹⁹ Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia* (Jakarta: Sinar Grafika, 2021).

²⁰ Muhtar, M. H., A. K. Maranjaya, N. Arfiani, and E. Rahim, *Teori & Hukum Konstitusi: Dasar Pengetahuan dan Pemahaman serta Wawasan Pemberlakuan Hukum Konstitusi di Indonesia* (Makassar: PT Sonpedia Publishing Indonesia, 2023)

²¹ Anne Peters, "The Merits of Global Constitutionalism," *Indiana Journal of Global Legal Studies* 16 (2009).

²² Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas Pancasila* (Jakarta: Gramedia Pustaka Utama, 2011).

²³ Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia* (Jakarta: Sinar Grafika, 2021),

²⁴ Anne Peters, "The Merits of Global Constitutionalism," *Indiana Journal of Global Legal Studies* 16 (2009)

²⁵ Jan Klabbbers, Anne Peters, and Geir Ulfstein, *The Constitutionalization of International Law* (Oxford: Oxford University Press, 2009)

3. Human Dignity and Ethical Governance in Pancasila

This section discusses the broader implications of integrating Pancasila into global constitutional discourse. Unlike previous studies that emphasize institutional design or liberal legal norms, this study highlights the philosophical contribution of Pancasila as a value-based constitutional framework.²⁶ The findings suggest that global constitutionalism may benefit from engaging more seriously with non-Western constitutional philosophies that prioritize social cohesion, ethical responsibility, and deliberative governance.²⁷

The contribution of this study differs from earlier scholarship by shifting attention from the diffusion of liberal constitutional norms to the potential enrichment of global constitutionalism through plural value systems.²⁸ By conceptualizing Pancasila as a normative framework with universal relevance, this article demonstrates that global constitutionalism need not be confined to Western liberal thought.²⁹

The contribution of this study differs from earlier scholarship by shifting attention from the diffusion of liberal constitutional norms to the potential enrichment of global constitutionalism through plural value systems.²⁸ By conceptualizing Pancasila as a normative framework with universal relevance, this article demonstrates that global constitutionalism need not be confined to Western liberal thought.²⁹

4. Toward a More Plural and Inclusive Global Constitutional Order

Incorporating Pancasila into global constitutional debates encourages a more pluralistic understanding of constitutionalism at the global level. Pancasila's emphasis on deliberation, social justice, and

²⁶ Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas Pancasila* (Jakarta: Gramedia Pustaka Utama, 2011).

²⁷ Anne Peters, "The Merits of Global Constitutionalism," *Indiana Journal of Global Legal Studies* 16 (2009).

²⁸ Mattias Kumm, "The Cosmopolitan Turn in Constitutionalism," in *Ruling the World?* (Cambridge: Cambridge University Press, 2009).

²⁹ an Klabbers, Anne Peters, and Geir Ulfstein, *The Constitutionalization of International Law* (Oxford: Oxford University Press, 2009).

unity offers an alternative model for addressing global governance challenges, particularly in multicultural and developing societies.³⁰

This approach underscores the importance of constitutional values that are sensitive to cultural context while remaining committed to universal principles of justice and human dignity. Consequently, global constitutionalism may evolve into a more inclusive and representative framework by recognizing the normative contributions of diverse constitutional traditions.³¹

5. Contributions Beyond Liberal Constitutionalism

The primary contribution of Pancasila lies in its ability to complement, rather than replace, liberal constitutional principles.³² By offering a model that balances rights with responsibilities and individual freedom with collective welfare, Pancasila broadens the theoretical foundation of global constitutionalism.³³ This study thus opens avenues for further research on comparative constitutional philosophies and their role in shaping a more equitable global constitutional order.³⁴

D. Conclusion

This article demonstrates that Pancasila is relevant to the development of global constitutionalism not merely as a national ideology, but as a normative value framework that can enrich global constitutional discourse. By emphasizing human dignity grounded in moral relations, social justice, deliberative democracy, and the balance between individual rights and collective responsibility, Pancasila offers complementary perspectives to dominant liberal constitutional models that often prioritize individual autonomy. The findings indicate that integrating Pancasila into global constitutional debates may help address critiques concerning cultural exclusivity, ethical deficits, and excessive individualism within existing frameworks. Consequently, this study suggests that global constitutionalism should engage more seriously with non-Western constitutional philosophies to build a more plural, inclusive, and ethically grounded global constitutional order. Further

³⁰ Jan Klabbbers, Anne Peters, and Geir Ulfstein, *The Constitutionalization of International Law* (Oxford: Oxford University Press, 2009).

³¹ Andreas L. Paulus, "The International Legal System as a Constitution," in *Ruling the World? Constitutionalism, International Law, and Global Governance*, ed. Jeffrey L. Dunoff and Joel P. Trachtman (Cambridge: Cambridge University Press, 2009).

research is recommended to explore comparative constitutional values across different legal traditions in order to strengthen the normative foundations of global governance.

E. References

- Alhudawi, U. (2023). Filsafat Pancasila dalam perkembangan teknologi. *Serunai: Jurnal Ilmiah Ilmu Pendidikan*, 9(1), 26–32.
- Anwar, D. F. (2019). Values in Indonesian Foreign Policy. Values in Foreign Policy: Investigating Ideals and Interests, 175.
- Anne Peters. “The Merits of Global Constitutionalism.” *Indiana Journal of Global Legal Studies* 16 (2009): 397–411.
- Asshiddiqie, J. (2006). Pengantar ilmu hukum tata negara.
- Besson, S. (2022). Justifications of Human Rights. *International Human Rights Law*, 4th edition, 23–42.
- Bogdandy, A. von. (2016). The Publicness of Public International Law Seen Through Schmitt’s Concept of the Political—A Contribution to Building Public Law Theory. *Max Planck Institute for Comparative Public Law & International Law (MPIL) Research Paper*, (2016–22), 877–906.
- Brown, G. W. (2017). Cosmopolitanism and global constitutionalism. In *Handbook on Global Constitutionalism* (pp. 93–105). Edward Elgar Publishing.
- Chen, A. H. (2013). The global expansion of constitutional judicial review: Some Historical and comparative perspectives. *University of Hong Kong Faculty of Law Research Paper*, (2013/001).
- Dunoff, J. L., & Trachtman, J. P. (2008). A functional approach to global constitutionalism. *Ruling the World*, 08–57.
- Dunoff, J. L., & Trachtman, J. P. (Eds.). (2009). *Ruling the world?: Constitutionalism, international law, and global governance*. Cambridge University Press.
- Grimm, D. (2010). The achievement of constitutionalism and its prospects in a changed world. *The Twilight of Constitutionalism*, 1.
- Gutmann, A., & Thompson, D. F. (2004). *Why deliberative democracy?* Princeton University Press.
- Habermas, J. (2012). The crisis of the European Union: A response. *Polity*.

- Huda, N. M., & Sh, M. (2024). *Politik Hukum dan Pembangunan Sistem Hukum Nasional*. Sinar Grafika.
- Jimly Asshiddiqie, (2021). *Konstitusi dan konstitusionalisme Indonesia*. Sinar Grafika.
- Klabbers, J., Peters, A., & Ulfstein, G. (2009). *The constitutionalization of international law*. OUP Oxford.
- Kumm, M. (2009). The cosmopolitan turn in constitutionalism: On the relationship between constitutionalism in and beyond the state. In *Ruling the World?* (pp. 258–325).
- Latif, Y. (2011). *Negara paripurna: historisitas, rasionalitas, dan aktualitas Pancasila*. Gramedia Pustaka Utama.
- Loughlin, M. (2010). *Foundations of public law*. Oxford University Press.
- Magnis-Suseno, F. (2016). *Etika Politik: Prinsip Moral Dasar Kenegaraan Modern*.
- Marzuki, P. M. (2005). *Penelitian hukum*.
- Ma'ruf, A. M. M., & Rahmat, H. K. (2023). Pancasila dalam konteks kenegaraan Republik Indonesia: Sebuah kerangka konseptual. *Trends in Applied Sciences, Social Science, and Education*, 1(2), 59– 68.
- Muhtar, M. H., Maranjaya, A. K., Arfiani, N., & Rahim, E. (2023). *Teori & hukum konstitusi: Dasar pengetahuan dan pemahaman serta wawasan pemberlakuan hukum konstitusi di Indonesia*. PT. Sonpedia Publishing Indonesia.
- Notonagoro, S. (1975). *Pancasila secara ilmiah populer*. Pantjuran Tudjuh.
- Paulus, A. L. (2009). The international legal system as a constitution. *Ruling the World*, (175), 69.
- Peters, A. (2009). The merits of global constitutionalism. *Indiana Journal of Global Legal Studies*, 16, 397.
- Rosen, M. (2012). *Dignity: Its history and meaning*. Harvard University Press.
- Sousa Santos, B. de. (2017). Toward a multicultural conception of human rights. In *Human Rights* (pp. 341–355). Routledge.
- Suyanto, S. H. (2023). *Metode Penelitian Hukum: Pengantar Penelitian Normatif, Empiris, dan Gabungan*. Unigres Press.
- Tushnet, M. (2016). Varieties of constitutionalism; in this issue. *International Journal of Constitutional Law*, 14, 1.
- von Bogdandy, A. (2016). The publicness of public international law seen through Schmitt's concept of the political. *MPIL Research Paper*, (2016–22), 877–906.

- Wiratraman, H. P. (2007). Hak-hak konstitusional warga negara setelah amandemen UUD 1945: konsep, pengaturan dan dinamika implementasi. *Jurnal Hukum Panta Rei*, 1(1), 1–18.
- Zed, M. (2008). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.

Acknowledgment

None

Funding Information

None

Conflicting Interest Statement

None

Publishing Ethical and Originality Statement

All authors declared that this work is original and has never been published in any form and in any media, nor is it under consideration for publication in any journal, and all sources cited in this work refer to the basic standards of scientific citation.

Generative AI Statement

Authors must acknowledge the use of AI in their work to ensure transparency and maintain trust with their audience. As generative AI becomes an integral tool for content creation, it is crucial to disclose its involvement in the process. This helps clarify the role AI played in generating ideas, drafting text, or enhancing creativity. Acknowledging AI usage also supports ethical standards, ensuring that authorship remains clear and that credit is properly attributed. Such transparency fosters responsible AI integration and upholds the integrity of both the creative process and the final work.

Please do not modify this template

Self Assesment (please check according to your paper):

*In order for an article to be considered for publication, **we strongly recommend that prospective authors fulfill all of these items***

No	Item of Assesment	Yes	No
1	Minimum length of article: 6000 words (<i>excluding references</i>)	☒	☐
2	Maximum abstract: 250 words	☒	☐
3	Topic of article is related to Pancasila and Law, Global Comparative Law and Ideology	☒	☐
4	Citation model used: Chicago Manual Style 17 th edition (full note)	☒	☐
5	Minimum references: 30 references	☒	☐
6	Article used our latest Article Template	☒	☐
7	Title of article: maximum 20 words	☒	☐
8	International Collaboration of Authorship (with minimum two different countries)	☒	☐
9	Female Author(s) (as first or co-authors)	☒	☐
10	Paper related to SDGs (UN) (<i>please indicate, you can choose more than one</i>)	☒	☐
	1) No Poverty	☒	☐
	2) Zero Hunger	☒	☐
	3) Good Health and Well-being	☒	☐
	4) Quality Education	☒	☐
	5) Gender Equality	☒	☐
	6) Clean Wateer and Sanitation	☒	☐
	7) Affordable and Clean Energy	☒	☐
	8) Decent Work and Economic Growth	☒	☐
	9) Industry, Innovation, and Infrastructure	☒	☐
	10) Reduce Inequality	☒	☐
	11) Sustainable Cities and Communities	☒	☐
	12) Responsible Consumption and Production	☒	☐

No	Item of Assesment	Yes	No
	13) Climate Action	☒	☐
	14) Life Below Water	☒	☐
	15) Life on Land	☒	☐
	16) Peace, Justice, and Strong Institutions	☒	☐
	17) Partnerships for the Goals	☒	☐
11	Similarity no more than 20% (<i>please upload the proof of this as additional document or supplementary file</i>)	☒	☐
12	Written in English in good academic writing style (<i>paper should be proofread, we recommend you use <u>Enago</u>, please upload this proof as additional document or supplementary file</i>)	☒	☐
13	Author Biography (<i>short biography oe each authors, maximum 150 words, upload in separate file as supplementary file</i>)	☒	☐

Please indicate and recommend the potential reviewer for your paper (minimum 3 reviewers)

No	Name of Reviewer	Affiliation	Email
1			
2			
3			

In the future, do you like to become reviewer of the Journal?

Yes ☐ No ☐

Full Name :

Email address :

Current Affiliation/Institution :

Country :

Scopus ID/Publication Profile :

Guidelines for Article Revision

To ensure the quality of your revised submission and to facilitate the review and editorial process, please follow the guidelines below:

1. Revision Based on Reviewer Comments

- Authors are required to revise their manuscript in accordance with the comments and suggestions provided by the reviewers.

- Address all points raised by the reviewers in a clear and comprehensive manner. If you disagree with any comment, please provide a reasonable explanation in the response to the reviewers.
- 2. **Track Changes Activation**
 - Authors must enable the **Track Changes** feature in their word processor during the revision process.
 - This will allow the editor and reviewers to easily identify the changes made to the manuscript.
- 3. **Similarity Check Requirement**
 - After revising the manuscript, authors are required to independently check the similarity of the revised paper using plagiarism detection software (e.g., Turnitin, iThenticate).
 - The similarity score must not exceed **20%**, excluding references and quotes.
- 4. **Proofreading Requirement**
 - The revised manuscript must **be proofread** to ensure proper grammar, clarity, and adherence to academic writing standards.
 - Authors are **required to submit proofreading evidence, as specified by the journal, along with the revised manuscript.**
- 5. **Compliance with Journal Indicators and Requirements**
 - Authors must ensure that their revised manuscript meets all indicators and requirements as outlined by the journal, including formatting, citation style, and adherence to the journal's focus and scope.
 - Revisions that do not fulfill these requirements may be returned to the authors for further improvement or **even rejection.**

Additional Notes:

- Submit the revised manuscript along with a **revision report** or **response to reviewers document**, detailing how each comment has been addressed.
- Ensure that the revised manuscript is formatted according to the journal's **latest template.**

Failure to comply with these guidelines may result in delays in the editorial process or **even article rejection.** If you have any questions or require clarification, please contact the editorial team.

