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Pancasila Ideology As The Basis For Building The Character Of The Younger Generation In Indonesia

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Abstract

Indonesian history records that youth have a role in changing the lives of the state, especially in the changes that have resulted in the nation's progress. In the current era of globalization, the role of the younger generation, especially in implementing Pancasila in people's lives, has become increasingly receding, the character values of the nation have faded and even disappeared, and the morals of some of the nation's children have lost the spirit of the noble values of Pancasila. The younger generation is experiencing a socio-cultural crisis that is incarnate in the form of degeneration and dislocation. The behavioural tendencies and personality of the younger generation are increasingly moving away from the values of Pancasila and losing one's identity as an individual rooted in the noble values of the nation's culture. Observing this tendency, it is necessary to build and awaken the country's character in a severe and urgent matter. This research uses sociological juridical research methods. The research object in this paper is related to building character or shaping the character of the younger generation who are Pancasila, thus making the civilization of the Indonesian nation. Public awareness must be immediately mobilized and encouraged to re-recognize and practice the values of Pancasila in various aspects of social, political, economic, and cultural life. Strategic character-building efforts can be carried out through the educational process.

Keywords: Young Generation; Pancasila; National Character

1. Introduction

Efforts to build and revive the nation's character in today's global era are essential. Because building the character of the nation is essentially an effort to maintain and maintain the nation-state's existence in achieving the honor, civilization, and greatness of the Indonesian nation. Building the nation's character is not easy and instant, but it requires a high commitment and discipline from various components of the nation. The year 1928 was a milestone for the younger generation to unite to achieve unity regardless of ethnic, religious, and linguistic differences—a song composed by WR. Soepratman and the youth oath work to unify the Indonesian nation from Sabang to Merauke. One nationality, one language, and one brotherhood are Indonesia, although separated by various straits and seas.

The existence of the younger generation to be the pioneer of the Indonesian independence movement then became a very decisive milestone in the history of the Journey of the Indonesian

nation. Furthermore, the dynamics of the role of the younger generation pioneered by the highly indicated young generation are developing in various areas of life. This commitment to building the character of the Indonesian nation with the spirit of Pancasila (Istianah et al., 2021) has grown and developed since the era of struggle for the nation's independence from colonialism. The character of the nation in question is an attitude and behaviour imbued with the noble values of Pancasila and the 1945 Constitution of the Republic of Indonesia, which is reflected in all aspects of the life of society, nation, and state (Rachmah, 2013).

Along with the dynamics of political, social, and cultural developments in Indonesia, the role of the younger generation has experienced ups and downs. In the current era of globalization, the role of the younger generation, especially in implementing Pancasila in people's lives (Triana & Iskatriah, 2021), has become increasingly receding, the character values of the nation have faded and even disappeared, and the morals of some of the nation's children have lost the spirit of the noble values of Pancasila (Nurhasanah et al., 2021). Pancasila should be the primary foundation used as a guide and direction for all elements of the Indonesian nation in individual life, society, and state (Zuriah, 2021).

The history of the Indonesian nation continuously records that youth have a role in changing state life, especially in changes that have produced national progress, starting from the era of national awakening, independence, and revolution, to the era of reform (Ginting, 2017). The youth should still think about maintaining and filling independence with achievements and be helpful to the nation because the younger generation will continue the leadership of a nation and the State.

The younger generation is experiencing a socio-cultural crisis that is incarnate in the form of disintegration and dislocation. The phenomenon of behavioural tendencies and personality of the younger generation is now increasingly moving away from the values of Pancasila and losing one's identity as an individual rooted in the noble values of the nation's culture. The current factual conditions that erode the personality of the younger generation such as: loss of the nation's cultural identity, student brawls, drugs, promiscuous sex, street motorbikes, violence committed by the younger generation, and degradation of student morality. This requires competent parties to anticipate and overcome these various problems. Socio-political disintegration occurs due to the euphoria of freedom, the loss of social temper so that it is easy to commit acts of violence and anarchy (Harifudin Halim, Ontran Sumantri Riyanto, Abdullah Akhyar Nasution, 2021). The disorientation of the value system, coupled with the flourishing of the spirit of freedom, has nourished the growth of a permissive view that has resulted in the strengthening of the hedonistic culture of the younger generation (Firmansyah & Dewi, 2021).

Observing this tendency, it is necessary to build and awaken the character of the nation into a serious and urgent matter. Facing the current moral crisis of the nation requires a "moral revolution", namely a fast and radical movement in building the moral consciousness of society that is moved simultaneously and massively towards a civilized nation. It's time for the younger generation to reposition their behaviour by abandoning hedonistic cultures and outside cultures that are incompatible with Pancasila values (Fauzi, 2020). In addition, youth must play a more active role in grounding Pancasila, especially in the context of social life (Hardaya et al., 2021). This role must be actively played by the younger generation together with other components of society to further instill Pancasila values in the midst of various community problems that are starting to be detached from their identity and identity as an Indonesian nation (Mutmainah & Dewi, 2021). Therefore, there is a need for re-thinking and re-inventing in nation character building for youth with national insight and patriotism to rediscover the nation's identity (Sundara & Solehah, 2019).

2. Methods

This research aims to find and develop or test the truth of knowledge. This research uses sociological juridical research methods, namely research that analyses the effectiveness of a legal norm that applies in society. The object of research in this paper is related to building character or shaping the character of the younger generation who are Pancasila; thus, it will also make the civilization of our nation; the choice of this object is related to changes in the attitudes and behaviours of the younger generation of people in understanding the values of Pancasila in the life of the nation and state. The research data includes secondary data consisting of primary legal materials, secondary legal materials, and tertiary law. And supported by preliminary data. The data analysis technique uses descriptive analysis; with this technique, it is hoped that the results of this study can describe the facts in the object of study, namely related to building the character of the younger generation of Pancasila, which is correlated to making the nation's civilization.

3. Results & Discussion

3.1. The Character of the Millennial Young Generation

Character is the disposition, character, morals, or personality of a person formed from the results of the internalization of various virtues that are believed and used as a foundation for perspective, thinking, behaving, and acting (Wiyanarti, 2021). Character in the perspective of psychology that character as one aspect and personality is formed by habits and ideas or ideas that are both inseparable (Alvarez, 2017), as for the three elements related to the formation of character, namely beliefs, feelings, and actions. These elements are related to each other. So, to change the character one has to rearrange the elements of the personality (Sudarsih, 2019).

The results of the population census in Indonesia in 2020 showed that the Indonesian population is dominated by Generation Z with a total of 74.93 million or 27.94% of the total Indonesian population. The current Generation Z is estimated to be 8 to 23 years old. Not all ages of Generation Z are productive, but about 7 years away the entire generation Z will enter the productive age. The next largest population composition is in the productive age, namely millennials totalling 69.38 million or 25.87% and Generation X 58.65 million or 21.88%. While the least population is Pre Boomer as much as 5.03 million or 1.87%. Each generation will tend to be the opposition of the other generation, each generation will try to improve and compensate for what they perceived towards the previous generation or the generation in power at that time, so that it will give rise to a generational cycle. There are 3 factors that affect a generation, namely:

1. Perceived membership
An individual's perception of a group they belong to, especially in adolescence to early adulthood.
2. Common belief and behaviors
Attitudes towards family, career, personal life, politics, religion and choices made related to work, marriage, children, health, crime.
3. Common location in history
Changes in political views, historical events, for example: wars, natural disasters, which occurred in adolescence to young adulthood

The younger generation is a period of transition from adolescence to young adulthood. Youth is a transitional period between childhood and adulthood, and they have relatively not yet reached the stage of mental and social maturity, so they must face conflicting emotional, psychological, and social stresses with all the potential, personality and conflicts that exist in him, making the younger generation a distinctive soul in the process of transitioning to an adult human being (Webber, 2015). The younger generation's tendency is now in a mindset, behaviour, and lifestyle that is instantaneous, hedonistic, and tends to lose the identity rooted in its culture.

Currently, three generations are active in the world of work; they are the Baby Boomer Generation, who has a birth range in 1943-1960; Generation X, who has a birth range in 1961-1981 and the Millennial Generation, who has a birth range in 1982-2000. Although the Baby Boomer generation is still considered in the active labor force the Baby Boomer generation has entered retirement, so the most interactions that occur in the world of work are between generation X and the millennial generation. In a few more years, Generation Z will enter the world of work active.

The degradation of the quality of Indonesia's young generation today enters an alarming level, which is characterized by a weakening of cultural identity and resilience. The weak resilience of culture is reflected, among others, in the weak ability to respond to the dynamics of change due to the demands of the times thickly coloured by the rapid invasion of global culture. National culture, which is expected to be able to be a catalyst in adopting noble universal values and, at the same time, a filter for the entry of a damaging global culture, has not been able to function as it should.

3.2. Building a Young Generation with Character

Along with the demands of today's global era, the character of the nation that must continue to be built is the mindset, attitudes and behavior of citizens, the behavior of Indonesian citizens who are democratic, intelligent, and religious. This is in line with the content of the ideals and goals of the nation's education in general (Herlina & Dewi, 2021). Creating an Indonesian society that places democracy as a central point in the life of society, nation, and state is essential.

Factors that shape the character of the younger millennial generation, namely:

1. The millennial generation is a generation whose childhood is full of various activities so that eventually, they grow into a figure who is easily bored, likes challenging things, does not multitask, and wants to be appreciated for their contributions.
2. The significant millennial generation, with the conditions of technology and the internet that has developed rapidly, coupled with increasingly varied television shows, forms a character who always wants to follow trends and love for themselves. In addition, this also shapes the character of the millennial generation, who prefer the learning process in a fun way rather than being given a lecture.
3. Millennials have witnessed many bad things experienced by previous generations, such as cases of layoffs, divorces, and conflicts, even they feel that parents are not there when they need to be. This is coupled with their busy life schedules and all the changes in the world that occur quickly, resulting in them becoming a generation that experiences quite a lot of stress.

4. Millennials are also witnesses ² global terrorism, so that makes them a person who considers life very valuable and their family and friends very much. They grew up as very demonstrative and demanding life to come first, so the emerging paradigm for millennials is that work is just a way to finance the life they want. This is also why millennials are not motivated by money but by rewards such as leaves, vacations or fun office activities.
5. The development of social ² media also shapes the millennial generation into a figure who wants to stay connected with others, wants to exist, and ultimately wants to be recognized for their contribution and famous. In addition, this also forms the view of the millennial generation that work is a social opportunity to find connections, brainstorm ideas and work on several projects.

Building a generation of character is closely related to the intake of character education. Character education aims to educate children to make wise decisions and practice everyday life to contribute to their environment positively (Zahrudin et al., 2020). An innocent child ¹ will often follow the behaviour of his parents, babysitters, and associations with his garden. Character is different from personality because personality is a trait carried from birth. In other words, personality is genetic (Sutoyo, 2021). Human character is the formation of the personality of an action that arises from within each person. If a person has a negative character ¹ he has violated the norms prevailing in society to disturb the peace of society in his environment. Character coherently emanates from the results of thought sports, heart sports, sports, and the sports of taste and feeling of a person or group of people. Character is a characteristic of a person or group that contains values, abilities, certainties, moral capacities, and obstinacy in facing difficulties and challenges (Subambang, 2021).

Character building ¹ will determine a person's ability to achieve his goals effectively (Damanhuri et al., 2016), be honest and forthright to ¹ others, and obey existing rules and rules. Because character is formed from imitation through seeing, hearing, and following, the ¹ actual character can be taught intentionally. Examples of human character include grumpy, shy, liar, honest, slicing, hypocritical, helper, preacher, religious, materialistic, selfish, generous, arrogant, quiet, responsible, unwary, ¹ obedient, authoritarian, compassionate, vengeful, self-ignorant and so on. Therefore, a child can have a good or bad character depending on the source he learned or the source that taught him.

The formation of the character ¹ of the younger generation is closely related to the ideals of the nation to be achieved to produce a young generation who are intelligent in the fields of science and technology and commendable in their faith and piety. One of the tasks of parents and the campus is to provide "character education" to students as a younger generation. The role of educators is very important in guiding and organizing the lives of the children of this nation. As in the motto of education in Indonesia in the *Sangsekerta* language, namely *Tri Hayu* (three guidelines) namely "*memayu hayuneng sa- riro, memayu hayuning bong- so, memayu hayuning bawono*" (Wagiran, 2012). This means that education must lead to the benefit of oneself, the expediency of the nation, and the expediency of the universe (Ismail et al., 2021). The objectives of character formation and education in a campus or school environment include ¹ the following:

1. Strengthening and developing life values that are considered important and necessary so that they become the personality / ownership of the learner as well as the values developed.

2. Correct learner behavior that does not correspond to the values developed by the campus or school.
3. Build harmonious connections with family and society in acting out the responsibility of character education together

The hope of building good character in the younger generation makes capital for Indonesia prepare prospective national leaders who can maintain the integrity of the nation and the harmony that has been formed so far. Not only the abilities and intelligence of the younger generation must be improved but building good character must be done in every younger generation, because the younger generation without having good character will destroy a country.

3.3. Building Indonesia Young Generation with Pancasila Character

Building character can be interpreted as a process of carving or sculpting the human soul so that it can adequately have values that underlie its thoughts, attitudes, and behaviors. This character is closely related to habits that are continuously practiced. Therefore, building character takes a long time continuously, so the behavior becomes a habit and forms a person's disposition or character. Related to that concept, the character of an Indonesian nation is Pancasila, meaning the way of thinking, patterns of attitudes and behaviors of Indonesian citizens based on the noble values of Pancasila and the 1945 Constitution of the Republic of Indonesia. The values of Pancasila must be instilled from an early age into every Indonesian citizen continuously (Istianah et al., 2021).

Along with the demands of today's development, the character of the nation that must continue to be built is the mindset, attitudes and behavior of citizens, the behavior of Indonesian citizens who are democratic, intelligent, and religious. This is in line with the content of the ideals and goals of the nation's education in general. Creating an Indonesian society that places democracy as a central point in the life of society, nation, and state is essential.

The education of Pancasila values among the younger generation in forming a character with a Pancasila spirit becomes very urgent (Umairah et al., 2021), because there is a decrease in the attitudes and behaviors of the current generation due to the rapid development of the times, the influx of unfiltered hoax information (Armawi, 2020) and there are no longer education guidelines for the Passion and Practice of Pancasila (P4). This program has been tested to form a young generation with Pancasila character (Rahayu, 2020).

In strengthening the character of the younger generation in accordance with the values of Pancasila (Nurizka & Rahim, 2020), the Government of Indonesia has determined that the need for education on the values of Pancasila on campus. This is contained in Law No. 12 of 2012 concerning Higher Education Article 35 paragraph 3 emphasized that the obligation of curriculum content in universities must contain four compulsory courses, one of which is about Pancasila courses. The policy of implementing the Pancasila course is also affirmed in the Circular Letter of the Minister of Research, Technology, and Higher Education Number. 03/M/SE/VIII/2017 dated August 24, 2017 concerning the strengthening of Pancasila Education and general compulsory courses in higher education. In number 4, it is explained that to realize the generation of the Indonesian nation with a tough character, love the homeland, defend the country and be able to improve the nation's identity, the education of the General Compulsory Course is strengthened as one of the components that shape the nation's culture. In connection with the foregoing, the Government of Indonesia instructs all universities to integrate and internalize the

content of Pancasila values (Damanhuri et al., 2016), national morals, and national culture in the learning process of each course and student activity as part of defending the country.

The internalization of Pancasila values in the context of character building that is applied is taken from the character values of the Indonesian nation which are reflected in Pancasila (Fitriani & Dewi, 2021). The values of the character of the Indonesian nation are reflected in the precepts of Pancasila as follows:

1. Values of God Almighty:

It contains basic principles: Trust and devotion to God Almighty; freedom of religion and belief in God Almighty as the most basic rights for humans; tolerance among religious people and belief in God Almighty; and Love for all God's creatures, especially human beings.

2. Fair and Civilized Humane Values:

It contains basic principles: Love for fellow human beings in accordance with the principle that humanity is one; Honesty; Human equality; Justice; and Civility.

3. Values of Indonesian Unity:

It contains the basic principles: Unity; Togetherness; Love for the nation; Love for the homeland; and *Bhinneka Tunggal Ika*.

4. Populist Values Led by *Hidmat* (Wisdom in Deliberation/Representation):

It contains the basic principles: Democracy; Deliberation; Democracy; Wisdom of wisdom, and Representative.

5. Values of Social Justice for All Indonesian People:

It contains the basic principles: Justice; Social justice; Physical and spiritual well-being; kinship; mutual cooperation; and work ethic.

4. Conclusions

Building the nation's character is essential in today's challenges of the nation's moral crisis. Public awareness must be immediately mobilized and encouraged to re-recognize and practice the values of Pancasila in various aspects of social, political, economic, and cultural life. Strategic character-building efforts can be carried out through the educational process. Education has a decisive role in school as a place to teach Pancasila morals, morals, and values. Pancasila has been tested as the glue of the Indonesian nation, which has many differences in tribes, cultures, regional languages, religious differences, and the vast territory of Indonesia from the Sabang region to Merauke.

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