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by Hadi Karyono, Retno Mawarini Sukmariningsih, Johan Erwin
Isharyanto

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Pancasila Ideology as the Basis for Building the Character of the Younger Generation in Indonesia

Hadi Karyono^{1*}Retno Mawarini Sukmariningsih¹Johan Erwin Isharyanto¹

¹Faculty of Law,
University of 17 August 1945,
Semarang, Indonesia

* Corresponding Author

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Abstract

Indonesian history records that youth have a ¹⁰ 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 disintegration and ⁵ dislocation. The behavioral tendencies and personalities 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, building and awakening the country's character in a severe and urgent matter is necessary. This research uses sociological juridical research methods. The research object in this paper is related to building character or shaping the essence 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. Building the essence of the country is essentially an effort to maintain the nation-state's existence in achieving the honor, civilization, and greatness of the Indonesian nation. Building the nation's character takes work and effort but requires a high commitment and discipline from various country components. 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 pioneer 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 educated 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 country in question is an attitude and behavior 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 period of reform (Ginting, 2017). The youth should still think about maintaining and filling freedom with achievements and be helpful to the nation because the younger generation will continue the leadership of a country and the State.

The younger generation is experiencing a socio-cultural crisis that is incarnate in the form of disintegration and dislocation. The behavioral tendencies and personalities 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. The current factual conditions that erode the younger generation's personality include 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 and the loss of social temper, so it is easy to commit acts of violence and anarchy. 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 country 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 behavior by abandoning hedonistic and outside cultures incompatible with Pancasila values (Fauzi, 2020). In addition, youth must play a more active role in grounding Pancasila, especially in social life (Hardaya et al., 2021). This role must be actively played by the younger generation and other components of society to further instill Pancasila values amid 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 rethinking and re-inventing nation character-building for youth with national insight and patriotism to rediscover the nation's identity (Sundara & Solehah, 2019).

2. Methodology

This research aims to find and develop or test the truth of knowledge. This research uses sociological juridical research methods, namely analysis, that analyses the effectiveness of a legal norm that

applies in society. The object of study in this paper is related to building character or shaping the essence 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 behaviors 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 we are 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

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3.1 The Character of the Millennial Young Generation

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Character is a person's disposition, character, morality, or personality, formed due to the internalization of various virtues, considered and used as the basis for opinions, thoughts, behavior, and actions (Wiyantarti, 2021). In psychology, the character is one aspect, and personality is formed by habits and ideas or ideas that are inseparable (Alvarez, 2017) for the three elements related to character formation: beliefs, feelings, and actions. These elements are associated with each other. So, to change the character, one has to rearrange the parts of the personality (Sudarsih, 2019).

Indonesia's 2015 census results show that the population of Indonesia is dominated by Generation Z, with a total population of 74.93 million, accounting for 27.94% of the total population of Indonesia. The current Generation Z is estimated to be between 8 and 23 years old. Not all Gen Z age groups are productive, but all Gen Z will be fruitful in about seven years. The second largest population composition is the effective age; the total number of millennials is 69.38 million, accounting for 25.87%, and the total number of X generation is 58.65 million, accounting for 21.88%. The smallest population is the former baby boomer generation, as many as 5.03 million or 1.87%. Each generation will tend to be the opposite 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. Three factors affect a generation, namely:

1. Perceived membership

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An individual's perception of their group, especially during adolescence to young adulthood.

2. Shared beliefs and behaviors

Attitudes towards family, career, personal life, politics, religion, and choices related to work, marriage, children, health, and crime.

3. Commonplace in history

Changes in political views and historical events, e.g., wars and natural disasters that occurred during adolescence to early adulthood

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The younger generation is in a transition period from adolescence to early adulthood. Youth is a transitional period between childhood and adulthood. They have relatively not yet reached the stage of mental and social maturity, so they have to face conflicting emotional, psychological, and social stresses with all the potential, personality, and conflicts that exist within it, making the younger generation stand out as the soul in the process of becoming an adult (Webber, 2015). The younger generation's tendency is now in a mindset, behavior, and lifestyle that is instantaneous and hedonistic and tends to lose its identity, rooted in its culture.

Currently, three generations are active in the world of work: the Baby Boomer Generation, who had a birth range in 1943-1960; Generation X, who had a birth range in 1961-1981 and the Millennial Generation, who had 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 most interactions 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 actively.

The decline of Indonesia's youthful generation's quality enters an intimidating position, characterized by decaying artistic identity and adaptability. The weak adaptability of culture is reflected, among others, in the weak capability to respond to the dynamics of change due to the demands of the times thickly colored by the rapid-fire irruption of global culture. (Halim et al., 2021) Public culture, which is anticipated to be a catalyst in espousing noble universal values and, simultaneously, a filter for the entry of a dangerous global culture, has yet to be suitable to serve 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 aligns 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 community, country, and State life is essential.

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

1. Knowledge and skills need to be imparted to the millennial generation because they will build their cognitive, physical, and practical abilities. Meanwhile, attitudes and values need to be owned by the millennial generation because they can shape their character in interacting with society.
2. The younger generation must be introduced to local culture to instill the character and noble values of the Indonesian nation.
3. They are digitizing the archipelago's culture to make it more accessible through various social media platforms. It is also necessary to ensure that the cultural content conveyed must be creative, innovative, and educational so that the younger generation can genuinely convey and accept these cultural values.
4. Millennials grow as genuinely demonstrative people who demand life to come first, so the paradigm that is developing for millennials is that work is only a way to finance the life they want. This is also why millennials are not motivated by desire but by a price similar to time off, time off, or fun office activities.
5. The development of social media has also shaped the millennial generation into someone who wants to stay connected with other people, wants to live, and ultimately wants to be respected for their donations and is known for being wrong. In addition, this also forms the view of the millennial generation that work is a social opportunity to seek connections, communicate ideas, and work within multiple systems.

Building a generatio¹⁹f 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 will often follow his parents' behavior, babysitters, and associations with his garden. Character is extraordinary from character due to the fact personality is a trait carried from birth. In different words, the disposition is genetic (Sutoyo, 2021). Human character is the formation of the essence of an action that arises within each person. If a person has a negative character, he has violated the norms prevailing in society to disturb the community's peace in his environment. Character coherently emanates from the effects of concept sports, coronary heart sports, sports, and the sports activities of style and feel of a character or team of people. Character is an individual or group attribute that consists of values, abilities, certainties, ethical capacities, and obstinacy in going through difficulties and challenges (Subambang, 2021).

Character building will determine a person's ability to achieve his goals effectively (Damanhuri et al., 2016), be honest and forthright to others, and obey existing rules and rules. Because personality is shaped from replica via seeing, hearing, and following, the actual persona can be tutored

designedly. Exemplifications of mortal character encompass grumpy, shy, fabricator, honest, slicing, hypocritical, coadjutor, dominie, religious, materialistic, selfish, generous, arrogant, quiet, responsible, unwary, biddable, authoritarian, compassionate, revengeful, tone-ignorant and so on. Thus, an infant can have a right or terrible personality relying on the supply he discovered or the supply that tutored him.

The formation of the character of the younger generation is closely related to the ideals of the nation to be achieved to produce a young age 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 country's expediency, and the universe's expediency (Ismail et al., 2021). The objectives of character formation and education in a campus or school environment include the following:

1. They are strengthening and developing essential lifestyle values so that they crop as the persona of the learner as correctly as the values developed.
2. Correct learner behavior that does not correspond to the values the campus or school developed.
3. Build harmonious connections with households and society in collectively performing the accountability of persona training.

The hope of building good character in the younger generation makes the capital for Indonesia to prepare prospective national leaders who can maintain the nation's integrity and the harmony that has been formed so far. Not only must the abilities and intelligence of the younger generation be improved, but building good character must be done in every younger generation because the more youthful generation without 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 to 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, so the behavior becomes a habit and forms a person's disposition or character. Related to that concept, the character of an Indonesian nation ¹³ 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 in 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 aligns 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 community, country, and State life is essential.

The education of Pancasila values among the younger generation in forming a character with a Pancasila spirit becomes very urgent (Umairoh 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 (Rahim, ¹⁰1, 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 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 strengthening Pancasila Education at 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 public culture in the literacy process of each subject and student activities as part of defending the country.

The application of the internalization of Pancasila values in the context of character building is taken from the character values that already exist in Indonesian society which are reflected in Pancasila. (Fitriani & Dewi, 2021). The values of the Indonesian nation's character are contained in each of the precepts of Pancasila, as follows:

1. Values of God Almighty:
It contains primary principles: Trust and devotion to God Almighty; freedom of religion and faith in God Almighty as the most fundamental rights for humans; tolerance amongst spiritual human beings and trust in God Almighty; and Love for all God's creatures, in particular human beings.
2. Fair and Civilized Humane Values:
It contains introductory principles of Love for fellow mortal beings in agreement with the principle that humanity is one, Honesty, mortal equivalency, Justice, and Civility
3. Values of Indonesian Unity:
It incorporates the primary principles: Unity, Togetherness, Love for the nation, Love for the homeland, and Bhinneka Tunggal Ika.
4. Populist Values Led by Means of Hidmat Wisdom in Deliberation/Representation:
It consists of the predominant principles: Democracy, Deliberation, Wisdom of wisdom, and Representative.
5. Values of Social Justice for All Indonesian People:
It consists of the simple principles: Justice, Social justice, Physical and religious well-being, kinship, 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 is decisive 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, and religious differences, and the vast territory of Indonesia from the Sabang region to Merauke.

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