

GLOBALIZATION AND THE CHALLENGES OF EDUCATION OF PANCASILA IDEOLOGICAL CHARACTER VALUES FOR THE MILLENNIAL GENERATION

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INTRODUCTION

Globalization brings its own challenges and problems for the implementation of Pancasila ideology value and character education for the millennial generation who are currently very in love with digital technology media. The direction of education policy on the one hand must be able to produce an adaptation space for the affirmation, revitalization and re-actualization of these heritage values for the sustainability of a harmonious, united and just nation's life now and in the future. But in the same context it becomes a challenge related to how are these processes possible in the midst of the current global culture that is often moving very fast at this time? This question also becomes an important background for the discourse that will be developed through this study. In fact, the current era of globalization must be recognized as having a very strong influence and marked by major changes in various segments of human life due to the power of the flow of information and communication technology products of the industrial revolution 4.0. At present, the influence of globalization has also

dragged the human race, especially the millennial generation, into the large flow of global ideological and political ideas from various parts of the world into various aspects of the life of the Indonesian nation. This current of influence will obviously drag the nation's children into a vortex of influence that threatens to collapse the social and cultural aspects of life inherited from the Indonesian ancestors, including the ideological values of Pancasila. This massive infiltration of foreign cultural influences can threaten the existence of the heritage of the Indonesian nation's cultural wisdom, if it is not balanced by real efforts to re-actualize the values of the ideological character of Pancasila in the millennial generation, especially among the school-age generation.

With the problem of the lack of real efforts to re-internalize the values of the ideological character of Pancasila, sooner or later this nation will be carried away by the currents of globalization and lose its identity as a great nation that has a set of moral and ideological challenges originating from the legacy of the wisdom of socio-cultural values. - cultural and religious called Pancasila. Efforts to re-understand the values of

Pancasila as contained in the spectrum of thought of the founders (founding fathers) of this nation, will clearly help efforts to maintain our Indonesia as an independent and sovereign nation and not easily influenced by foreign cultural and ideological currents that undermine the integrity of the nation. Therefore, both at the level of educational curriculum policies, as well as in the context of implementing the development of learning applications in educational units at all levels, is a positive endeavor to reformulate the substantial dimensions of national character education based on the ideological values of Pancasila.

This is where Pancasila character education becomes an important discourse, both at the policy level and at the level of implementing the education curriculum in general, especially for the school-age generation. Pancasila character education must be intended as an effort to adapt the essential values of Pancasila into the practice of social and cultural life of the Indonesian people in the midst of today's challenges, especially in the era of globalization where there is disruption in many aspects of life due to the flood of digital technology that is impossible to stop. . The education of the values of the ideological character of Pancasila should not be present as a collection of utopian ideas that are used as memorization material in schools, but rather make it the basis for an order of new values that is adaptive to the demands of the times. And because of that, the idea of actualizing the implementation of the Pancasila character in the world of education must be based on socio-

cultural values, based on religious and cultural values of the nation (Salahudin, 2013), including the various local wisdoms in the social traditions of this nation.

Law No. 20 of 2003 concerning the National Education System explains that the function of national education is to develop abilities and shape character for the intellectual life of the nation. To make this happen, good character is needed. Someone who has a disciplined, responsible, and democratic character can be successful both while still in school and after work. For people who have the character of piety, honesty, self-sacrifice, mutual cooperation, will have a good social life in society. In addition to reason, character is also the difference between humans and animals. According to Zubaedi (2012), humans who do not have character are humans who have "animals". If the character in a person is not formed strongly, then what will be the basis of these attitudes and behaviors is lust. The character possessed by a person determines how that person solves problems in his life, thus character can help a person in survival. Every human being is born in a state of nature, the environment in which they grow and develop will have an influence on the formation of one's identity. This identity will develop into a character that is contained in the form of attitudes and behavior. The values of character education are the basis for the preservation of a good society (Freeks and Lotter, 2011).

The values of the ideological character of Pancasila as a way of life, the basis of the state, and national

identity have proven to be quite tested in facing various challenges from time to time so that the existence of Pancasila as an ideology must be maintained and further strengthened, especially in the face of the industrial revolution 4.0 era. With the industrial revolution 4.0, the challenges of education for Pancasila ideological values are increasingly complex. The flow of influence of globalization and the communication technology industry has an impact that does not only come from the ideology of liberalism, socialism, individualism, atheism, capitalism at the ideological level alone but also affects the social order itself such as various interactions and trans-national transactions of drug trafficking, terrorism movements, and the rise of global economic oligarchic neo-capitalism which is corrupt and creates socio-economic injustice. Furthermore, the challenges of Pancasila ideology also come from a humanitarian perspective, such as human trafficking and global poverty. It can be said that the challenges of Pancasila in facing the industrial revolution 4.0 are very broad and complex. Therefore, a joint effort is needed to strengthen the integrity and unity of the nation in the future, mainly through the role of state administrators and citizens in maintaining the existence of Pancasila as a source of ideological values that is very influential for the spirit of love for the homeland and maintains the harmony and unity of this nation now and in the future. future.

Currently, many people are discussing about the Indonesian millennial generation, which are generally students and university

students. However, this study of the millennial generation has not touched any substantive things. The millennial generation itself can be interpreted as a generation born between 1990-2010 or today's young generation aged between 10-35 years. In addition to youth in general, this millennial generation also includes students and students. The millennial generation has a very high dependence on the latest digital and online technology developments. This dependence on technology makes the millennial generation can be said to be a generation that has very different characteristics and has its own uniqueness in receiving and transferring all information and knowledge obtained when compared to previous generations. In the millennial generation, Pancasila has been forgotten and defeated by technological developments. The spirit of nationalism is no longer found. Therefore, replanting and strengthening Pancasila values is very important for today's young generation so that they do not forget their duties and obligations as human beings and citizens.

Currently the world is facing the industrial era 4.0; an era marked by the occurrence of a change that has a major effect on the social ecosystem and the way of life. The industrial revolution 4.0 is even believed by most observers to significantly improve the economy and quality of human life. In the era of the Industrial revolution 4.0, it was marked by the application of the concept of automation that can be done by machines without requiring human power in its operations. This is a vital thing needed by industry players for the sake of time, labor and cost efficiency.

This condition is certainly a challenge for countries in the world, including Indonesia. On the one hand, this condition can bring benefits and advantages, but on the other hand it can be a threat if the people in a country are not ready to accept changes that are happening so quickly. Behind the efficiency of labor time, and costs, of course, it will have an impact on new interactions and communication shifts and can bring about changes in the behavior and social interactions of citizens. In other words, the 4.0 revolution era has an impact on the development of technology and the reduced intensity of human encounters which has implications for the reduced intensity of affective communication that is direct and intimate. Real relationships are increasingly rare, because many are replaced by virtual world relationships that are growing. Era 4.0 implies that Human Resources (HR) must also be adequate, adaptable and creative.

In the midst of the onslaught of such a situation, it is demanded the presence of a set of basic values as a reference for the life of the nation and state. The Indonesian state must be able to show its existence in the era of the industrial revolution 4.0 but still be committed to nationalism with character values inherited from socio-cultural religious wisdom that are unique to the Indonesian nation. In Indonesia, the reference is none other than Pancasila. Pancasila must be implemented as the basic values that underlie every attitude and action of citizens in all aspects of their lives. Pancasila as the main foundation of the character and identity

of the Indonesian nation. Besides that, this increasingly rapid world development is certainly not easy for us to be able to follow, especially Indonesia as a developing country. Pancasila is often identified as the basis of the state or the philosophy of life of the Indonesian people, but in reality it is often neglected because people are more inclined to go directly to the global value order which is often absurd and false.

Pancasila as the basis of the state, was born from the cultural values contained since the time of our ancestors. These values are born and are embedded in real life from a long time ago. After 74 years of Indonesia's independence and the birth of Pancasila, the Indonesian nation continues to find its identity. Countries in the world are experiencing rapid development in various fields of life. We have now entered the era of globalization where time, space and distance are no longer the barrier. According to a study (Dyah, 2011:177), globalization is a special phenomenon in human civilization that moves continuously in global society and is part of the global process itself. Globalization can affect changes in the cultural values of a nation. The era of globalization, like it or not, has come and shifted the heritage of the nation's values that have existed first and are inherent in the cultural unity of a nation. Some of these values are positive and some are negative. All of this is a threat, a challenge and at the same time an opportunity for this nation to be creative and innovate in all aspects of life, especially for the young generation of Indonesia.

The influx of currents of influence in the era of globalization supported by advances in communication and information technology requires appropriate anticipatory steps so that this nation does not lose its identity and integrity. The survival of the Indonesian state and nation in the era of globalization requires us to preserve the values of Pancasila, so that the next generation of the nation can still live and practice them and so that the essence of these noble values is maintained and becomes the guideline of the Indonesian nation for all time (Asmaroini, 2017: 51). Indonesia as a developing country must of course have strategies and methods to maintain its identity to face the challenges of the times and modernization. The resilience of a nation's identity cannot be separated from its ability to uphold the values or principles that are tied to ideology.

Since the beginning of its independence, the Indonesian nation has made Pancasila an ideology and a social view of life that binds all existing diversity together. As a source of ideological values, Pancasila is the philosophy of life of the Indonesian nation which was born from the culture and history of the Indonesian people that existed long before the Indonesian nation became independent. In the ideology of Pancasila, there are noble values that become the benchmark for the moral attitudes and behavior of the Indonesian nation. These noble values become a benchmark for goodness with regard to things that are basic and eternal in human life, such as the ideals they want to achieve in human life (Kaelan, 2014).

The basic values of Pancasila must continue to be preserved for every young generation or what is often known as the current millennial generation. The millennial generation or what is known as the young generation today is a generation that is still classified as someone who is young. In Law No. 40 of 2009 concerning Youth, Article 1 point 1 states that youth are Indonesian citizens who enter an important period of growth and development aged 16 (sixteen) to 30 (thirty) years. The millennial generation is the name for the generation born in 2000 and above or also called the younger generation in the industrial era 4.0 as the young generation, of course they are potential successors who are expected to become a generation that still adheres to the values of Pancasila as an ideology that becomes a philosophy of life and identity. Indonesian nation. To be able to achieve this goal, of course, the values of Pancasila must be implemented from an early age, especially among the school-age generation.

It must be admitted that globalization raises various complex problems for the younger generation, namely the threat of character damage such as the erosion of love for the homeland and nationalism and the decline in the spirit of patriotism and a sense of solidarity and social solidarity among the citizens of the nation. In responding to these social problems, the values of the ideological character of Pancasila remain actual and relevant and therefore must be placed properly so that Indonesia can achieve its national goals and objectives in accordance with the constitution and its initial

formulation as an independent, sovereign, just nation. and prosper. The application of Pancasila ideological values can be carried out through social service activities among students to strengthen national commitment.

WRITING METHOD

The writing of this study is conceptual with a qualitative-descriptive design based on literature analysis. In short, this paper uses library research. As a qualitative study, the development of ideas in this paper is carried out by collecting library materials, reading and taking notes and analyzing everything that is contextual, relevant and related to the theme to be raised, namely "The Challenges of Education of Pancasila Ideological Character Values in the Era of Globalization. ". The whole data is in accordance with the research theme that has been determined so that when it has been collected a data analysis will be carried out, so as to produce a written product that is expected and has an impact on the reader in an effort to develop and carry out further studies. The research stages that will be passed through the research design of this paper include four stages, namely: (1) Collecting research materials, (2) reading library materials, (3) Making research notes, and (4) Processing research notes, and (5) concluding material to be discussed in this study. With the author's experience and understanding of various perspectives and varied data sources, it is hoped that this paper will bring new ground in the discourse on Pancasila values and character education as an important

issue for current and future learning policies.

Discussion of Results

Ideological Conceptions and Positions of the Pancasila Value System

In the historical conception of the emergence of the term or conception of ideology in general has existed long before. For the first time, the term ideology was used in Destutt de Tracy's work in the late eighteenth century. Tracy called ideology a science of ideas, namely a paradigm that was expected to bring institutional change to French society at that time. However, by the regime of Napoleon Bonaparte, the term was disqualified by criticizing the term ideology which he considered only a "utopia" or mere fantasy, which had no practical basis in the realities of social and political life. Such a thing is just a dream that will not be found in reality; or just a mere utopian idea (Kaelan, 2003:113). Terminologically, the term ideology itself comes from two words, namely "idea" which means ideas, concepts, basic understanding, ideals while logos means science and "logos" which means teachings or knowledge. Thus the term "ideology" etymologically means "the science of ideas" or teachings on basic understanding (Kaelan, 2013:60-61). Furthermore, Mubyarto (1991:239) provides a conceptual understanding of the term ideology as a number of doctrines, beliefs and symbols of a group of people or a nation that becomes the guideline and guideline for work (or struggle) to achieve the goals of the community or nation.

The ideological conception has the core of a comprehensive and deep set of values (norms) or basic value systems that are owned and held by a society or nation as their philosophy, insight or way of life. The content of values integrated in this ideology then becomes a kind of systemic value order, as is the case with the basic values of Pancasila, usually stemming from socio-cultural traditions and historical experiences of a society or nation that created and adhered to that ideology. A number of studies (Sastrapratedja, 2001:50-69) that raise the integrated values of the Pancasila ideology state that in obtaining a complete picture of the uniqueness and validity of the Pancasila ideological values, an in-depth and comprehensive study is required through the introduction of a number of other comparative ideologies, including: others: first, seen in comparison with the ideology of Marxism-Leninism which is an understanding that puts ideology in the perspective of historical evolution which is based on two principles; namely as the final determinant of social change through changes in the work pattern of the factors of production on the one hand and a dialectical process of social change on the other. Second, the context of the comparison with the ideology of Socialism; namely an understanding that puts ideology in the perspective of general social interests; which implies that the state government structure has an absolute obligation in creating the welfare of the entire community; In its development, this socialist ideology is known as the concept of the welfare state. Third, it is seen in comparison with the ideology of liberalism, which is

an understanding that places ideology in the perspective of autonomy and individual freedom, meaning that it prioritizes individual rights. Fourth, it is seen in relation to the understanding of capitalism, which is an understanding that gives freedom to every individual to control an economic system with the ability of capital (capital) that he has.

In its position as an ideology, the existence of Pancasila has its own quality and uniqueness in the world. The content of the noble values of Pancasila is often identified as the basis of the state or the philosophy of life of the Indonesian nation. Pancasila as the basis of the state, was born from the cultural values contained since the time of our ancestors. These values are born and are embedded in real life from a long time ago. After passing through three-fourths of a century of independent Indonesia and the birth of Pancasila, the Indonesian nation continues to seek to find its identity. In formulating its identity, Indonesia is inseparable from bilateral and unilateral interactions with a number of nation states in a global context. The encounter with a number of foreign countries with their respective ideological understandings will sooner or later affect the conception of the state and the importance of adaptation to the presence of a number of new values due to the context of globalization and rapid developments in various fields of life.

The entry of the era of globalization has made the Indonesian people almost have no territorial boundaries, especially in the face of the digital network technology industry. The survival of the Indonesian state and nation in the era of globalization

requires us to preserve the values of Pancasila, so that the next generation of the nation can still live and practice them and so that the essence of these noble values is maintained and becomes the guideline for the Indonesian nation for all time (Asmaroini, 2017). :51). Pancasila is the basis for the formation of the Unitary State of the Republic of Indonesia (NKRI). Pancasila can be passed on to the younger generation of the Indonesian nation through education (Susanto, 2016:45). In line with this opinion, Hariyono in Asmaroini (2017) said that the interests of the nation and state always occupy a dominant position in the formulation of Pancasila as the basis of the state and as the nation's view of life.

The Historicity and Meaning of the Values of the Ideological Character of Pancasila

The results of the study of Srijayanti, Rahman and Purwanto (2007:21) confirm that Pancasila was first discovered in the 14th century during the Majapahit kingdom era, in the book Sutasoma by Mpu Tantular. In the book, Pancasila is defined as a moral order which is five in number and contains five prohibitions for committing violence, stealing, being envious, lying, and being drunk from alcohol. Furthermore, the term "precepts" can be interpreted as the rules behind the behavior of a person or nation, behavior or actions that are according to etiquette or courtesy; the basis of customs, morals and morales.

The values contained in each precept are as follows: a) The precepts of the One Godhead. This precept of the

one and only divinity encompasses, and animates the other four precepts. In the precepts of the Supreme Godhead, there is a value that the established state is the embodiment of human goals as creatures of God Almighty. Therefore, all matters relating to the implementation of state administration, even state morals, state administration morals, state politics, state government, state laws and regulations, freedom and human rights of citizens must be inspired by the values of the Almighty God. The state gives freedom to choose religion and religious beliefs in accordance with their respective beliefs and beliefs. The state has no right to interfere in the area of faith and piety of every citizen.

The capacity of the state is limited to the area of human relations with other humans, humans with society, nation and state. The consequences in the state must be realized in the administration of a state that believes in the one and only God both regarding the nature of the state, the political basis of the state, the goals of the state, the education system in the country, and especially in the legal system in Indonesia. The first precept requires every citizen to uphold religion and belief in God Almighty. Every citizen is expected to have faith in the one and only God, namely the God who has created humans and nature. Every citizen has an obligation to respect and cooperate with followers of different religions and beliefs.

Every citizen is expected to be able to foster harmony in life, respect each other's freedom to worship according to their beliefs, and not to impose their religion and beliefs on

others. The Indonesian people have long believed in the existence of God. Divinity values are expected to be the basis and trust and belief of all Indonesian people. b) Fair and Civilized Humanity Precepts. In the precepts of humanity, there are values that the state must uphold human dignity as civilized beings. Therefore, in state life, especially in state legislation, it must realize the achievement of the goal of high human dignity, especially rights, human nature as a basic right must be guaranteed in state laws and regulations, just and civilized humanity is containing the value of an awareness of moral attitudes. and human behavior based on the potential of human conscience in relation to norms and culture in general, both to oneself, to fellow humans and to the environment. Civilized human values are the embodiment of human values as cultured beings.

In his encounter with morality and human religiosity in social and cultural traditions, the value of just humanity implies that human nature as a cultured and civilized being must be fair in nature. This implies an understanding that human nature must be fair in relation to oneself, to fellow human beings, to society, to various nations and to the state. c) Indonesian Unity Precepts. The values contained in the precepts of Indonesian unity cannot be separated from the other four precepts because all the precepts are a systematic unity. The precepts of Indonesian unity are based on and inspired by the precepts of God Almighty and just and civilized humanity and underlie and animate popular precepts led by wisdom in

deliberation/representation and social justice for all Indonesian people. In the precepts of Indonesian unity, there is a value that the State is the embodiment of monodical human nature, namely as individual beings and social beings. The state is an alliance of living together among the elements that make up the state in the form of ethnicity, race, group, class or religious group. Therefore, differences are inherent in human nature and are also a characteristic of the elements that make up the State. The consequences of the state are diverse but one, binding themselves in a unity which is described in a verse of *Bhinneka Tunggal Ika* (Unity in Diversity). The value of Indonesian unity is based on and imbued with the precepts of God Almighty and just and civilized humanity. It contains the value that Indonesian nationalism is religious nationalism, namely nationalism with a moral belief in the One Supreme God, humanistic nationalism that upholds human dignity as creatures of God. Therefore, the value of nationalism must be fulfilled in all aspects of state administration, including in the era of state reform. d) Democracy led by wisdom in deliberation/representation. The values contained in this 4th precept are democratic values which are based on the precepts of God Almighty, just and civilized humanity and Indonesian unity and underlie and animate the precepts of social justice for all Indonesian people. The philosophical value contained in it is that the essence of the state is the embodiment of human nature as individuals and social beings. The essence of the people is a group of

humans as creatures of God Almighty who are united, which aims to realize human dignity in a state territory. The people are the main supporting subjects of the State. With that, there is an understanding of democracy in government that state governance comes from, by, and for the people.

Sovereignty of the people is the highest value and therefore the people are the origin of state power. So that the people's precepts contain democratic values which absolutely must be implemented in the life of the State. Democracy in the fourth precept is democracy based on divine morals, humanity and the value of unity. e) Justice for all Indonesian people. The values embodied in the precepts of social justice for all Indonesian people are based on and inspired by the precepts of God Almighty, just and civilized humanity, Indonesian unity, and democracy led by wisdom in deliberation/representation. In these precepts contained values which are the goals of the State as a goal in living together. So in the fifth precept contained the value of justice that must be realized in common life (social life). This justice is based on and inspired by the nature of human justice, namely justice in human relations with themselves, humans with other humans, humans with society, humans with their nation and state and human relations with their God.

Challenges of Globalization and Pancasila Value Education

As raised in the main problem of this review, that the most urgent challenge in the midst of the influence of

globalization is how the spectrum of values for the ideological character of Pancasila can be adapted in the education of the millennial generation, especially through formal education in schools. The globalization of the influence of the rapid progress of the Industrial Revolution 4.0 products is an opportunity as well as a challenge for efforts to save the younger generation from the adverse effects of crossing trans-national ideological interactions. For this reason, it is important to understand in advance a number of styles of social change that emerged from the industrial revolution itself, particularly related to the historicity and impact of changes in social structure. Historically, the revolution started from the initial phase, namely 1.0, 2.0, 3.0, respectively, until when it entered its fourth phase which we know as the industrial revolution 4.0.

Each stage of innovation and industrial development gives color to the real change of each generation in its time. The industrial revolution phase 1.0 was marked by mechanization of production to support the effectiveness and efficiency of human activities; phase 2.0 is characterized by mass production and quality standardization; and phase 3.0 is characterized by mass customization and manufacturing flexibility based on automation and robotization. Entering the industrial revolution 4.0 phase, the leap of change has become so massive and affects all social joints and especially communication between humans which is no longer characterized by the real world but rather a virtual world by the massive use of application products and

internet-based communication media. This fourth phase of the industrial revolution is marked by a physical cybernetic world that collaborates in a manufacturing manner (Hermann et al, 2015; Irianto, 2017). In the history of its emergence, the term 4.0 itself comes from a project initiated by the German government to promote the computerization of manufacturing. Emanuel Dimitrios Hatzakis, in his article entitled *The Fourth Industrial Revolution*, stated that one of the characteristics of this fourth phase of the industrial revolution era is the increasing number of technological developments, especially digital-based in various sectors of our lives (Hatzakis, 2016). This digitalization is also characterized by the ease of interaction between humans that transcends space and physical boundaries anytime and from anywhere at the same time. With communication media that is only limited to finger movements, communication is so easy to build and information is so easy to access and spread at high speed, far beyond previous modes of communication which were still limited to certain social groups or sources of information depended on mainstream media, such as radio, TV, or newspapers.

This phenomenon is now increasingly visible in our daily lives. Indeed, if we talk about the concept of the industrial revolution, the context used is the industrial context, including production, business, market, and so on. However, in this paper, I want to bring the concept of the industrial revolution into the context of social life because society is actually an element of

the life industry itself. The Industrial Revolution 4.0 is a problem that will be a big challenge for almost all nations in the world, including Indonesia. There are not only ideological issues, but also political, economic and cultural challenges. As an integral part of the global community, whether we like it or not, the Indonesian people are involved in the global arena so that they are not left behind in various aspects of life, especially those related to global transactions and trade. Various collaborations with other nations in an effort to create a just global order and economic involvement in industrial competition itself certainly have a significant impact on the degree of social life and civilization of the nation. However, despite being actively involved in the global arena, the Indonesian nation has not lost its direction and identity as a sovereign nation, a nation state that has a character based on Pancasila ideological values that other nations do not have. With that capital, Indonesia took the opportunity to collaborate and contribute to world civilization.

In facing the challenges of the industrial revolution 4.0, the Indonesian nation must be open to accepting changes but at the same time be prepared to anticipate the impacts of existing changes by always instilling the values of divinity, humanity, unity and democracy, and social justice for all Indonesian people. A number of important perspectives on inculcating the values of the ideological character of Pancasila (Rajasa, 2007), especially for the younger generation are mainly related to the values of patriotism and

nationalism through three processes, among others: first, by emphasizing the importance of character builders, namely the younger generation plays a role in building positive character of the nation through strong will, to uphold moral-human values and internalize them in real life. Second, character enablers, the young generation becomes a role model for positive national character development, by taking the initiative to build collective awareness based on high cohesiveness, for example calling for conflict resolution and solidarity movements across existing differences. Third, character engineers, namely the younger generation plays a role and excels in science and technology culture, and is involved in the learning process in developing the nation's positive character in accordance with the times.

Based on the three educational tools above, a creative-communal awareness will be born that the young generation as a pillar of the nation has a very important role. The future of the nation depends on the achievements and productive work of its young generation in terms of attitude and action. A generation that upholds the values of the ideological character of Pancasila and prioritizes the integrity and unity of the nation above personal or group interests. With that, the younger generation will be able to uphold good moral values based on the values of Pancasila and implement them in everyday life. The implementation of these values will become the pillar of this nation in facing the current shocks of global change which are increasingly rapid and are currently developing

rapidly. The sense of nationalism that must be cultivated among the younger generation is not narrow nationalism, but nationalism that upholds its own nation and state but still respects other nations. Building the spirit of nationalism Indonesian nationalism is integrated nationalism, in the sense that it does not discriminate between people or citizens on the basis of class or other, but rather overcomes all diversity. The United States of America, which is a superpower with incomparable political, economic, cultural and defence power must also try its hardest to build the spirit of nationalism and patriotism among its citizens. Likewise with other countries. Even Malaysia, for example, has recently been busy with discussions and programs on the development of nationalism and patriotism in the country. Taking into account the above facts where the problem of developing nationalism and patriotism is currently facing serious challenges, it is necessary to start efforts to bring up the theme again. on the development of nationalism and patriotism.

The Future of Pancasila Ideology in the Hands of the Millennial Generation

History proves that this nation's steadfastness in the ideals and vision of the future of the Indonesian nation is a dynamic force that is able to survive in the midst of a storm of global change in any form. The real threat from the strengthening of foreign ideological influences that undermines the integrity of the nation's life has become an important touchstone that Pancasila is an important ideological choice for this

nation to face any ideological forces. Perhaps some observers see that this statement may apply only to the past. Not so facing future challenges. In this 21st century and beyond, there will be even more formidable challenges due to the creative and innovative ability of humans to create renewable technologies combined with spectacular scientific discoveries. In the future, it is not impossible, history will belong to superhumans, as stated in the predictions of the historian of this century, Youfal Noah Harari, and this superman may later write the history of human extinction, including ideology, social system, and religion. However, this is still a prognostic, possibility and not a treatise, so it is not surprising that every developed and developing country dares to speculate on implementing the industrial revolution 4.0 program to support and succeed in the performance of government, industry players and increase efficiency in terms of time and money. human Resources.

Indeed, the concept of the industrial revolution is being popular in Western Europe as well as in other developed industrial countries. So, what about the context in Indonesia? For Indonesia, the existence of the industrial revolution 4.0 must be addressed carefully and taken into account carefully. Why be careful and calculating? Because the industrial revolution 4.0 seeks to undermine the ideological foundations and order of old values in the world, including Europe and other developed countries. The industrial revolution tries to provide a new landscape for humans regarding the conveniences resulting from the

industrial revolution program for convenience, efficiency and optimization of performance in every line of human life. In its journey which has been more than three-quarters of a century, understanding the ideological value of Pancasila has been able to show its strong claws in maintaining the existence of this nation. The ideology of Pancasila is present as the basis for the national vision and philosophy of the state that still exists and has always been a value reference for a number of national consensus and conventions as well as agreements in the event of a conflict between fellow citizens of the nation.

In addition, strengthening education on the values of the ideological character of Pancasila needs to be carried out for the current millennial generation through existing educational institutions, both formal and informal, by making Pancasila as a reference for developing knowledge that is open to review, adapted in scientific discourse in addition to its role. as a pillar of the nation's unifying ideology. With the existing excavation and discourse efforts, Pancasila has prophetic values that are relevant to be studied and studied by the millennial generation to face the times, especially the current and future era of globalization. With a concept like this, Pancasila as an ideology still exists and is recognized even though Indonesian people face and enjoy progress due to the industrial revolution and the paradigm of Indonesian people's thinking about the importance of Pancasila as an ideology remains consistent so as to make the values

contained in Pancasila can be fully implemented in Indonesia. industrial revolution 4.0 era. Efforts to continuously actualize Pancasila values in national life such as building a Pancasila legal system and strengthening Pancasila education are anticipatory steps so that Pancasila as an ideology is full of divine values, humanity, unity, deliberative, mutual cooperation, and social justice, all of these values is expected to continue to oversee the journey of the Indonesian nation from generation to generation. This step must continue to be developed again, so that future Indonesian people will remain human beings who have intelligent nature and awareness, not only humans who are like robots who only have intelligence, although it does not rule out the possibility that in the future era robots will also have awareness like humans but still humans. Indonesia must be superior so that it can control the industrial revolution 4.0 project based on the values of the Pancasila ideology.

Towards the Revitalization of Pancasila Values in the Millennial Generation

Pancasila and the millennial generation are two things that need more attention at this time. The current social inequality is due to the lack of attention of the Indonesian people, especially the millennial generation to the values of Pancasila. The internalization of liberal values that are not in accordance with the nation's personality makes Indonesian people like blind people who have lost their sticks. The very big problem faced by the

nation and state until now is the civilizing and actualization of Pancasila values which is not running effectively and fundamentally. The era of globalization demands various changes. Likewise, the Indonesian nation is currently experiencing massive changes caused by influences from outside and from within the country. Thus, in the current era of globalization, the role of Pancasila is certainly very important to maintain the existence of the Indonesian nation's personality. More than that, the values of Pancasila should become the character of the Indonesian people so that Pancasila becomes the identity or identity of the Indonesian nation.

Therefore, it is necessary to re-actualize the values of Pancasila in the millennial generation. Re-actualizing the values of Pancasila as the basis of the life of the Indonesian nation is a juridical imperative and a political imperative. Because Pancasila is the basis of the philosophy of the Indonesian state in terms of juridical and political. Therefore, so that the values of Pancasila are not extinct by the very powerful current of globalization, the re-actualization of the values of Pancasila cannot be delayed any longer.¹ Re-actualization of Pancasila values can be done in several ways, the first is by educational institutions both formal and non-formal which are currently being promoted by the government at the level of formal schools through the internalization of character education in all subjects at all levels of education from early childhood education to higher education.

In the context of education, problems in the actualization of

Pancasila values are found both structurally and culturally. At the structural level, the state does not yet fully have adequate instruments to introduce Pancasila at the implementation level from an early age. Indeed, Pancasila has been designed as a curriculum taught in schools, but it has no implementing power. The Pancasila curriculum should not only be designed with face-to-face meetings in the classroom and a little dialogue, but should be more implemented in everyday life so that the inculcation of Pancasila values will be more effective and on target, for example on how to teach practically and give examples to appreciate difference, tolerance and non-corruption.”

The second step is to provide examples of the actualization of Pancasila values directly in everyday life. This can start from the family environment, school environment, work environment and also the community environment. An example is actualization through the example of leaders, both formal (state officials) and informal (community leaders) as well as by parents and teachers in the educational environment. With the example imbued with the values of Pancasila, it is hoped that the wider community will follow. The third step is through discussions and scientific studies to develop contextualization and implementation of Pancasila values, especially for the millennial generation.

The development of revitalizing the implementation of Pancasila ideological character values in the world of education is the most effective approach, because education does not

only produce intelligent and skilled human beings, but also produces human beings with character who are expected to be able to maintain, develop and actualize Pancasila values as integration. from all the rich treasures of local wisdom for the future of the Indonesian nation. The last frame of mind related to the revitalization of Pancasila values is the promotion and adaptation of these values into and through social media. Social media can be an effective means of building social solidarity and solidarity which is very much in line with the spirit of Pancasila. How could this happen, because the facts show that social media is more likely to present content that destroys national morals?

To answer that question, there are at least two possible ways to do it, specifically in the context of revitalization and inculcating ideological values for the millennial generation. The first way that must be done is to block sites that have the potential to upload or display things related to pornography, pornography, thuggery and the like. Of course, this also requires support from the family, school, government and also the community. Then the next step is to include content about Pancasila and nationality in every print and electronic media. It is very important to re-earth Pancasila values through social media because the millennial generation is a generation that is very close to technology, especially social media.

CONCLUSION

The ideology of the Indonesian nation is Pancasila. Pancasila is the way of life of the entire Indonesian nation. With the

Pancasila ideology, the life of the Indonesian people becomes more focused and easy to manage. We as citizens must be proud because we have this beloved nation and country. Moreover, along with the development of increasingly sophisticated technology and the influence of globalization, it is increasingly becoming a challenge for us as citizens, especially for the millennial generation. Seeing this reality, the inculcation of Pancasila values should focus on and accommodate the millennial generation with a formulation or learning methods that are relevant to the development of current technological sophistication and intolerant attitudes. Pancasila must be used as a guide and principle of life for the millennial generation of Indonesia in the face of the current rapid advances in modern technology. The millennial generation must be able to practice Pancasila, *Bhinneka Tunggal Ika* (Unity in Diversity) and the values of tolerance as well as an attitude of nationalism towards the Indonesian nation in order to continue to exist and stand strong. The government as the organizer of the state can make policies or regulations regarding the development of the industrial revolution 4.0. This policy or regulation is made in such a way as to direct industrial revolution 4.0 projects so that they do not conflict with the values of the Pancasila ideology. In addition, strengthening Pancasila education needs to be carried out for today's millennial generations through educational institutions in Indonesia, by making Pancasila a science, as well as an ideology. Because, Pancasila has prophetic values that are relevant to be

studied and studied by the millennial generation to face the development of the industrial revolution 4.0 in the future. With a concept like this, Pancasila as an ideology still exists and is recognized even though Indonesian people face and enjoy progress due to the industrial revolution and the paradigm of Indonesian people's thinking about the importance of Pancasila as an ideology remains consistent so as to make the values contained in Pancasila can be fully implemented in Indonesia. globalization era now and in the future.*

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