

THE ELABORATIVE FRAMEWORK FOR PANCASILA VALUE AND CHARACTER EDUCATION AND ITS RELEVANCE TO SOCIAL CHANGE IN THE POST TRUTH ERA

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INTRODUCTION

An elaborative framework is needed in bridging the disparity in understanding the values of Pancasila due to the rapid social changes in today's very expansive digital technology era. The issue of the relevance of Pancasila values in the face of a global trend by the dominant cultural currents and accompanying ideological notions clearly has an impact on the actuality of educational policies, particularly related to the formation of the character of the younger generation. It is a challenge in itself because the presence of alternative information that fills the knowledge storefront of the network era products has penetrated almost all aspects of life, including families and educational institutions. So it is important to adapt and actualize all the ideological components of Pancasila to enter the realm of open discourse. Open to inputs for new thinking horizons and open to the dialectic of a cross-scientific framework that can no longer be limited by space and time because of the easy flow of information published through social media (Latief, 2020). Furthermore, how the post-truth storm has contributed to the disruption of

traditional social orders and the birth of a virtual world that can no longer be framed in a conventional perspective as in the early days of independence, which made Pancasila the ideological basis and the basis of the state.

Indonesia as a nation was born from a complex dialectic through a dynamic historical process that is experienced together in the nuances of diversity both in terms of religion, ethnicity, race, ideology as well as in terms of regional and cultural locality. Various challenges and obstacles must be overcome together to seek agreement between inter-regional cultural entities to formulate an integral national and Indonesian narrative. One of the most phenomenal and fundamental products of the agreement is the acceptance of Pancasila as the basis of the state that binds together these differences and diversity. Pancasila was then used as the basis and philosophy of nationality, in particular as a framework for national ethics and morals with the motto and derived values contained therein and became a source of important values for the development of Indonesian character in socio-political arenas and socio-cultural solidarity between nations. In

line with the process of interaction in the historical trajectory, Pancasila certainly experiences challenges and ups and downs because its existence does not escape the ideological dialectic in influencing the socio-political and economic climate of the Indonesian nation from time to time. However, the ideological-ethical entity as the source of all sources of legal and statutory regulations, even though correlation and relevance tends to be forced, persists as the main narrative of national discourse to this day.

Since becoming the basic consensus with the birth of the Indonesian nation, Pancasila has moved completely through Indonesian history with a number of changes to the regimes of political power that have existed until now. What is the substantial content inherent in Pancasila so that it remains and will always be relevant in the dialectic of Indonesian history and humanity? The undeniable fact is that every period and change of government regime will always present its own characteristics and uniqueness in line with regional and global geopolitical changes and moreover enter a networked era where the expansion of digital communication technology has even transcended space and time as well as borders between countries today. ? Are Pancasila and its ethical values still relevant in responding to today's challenges?

One of the important points in elaborating the questions above is that Pancasila has become an ideological discourse embedded in a number of cross-sectoral state government policies.

One sector that is very influential in this regard is the education sector. In the history of the development of the national education curriculum, Pancasila has become a teaching material that is almost always present at every level of education. Pancasila is used as the basic reference for character building and the ethical foundation for building the nation's civilization. Therefore, it is the important task of educational policy makers and their implementation among teachers or the public to make reference to the values of Pancasila as the main narrative specifically in maintaining the integrity of the Unitary State of the Republic of Indonesia. Pancasila is also the estuary of education and the formation of the identity of the Indonesian nation. However, the most important thing for the historical context in a period of rapid change and socio-political dynamics, which has always been an important discussion point is the correlation and relevance of the spirit and values of Pancasila for the new generation, a generation that is far in its historical time span from the founding fathers, a generation that no longer even cares much about historical issues, because they are in a technological industrial life structure. There are not many things that attract the younger generation, millennial generation, or the alpha generation who have been closely tied to the media of computer information technology, the generation that lives in the pace and dynamics of artificial intelligence (AI) by the strong vortex of automation and digitalization. How can Pancasila continue to be a reference or

reference for reworking the character of this generation described?

Pancasila as the basis of the state, was born from the cultural values contained and passed down from generation to generation since the time of the ancestors. These values are born and are embedded in real life from a long time ago. After three-fourths of a century of Indonesian independence and the birth of Pancasila, the Indonesian nation continues to seek to find its identity. Countries in the world are experiencing rapid development in various fields of life and it affects this nation. We have now entered the era of globalization in which space and distance are no longer a barrier. According to Dyah (2011: 177), globalization is a special phenomenon in human civilization that continues to move in a global society and is part of the process of civilization itself. Globalization can affect changes in the cultural values of a nation. In the era of globalization like it or not, like it or not, it has come and shifted the old values which are traditional and rigid because they have to adapt to current conditions. Some of these new 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 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).

The young generation of the millennial century or known as the digital 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 a term for the generation born in 2000 and above or also called the generation of the network era. As the young generation, of course, they are the successor candidates who are expected to become a generation that still adheres to the values of Pancasila as the basis of national ideological thought which becomes the philosophy of life and identity of the Indonesian nation. To be able to achieve this goal, of course, the values of Pancasila must be implemented from an early age. In particular, in its development, the challenge of changing the world order through globalization has created various problems for the younger generation; among others, the destruction of the sense of brotherhood and social cohesion by the infiltration of trans-national influences with their inherent extreme ideologies that offer new views on the reality of life.

The reality of the influence of foreign cultural currents undermining the spirit of unity has prompted a number of efforts to restore the nature of national values and the ideals of the founding fathers of this nation to be reformulated. The global threat of waning the spirit

and values of Pancasila which is the spirit of this nation is a reality that must be addressed immediately. It is not impossible that in the end, the threat could widen, namely the destruction of the national character, the erosion of the love for the homeland and nationalism of the younger generation, which further decreases the sense of solidarity and social solidarity among the nation's children. Whereas as we all know that the general mandate of the younger generation is the next generation and the backbone of the nation's future sustainability. Responding to these problems, the value of Pancasila must be placed properly so that Indonesia can achieve its national goals and objectives based on Pancasila. Through this study, a descriptive description of the application of character education through internalization of Pancasila values provides an elaborative frame of mind that is more open to social change in order to be able to adapt to the era of digital media communication networks while bridging the distance between generations of nations in the future.

METHOD

This research uses a literature study method with a descriptive-qualitative approach. Qualitative research is used because it gives researchers the freedom to explore data from previous research in depth in order to answer the problem under study (Creswell, 2015). In addition, qualitative research data is data in the form of written and spoken words, images and observational data, as well as a place to produce descriptive data that is in

accordance with research needs, and interpretation of meaning in the data to answer research questions (Creswell, 2015; Martono, 2016 ; Sidiq & Choir, 2019). While the descriptive design is used because the researcher tries to describe the data and interpret the meaning naturally which is suitable for this research (Martono, 2016).

The research data were collected using document study techniques and literature studies. The primary research data source is the legislation that is still valid as the legal basis for the implementation of the Indonesian education curriculum until the end of 2020. Secondary research data consists of supporting literature such as: books, journals, research reports, other reputable and credible literature. The data source is determined by purposeful sampling, because the data source is determined by the researcher based on the data treasury (Creswell, 2015) needed to answer research questions. Test the validity of research data by extending observations, increasing persistence and using references (Sugiyono, 2009).

This research belongs to the type of qualitative research, by collecting library materials, reading and taking notes and analyzing everything that is in accordance with the theme to be raised, namely related to the character and values of Pancasila and its contextuality with the spirit of civic education. 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, resulting in the research expected

by the researcher. The research stages are processed through a minimum of five stages, namely: Collecting research materials, reading library materials, Making research notes, and Processing research notes, then at the last stage is making an elaborative synthesis of study findings by concluding the materials to be discussed in this study.

Findings and Discussion

Pancasila Framework as an Open Ideology

The survival of Pancasila as the nation's view of life has been tested through a number of global geopolitical and ideological changes. Pancasila as a basic agreement of the founding fathers has been tested as a pillar of the nation's life that is solidly surviving in the midst of the onslaught of global ideological currents that continue to undermine from time to time. This certainly cannot be separated from the adaptation and contextual response of its values in responding to the needs of the times. Pancasila is certainly an ideology that is always open and adapted to the climate of global progress (Latief, 2020). Pancasila as the nation's ideology was born through a long process with the foundation of diversity in diversity and along with the history of the Indonesian nation. Pancasila is used as a philosophy, the basis of the state and an open ideology, open ideology, living ideology and is not a scary static dogma (Budiyanto, 2003).

Pancasila as the basis of the State as stated in the Preamble to the 1945 Constitution is a noble agreement from

the founding fathers of the state which was later supported by all Indonesian people. The core value of Pancasila as the basis of this state is implied from the meaning of the values contained in each of the precepts of Pancasila, where the precepts of God are the meaning of religious values related to the relationship between the individual and God. The Precepts of Humanity relate to aspects of morality, order and the embodiment of civilized social rules. The principle of Indonesian Unity implies the embodiment of unity and love for all ethnic groups from Sabang to Merauke. The Precepts of Deliberation and Representatives imply the need for democracy on the basis of deliberation and consensus in addressing various issues, and the precepts of Social Justice which implies social solidarity, based on justice and equitable development in order to realize social welfare for all Indonesian people with thousands of diverse and plural ethnic and regional languages and languages. heterogeneous (Sumardjoko, 2017).

Pancasila as a source of national law is interpreted as the basis and foundation for the formation of all national laws and regulations, so that in its implementation all forms of legislation must lead to how to maintain national integration, build democracy and build social justice for all Indonesian people based on the principles of human tolerance and diversity. civilized. Pancasila as the nation's ideology has fundamental differences with the ideology of capitalism – liberal and socialism – communism, where Pancasila

recognizes the rights of individuals and the rights of society in all fields. It is different with the liberal - capitalist ideology which tends to prioritize individual or group freedom. As an open ideology, Pancasila opens full space for the state and its people to achieve their goals together within the framework of the broader state goals.

An understanding of the historical background and the concept of Pancasila for every citizen is a form of obligation before we can implement its values in the life of society, nation and state. This obligation is a consequence of us as citizens, because of the position of Pancasila as the basis of the state, every citizen must be loyal to the basis of his country. The journey of a nation's life is highly dependent on the effectiveness of the administration of the state. Pancasila as the basis of the state is the basis in regulating the administration of the state in all fields, both in the fields of ideology, politics, economy, socio-culture and defense and security. The era of globalization demands the readiness of all components of the nation to take part so that any negative impacts that may arise can be anticipated immediately. This nation is formed from various ethnicities, ethnic groups and religions, all of which have different philosophies, purposes and goals and have characteristics that are all 'multi' and therefore it is important to always have the context actualized (Asmaroini, 2017).

Regionally and globally, Pancasila is faced with the dynamic development of globalization with various impacts, both impacts that bring benefits to the

state, as well as the impact of the vulnerability of these influences from the possibility of certain parties with their own interests. The development of globalization has reached into the realm of no boundaries, which will directly and indirectly exclude countries that cannot follow the development steps. Globalization which essentially brings us to the scope or world order can be likened to the movement of air that moves from one room, enters and then fills another room that is wider and unlimited. The starting point of the birth of globalization, starting with the discovery of modern means of communication and transportation which in the end makes it easier for humans to communicate without boundaries so that information exchange occurs quickly and has a direct or indirect impact on the survival of the nation and state.

The post-truth phenomenon in the strong currents of regional and global change also encourages meaningful efforts to reformulate the role of Pancasila so that the narrative remains loud and becomes an inherent part of value preferences and virtues in social interaction. With that in its development, discourse is always relevant to position the values of Pancasila, always ready to face the infiltration of foreign ideologies that are destructive and undermine the integrity of the nation. Indonesia in its journey towards a more dignified civilization is faced with various influences from other ideologies, including the ideology of global radicalism which interferes with the achievement of various policies that

have been set. In fact, Pancasila as the ideology of the Indonesian nation has been proven and tested to be able to unite pluralism from various tribes, races, ethnicities and religions that exist throughout Indonesia. Nationalism such as love for the homeland and patriotism or the willingness to sacrifice citizens for their nation and country can be measured in the form of their loyalty to the basis of their country which is formally manifested in the form of compliance with applicable laws. The loyalty of these citizens will appear in attitudes and actions, namely living, practicing, and securing. This loyalty will be even more solid if it recognizes and believes in the truth, goodness and superiority of Pancasila for all time.

Pancasila in its position as the state ideology, is expected to be able to become a filter in absorbing the effects of changing times in this era of globalization. Pancasila in the era of globalization is quite difficult to guide the Indonesian nation. There are various kinds of cultures from other countries that have entered Indonesia, and most of these cultures have been ingrained into the Indonesian people, be it good or bad culture. As a result of this globalization, Indonesian citizens often forget the values of Pancasila, so a revitalization process is needed.

After three-fourths of a century of independent Indonesia and a century of national awakening today, we are still facing various challenges related to efforts to implement the basic values of Pancasila and nationalism in the Indonesian nation. First, it seems that the values of Pancasila are still not

grounded, they have not been practiced well by the Indonesian people. Pancasila seems to be only a symbol, without real implementation, both at the level of state life and at the level of community life. Second, the lives of Indonesian people, especially the younger generation in this era of globalization, are strongly influenced by external cultural values, so that many attitudes and behaviors are not in line with the values of Pancasila. Third, the values of nationalism by some are seen as experiencing erosion at this time, especially among the younger generation (Triantoro, 2008). Fourth, the development of religious understanding that does not see the importance of nationalism and the Indonesian nation state, and places greater importance on universalism. Supporters of this understanding also reject democracy as a system of government that is considered good and in the end do not view Pancasila as an ideology that is important and appropriate for our nation. Fifth, it is still necessary to question the role of education in both formal and non-formal education in internalizing the values of Pancasila, including the values of nationalism, to the Indonesian people, especially to the younger generation. The challenge is to carefully prepare the young generation of the nation's successors, so that the direction of developing the character of the young generation can run well and not be affected by the negative impacts of globalization which can fade Pancasila values in the nation's body. Ironically, the condition of Indonesia's young generation has now experienced a

considerable degradation of character. Their behavior has been influenced by the lifestyle of foreign people which they think are better, cooler and more suitable. They forget their identity as Indonesian people who have noble values according to what their ancestors and founding fathers had taught them, which were crystallized into Pancasila. If it is not immediately anticipated, they can easily be influenced by bad influences which in the end not only harm themselves but also affect the survival of the Indonesian nation and state.

Pancasila in the Flow of Social Change in the Post Truth Era

The history of the revolution in the industrial sector has entered the most phenomenal phase of this century, namely the industrial revolution 4.0. Marked by rapid developments in the world of computer technology and internet networks, this phase is the most challenging and ushers the global community into a new social order, society 5.0 which is characterized by the passage of information that transcends the universe of space and time. The virtual world, cyberspace, internet citizens (netizens), etc. are a description of this new world in a number of digital devices and media platforms that facilitate access to information sources which at the same time spread information to other worlds. So quick and easy, but also so powerful.

This is a real change that is clearly very different from its starters, namely the industrial revolution 1.0

which is marked by mechanization of production to support the effectiveness and efficiency of human activities, 2.0 is characterized by mass production and quality standardization, 3.0 is characterized by mass adjustment and automation-based manufacturing flexibility. and robots. 4.0 then comes to replace 3.0 which is characterized by cyber physical and manufacturing collaboration (Hermann et al, 2015; Irianto, 2017). The term 4.0 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 the era of the fourth industrial revolution is the increasing number of technological developments in our lives (Hatzakis, 2016). 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.

The Industrial Revolution 4.0 is a problem that will be a big challenge for the Indonesian state to be able to compete with foreign countries, so that the Indonesian state becomes a strong country based on the Pancasila ideology. In facing the challenges of revolution 4.0, the Indonesian nation must instill the values of divinity, humanity, unity

and democracy, and is based on social justice for all Indonesian people.

According to Rajasa (2007), the younger generation develops the character of nationalism through three processes, namely: first, character builder, namely the younger generation plays a role in building the positive character of the nation through strong will, to uphold moral values and live them in real life. Second, character enablers, the younger generation becomes a role model for positive national character development, by taking the initiative to build collective awareness with high cohesiveness, for example calling for conflict resolution. Third, character engineers, namely the younger generation plays a role and excels in science and culture, and is involved in the learning process in developing the nation's positive character in accordance with the times. From a number of perspectives above, it can be explained that the young generation as a pillar of the nation has a very important role. The future of the nation depends on the young generation in attitude and action. Upholding good moral values based on Pancasila values and implementing them in daily life is very important to do. 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 Indonesian nationalism is integralistic, in the sense that it does not discriminate between people or citizens on the basis of class or other, but rather overcomes all such diversity. however, it must be admitted

that the problem of nationalism and patriotism in the global era is actually not only a problem experienced by Indonesia. The United States of America, which is a superpower with incomparable political, economic, cultural, and defense forces must also exert its utmost efforts in building 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 about 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 of developing nationalism and patriotism again.

The Relevance of Pancasila Character Education

Pancasila in the reform era as well as the digital era faces the threat of manipulative tendencies in the post-truth era. This must remain a warning for the nation's children now and in the future to be careful and hold fast to the true values of Pancasila as an ethical and moral direction as an example for communication and interaction between the nation's children. In this kind of thinking spectrum, Pancasila can still be relevant; namely when Pancasila presents itself as an ideology open to a framework of dialectical and dialectical understanding. With that, he is always open to criticism in relation to the development of new horizons of thought

which must always be present in the context of the times. The context of the openness of the current information technology era is the right momentum for further studies and open dialogues for the adaptation of Pancasila values which are always in line and relevant in current discourse.

Pancasila is an ideology, filosofische grondslag and staat fundamental norms are the basis of education and teaching as a state effort to educate the nation's life (Fearnley-sander & Ella, 2008; Latief, 2011; Sumantri & Winataputra, 2017). Pancasila is translated as the dimensions of the embodiment of social order and the dimensions of capital and ethics in a good society (Latief, 2020). Realizing a good society first develops good citizens (Levine & Higgins-D'Alessandro, 2010; Pruyzers, Blais, & Chen, 2019)

Learning and assessment of learning outcomes through the implementation of the Pancasila and Citizenship education curriculum is currently very multidimensional in nature. This means that the learning approach can involve many perspectives and points of view. Therefore, the achievement of learning outcomes is not measured through the amount of material content and mastery of teaching materials (lesson material) as a learning impact, but further in the context of changes in student attitudes and behavior which should be imbued with the spirit and values of Pancasila. Referring to the competencies developed in the Taxonomy of Educational Objectives (as stated in Bloom's

Taxonomy (1956), Pancasila education must holistically develop the competence of citizens as a whole (coherent) (Anderson & Krathwohl, 2001; Branson, 1998; Budimansyah, 2015b; Furst, 1981). The harmonization of PPKn settings in the curriculum can be seen in a multidimensional assessment. Thus the assessment is very holistic and multilevel because it is carried out by teachers, education units to the government (Permendikbud No. 53 of 2015; Permendikbud No. 23 of 2016).

Conceptually it is education for citizenship (education for citizenship). As stated by Kerr (1999, 2000, 2002) that students are prepared to become citizens who are equipped with complete and holistic competencies of a citizen, namely: knowledge, skills, and civic character through Civics subjects. So that young citizens (students) are expected to be able to participate in a quality, directed, effective manner that is based on responsibility, competence and well-informed when they are adults as the general goal of Civics (Kerr, 1999, 2002; Rachman, 2018).

Hermuttaqien, Sata, & Wadu (2019) said that the implementation of the Pancasila and Citizenship education curriculum, anytime and anywhere, is not just a transfer of knowledge, but rather a practical didactic process to bring understanding and behavior change so that it becomes a habit for students by showing action. - Real actions and attitudes in everyday life. The competencies developed are entirely within the scope of Pancasila values as core values, the 1945 Constitution, the

spirit of *Bhinneka Tunggal Ika* and commitment to the Unitary State of the Republic of Indonesia. Therefore, the Pancasila and citizenship learning curriculum in Indonesia is not knowledge-based, but based on national values. Learning is directed at forming democratic and responsible citizens. Students are expected to become active participatory citizens in the context of post-reform democratization (Branson, 1999; Brooks & Holford, 2009; Fearnley-sander & Ella, 2008). By elaborating the spirit and identity of Pancasila, it is hoped that global challenges that undermine the integrity of the nation and various systematic external efforts to replace the state ideology of Pancasila can be tackled earlier. Furthermore, Pancasila education presents itself as an open ideology that adapts to change while not neglecting its core values in maintaining the integrity of the sovereign Nation of Indonesia. In this perspective, it becomes a mirror of reflection with the citizens of the nation in all conditions of existing diversity in order to always liven up the values and character of Pancasila both formally through education and informally in building solidarity and wider social interaction.

CONCLUSION

Responding to the global challenges of the post-truth era and the rapid creativity of digital technology in various devices and variants of the digital platform requires an elaborative frame of mind related to the implementation of Pancasila values and their reactualization in the learning

curriculum and character education of the nation's children. This thought may remain relevant. This is also a balanced response to the threat of social integrity in the current post-truth era. Pancasila has proven its existence as a masterpiece of the founding fathers in managing the context of the reality of social diversity. Indonesia's sovereignty as a nation state stands on respect for one another; in this case the founding fathers of the nation have positioned their future vision of Indonesia. In the ethical and moral context, in nurturing togetherness and knitting national solidarity, it is far above the interests of other social groups and entities. Pancasila is here to cover all heritage values of local wisdom and community religiosity; and in its political context it exists as a way of managing coexistence in diversity. This can be achieved because of the dialectic and the same horizon of thinking as one nation. Although it must be admitted that in the course of history, it has had its ups and downs because, for example in the New Order era, it became an instrument for the state in order to dominate and not just regulate life together. The dark experience of the past, in the form of horizontal conflicts that took the blood of the nation's own children, presented a traumatic effect for the people who became one of the horizons that were manipulated by the regime of power which interpreted Pancasila as a closed doctrine that must be obeyed absolutely. Therefore, at present and for future generations, educational curriculum policies that continue to make learning Pancasila and Citizenship as the main

subject in its implementation must be sustainable. Pancasila values and character education remains an interesting issue to continue to be developed in studies and implementation of the national education curriculum.**

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