



PANCASILA EDUCATION TO IMPROVE THE MORALE OF THE MILLENNIAL GENERATION

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ABSTRAK

Indonesia sebagai negara yang berlandaskan Pancasila mewajibkan setiap perguruan tinggi untuk memberikan mata kuliah Pancasila kepada mahasiswanya minimal selama satu semester. Artikel ini dibuat sejalan dengan harapan untuk menyelamatkan moral generasi milenial melalui mata kuliah Pancasila. Penelitian ini memiliki pertanyaan terkait kerusakan moral, yaitu dampak kerusakan moral tersebut terhadap generasi milenial. Siapa saja yang melakukan penelitian ini untuk menjawab pertanyaan tentang dampak kerusakan moral terhadap generasi milenial? Penelitian ini dilakukan dengan metode studi pustaka yang merangkum sepuluh artikel yang diterbitkan sejak tahun 2019 hingga 2021 dari dua basis data daring: Scopus dan Google Scholar. Kelayakan lembaga penelitian ini dilihat dari judul, abstrak, metodologi, hasil, dan pembahasan. Hasil yang disajikan dalam bentuk narasi menunjukkan bahwa moral generasi milenial telah rusak selama ini. Kemerosotan moral tersebut dapat diatasi dengan terus

memberikan mata kuliah Pancasila di perguruan tinggi. Dengan demikian, karakter generasi milenial dapat diperkuat dengan pendidikan moral Pancasila. Implikasi dari penelitian ini yaitu dapat menjadi landasan empiris yang kuat untuk merevisi dan mengembangkan kurikulum Pendidikan Pancasila yang lebih relevan, menarik, dan efektif bagi generasi milenial. Kurikulum dapat dirancang agar lebih kontekstual dengan tantangan zaman dan menggunakan metode pembelajaran yang sesuai dengan gaya belajar generasi ini.

ABSTRACT

Indonesia as a country based on Pancasila requires every university to provide Pancasila courses to its students for at least one semester. This article was created in line with the hope of saving the morals of the millennial generation through Pancasila courses. This study has questions related to moral damage, namely the impact of moral damage on the millennial generation. Who conducted this research to answer the question about the impact of moral damage on the millennial generation? This research was conducted using a literature study method that summarized ten articles published from 2019 to 2021 from two online databases: Scopus and Google Scholar. The eligibility of this research institution is seen from the title, abstract, methodology, results, and discussion. The results presented in narrative form show that the morals of the millennial generation have been damaged so far. This moral decline can be overcome by continuing to provide Pancasila courses in universities. Thus, the character of the millennial generation can be strengthened with Pancasila moral education. The implication of this research is that it can be a strong empirical foundation for revising and developing a Pancasila Education curriculum that is more relevant, interesting, and effective for the millennial generation. The curriculum can be designed to be more contextual to the challenges of the times and use learning methods that suit the learning styles of this generation.

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1. Introduction

The Indonesian nation has determined that Pancasila is the basis of the state and main source in regulating the nation's life and state. As a state foundation, Pancasila became the basis for many articles embedded in the 1945 Constitution and made legal ideals in the form of regulations legislation. Each of the precepts embedded in Pancasila have several vital points where each point emphasizes the Indonesian people to practice Pancasila in the life of the state, nation, and society. Therefore, a number of Pancasila values must always be the basis of all student actions because one of the roles and functions of students is the guardian of values (Anggraini, 2020).

In the 21st century, the values of Pancasila in Indonesia, especially among the millennial generation, who are mostly students, are starting to fade. One thing that dominates moral change in the millennial generation is the rapid development of science and technology in Indonesia (Bahrudin, 2020). The current moral damage can be seen through a variety of cases involving the millennial generation, ranging from cases of violence, free sex, bullying, and even murder cases. The role model that the millennial generation should be able to use has even decreased, so that in their daily lives the millennial generation sees things that are not good, starting from what is seen directly or through social media (Ernawati, 2020). One of the impacts of social media is making the millennial generation want everything instantaneously and must be versatile (Hasanah, 2021). Worse, Indonesia must also be faced with the disappearance of the spirit of patriotism and nationalism among the younger generation. This is because the development of technology and information is able to erase boundaries between countries, so that many foreign cultures emerge that can affect the habits of the millennial generation (Hastangka, 2019). As the times have begun to enter the 4.0 industrial revolution, the development of science and technology cannot be separated from a number of religious and cultural values, which can degrade the morale of the nation, especially the millennial generation (Bahrudin, 2020).

Pancasila education should be taught again, especially to the younger generation (Bahrudin, 2020). Pancasila, which has long been used as the basis of life, should become a reference for the Indonesian nation in the life of society, nation and state. Therefore, for the millennial generation, the spirit of nationalism and patriotism is starting to fade.

Pancasila has a big role in generating a sense of patriotism and nationalism among millennials because it has a very deep meaning to be used as a basis for acting, behaving, and behaving to resolve moral damage (Hastangka, 2019). This literature study aims to repair and save the morals of the damaged millennial generation. This study has questions related to moral damage, namely, the impacts of this on the millennial generation.

2. Method

The research method used by the author is a literature review, namely an analysis in the form of criticism of the research being carried out and contains summaries, reviews, and the author's thoughts on several library sources (Creswell & Creswell, 2022). In addition, this research also uses a qualitative approach. This approach has a way of working in the form of comparing the results of reviews from journals or articles, seeing and observing the results of research done. This approach does not use quantitative data because this approach prioritizes quality. The data analysis technique used by the author to research moral damage is by evaluating data from several articles that have been obtained and by the issues of research problems, namely efforts to save the nation's morale, especially the millennial generation. In the data evaluation, the author also analyzes and interprets the results of articles reviewed and improves the quality of the research. This article used literature review methods in the form of a comprehensive summary of 10 in the following ways: Articles were obtained by searching on two online databases, namely Google Scholar and Scopus. The keywords used are according to the topics: Pancasila Education, moral decline, and the millennial generation. The article was published from 2019 to 2021, directed in English, access to full text, and well designed as quantitative and qualitative research related to Pancasila Education for the millennial generation who experience a moral decline. Guidelines in this journal review use feasibility studies from the title, abstract, introduction, methodology, results, discussion, and full text.

3. Result and Discussion

1. Article Title: "Application of Values-The Value of Pancasila among Students in Implementing Government Policies in the Education Sector in the Covid-19 Pandemic Era."

This article starts from the background of the government, which published several new policies related to the field of education. Karlina (2020) the newest one is LFH (Learning From Home) procedures for all levels of education. The problem is the demand for changes in the behavior of students from traditional learning methods to independent. Education is the most crucial thing in all countries because education can advance a country. Meanwhile, the values of Pancasila are underlying and become views in acting. Even in the current situation of the COVID-19 pandemic, the value of Pancasila must always be upheld, especially in implementing government policies in the field of education. LFH (Learning From Home) is the government's effort to break the chain of the spread of the COVID-19 virus as stimulated in the Minister of Education and Culture Circular Number 36962 / MPK.A / HK / 2020 regarding online learning and working from home to prevent coronavirus disease spread (Covid-19).

In its implementation, the first principle of Pancasila becomes the basis for the second to fifth precepts. In each of the precepts embedded in Pancasila have important points that emphasize the Indonesian people to practice Pancasila in the life of the state, nation, and society. Therefore, several Pancasila values must always be the basis of student behavior.

The research was carried out using quantitative methods and data collection techniques through online questionnaires. The analysis begins with a literature study focused on the government policies related to LFH as an action to handling the Covid-19 pandemic. Then an online questionnaire was created to obtain information about the application of Pancasila values shared with student groups in carrying out online learning process activities. From 114 respondents representing 11 tertiary institutions, it can be concluded that government policies in education have not been effectively implemented. A total of 18.4% of respondents stated that they are often late to take part in online learning due to network problems. 73.6% of other respondents said they could face the issues that arise. In line with the implementation of Pancasila, this situation is related to the second principle, namely fair and civilized humanity. Discipline when learning from home is one of the actions to adherence Pancasila values. Students are expected to be able to manage their study time according to the schedule independently.

2. Article Title: "Practicing Pancasila Values for Millennial Generation".

Anggraini, et al (2020) this article describes the attitudes that have not applied the values of Pancasila in everyday life based on the author's observations. Among them are the following: Observations in the first precept, there are still many people and students who donot carry out the obligation to worship as religious people. It can be seen that when the Dzuhur call to prayer echoed, few students remained to hang out even until the Asr call to prayer echoed. It was evident that the person indeed has the intention of leaving the obligation to worship.

In the second precept, when gathering together in one place, each of them is busy playing on their gadgets. In the third precept, considering in 2019 there have been riots among Papuan students in Malang demanding independence for Papua. Where in fact it can be adequately discussed without making a fuss. In the fourth precept, there is a very common and often disrespectful attitude towards the opinions of others when deliberating because they think that their opinion is the most correct and the doesn't consider others suggestion.

The last one is the practice of the fifth precept, namely favoritism in interactions between students. Given the different backgrounds of students and come from various regions. Then, the feeling of cooperation has decreased, littering, and even committing acts of money corruption within the organization, which is not feasible in applying the values of Pancasila.

3. Article Title: "Efforts to Increase the Understanding of Pancasila Values to Students Through Extension Activities."

This article describes the inculcation of the Pancasila values among students so that a number of these values can be owned by students from an early age, bearing in mind that many external influences can impact children's lives, including those in elementary school, Octavia & Wendy (2019). Some noble values embedded in Pancasila are existed and grew in the life of Indonesian society long before Indonesia's independence. These values were explored and revived by *founding father* Indonesia's until it was formulated in a state foundation and became the aspiration of the nation's life.

According to the results, it is undeniable that the inculcation of Pancasila values for children also applies to students, it must be done in a fun and exciting way. Through habituation, students must pray when they are about to carry out activities. To fill religious holidays in harmony with their beliefs, the action that can be done is to visit various places with historical relics and sing various national compulsory songs.

4. Article Title: "The Viewpoint of Pancasila in the Millennial Generation"

Wulandari & Septi (2020), the content of this article is about the millennial generation born between the 1980s and 2000s, where they are accustomed to the modern world and sophisticated technology. That they are also a generation in their productive age. At present, many events occur with deviations from the values in Pancasila in the millennial generation. Can be described as follows: - In the first precept which reads "God Almighty" where the issue of religion very sensitive. Moreover, in the 21st century there are a lot of separatist movements or terrorism by carrying out bombings in places of worship with many victims, and a loss of tolerance towards other religions. The millennial generation itself is the target or target of radicalism. For this reason, it is necessary for universities to fortify the development of radicalism and terrorism by instilling Pancasila values, not forcing them.

In the second principle, very many murder cases are committed sadistically, even to their own families. In addition, many cases of sexual immorality and violence were also directed at minors with the perpetrators being students. In the third principle, recently there have been cases of demonstrations and riots in Papua to respond to the arrest of several students who came from Papua by the police and soldiers in a number of places in East Java. In the fourth principle, there is a lot of discussion about the KPK Bill which is considered to weaken the role of the KPK, which is tasked with eradicating corruption. So that the students took to the street demonstrations to reject this. In the last precept, the problem is the existence of injustice towards education. Where there is a lack of education personnel or the absence of educational facilities in areas that are in the interior or the border. As a millennial generation, it must fortify the understandings that are against Pancasila by fostering a Pancasila attitude, maintaining and maintaining the values of Pancasila.

5. Article Title: "Being a Youth Apart from Millennials Loving Pancasila and also Loving Domestic Products"

Persian & Tresa (2020), this article provides an explanation of the role of Pancasila in the millennial generation. The younger generation, especially among students, mostly follow western culture rather than their own culture. This can be seen through how to behave, speak, dress, to life patterns that relatively imitate foreign cultures. In fact, this happens in almost all corners, not only in big cities. Thus, the younger generation must be able to develop a nationalist character through three processes, namely:

Character development: the younger generation has a role in building the nation's positive character through a strong desire, to uphold moral values and also apply it in real life. Character empowerment: the younger generation becomes a role model for positive character development of the nation. Character engineer: the younger generation has a role and achievements in science and culture, also participates in the learning process in developing the positive character of the nation in harmony with the times.

6. Article Title: "Pancasila as a Guide to Tolerant Life in the Millennial Era"

The hope of writing this article is that the understanding of Pancasila reaches all levels of society, and all educational institutions, as well as the social security community, so that they can again voice Pancasila in various activities, Nurgiansah (2020). Pancasila is the foundation and principle of national life for the millennial generation in facing rapid technological advances and various more complex national problems. The millennial generation must be more sensitive, empathetic and sympathetic to others, want to care about creating good political quality, improving the economy, peace that makes peace, activists of tolerance and there are many good things that can be done for the progress of the nation and state of Indonesia. Researchers believe that if Pancasila Education is carried out in the right path, it becomes a tool that makes the people prosperous by millennial generations who have good morals and are supported by the spirit of tolerance and mutual cooperation in life, then this country will be better and the continuity of this country will be guaranteed.

7. Article Title: "Integration of Character Education in Pancasila Education Subjects in Higher Education"

Ridhwan, et al (2020) exposure to character is an important and basic thing. Good or bad individual characters are described through their behavior / attitudes in everyday life. Character education must be initiated through the principle of imparting knowledge and intelligence in individuals about a number of things that are either feasible or not feasible and the insights that exist can be applied in the form of attitudes. Character education given to students is an obligation to shape student behavior that is good and in accordance with the values of society. This is in line with the concept of character that the character contained in an individual is not only in the form of goodness that is beneficial to himself but good for others and the environment around him.

The research in this article uses a qualitative approach with the case study method while the data collection techniques are interviews, observation and documentation. In addition, this study also tries to observe a number of obstacles that lecturers face in integrating the concept of character education in the planning, implementation, and evaluation stages of learning. The Pancasila Education course is actually one of several courses that are rich in character values. Therefore, it is hoped that individuals can have self-strength in maintaining a number of positive things even though there are outside interference.

8. Article Title: "Millennials Implement Pancasila Values: A Hope and Ideals"

Rahma & Dewi (2021), this article was written with the aim of analyzing how today's millennials live. The entry of foreign cultures to the flow of globalization in the 4.0 industrial revolution is getting easier. Cultural and religious values that enter from outside can resulting in a decline in the morale of the nation. Their period, this millennial period is a time full of changes, to be noble, to have good morals and to have high morals. Pancasila education is an urgency for the millennial generation.

By making Pancasila as an ideology, it is hoped that it will be able to reinforce the nature and attitudes of society in obtaining things that are outside the limits of the norms found in Indonesia. That way, it is very important to implement Pancasila by the Indonesian people, especially the millennial generation. Of course, the bright generation must be a generation that has a commendable personality and has noble character. So, the implementation of Pancasila values in the millennial generation is a hope and aspiration so that the generation has high morals.

This research is a descriptive type of research based on analysis through the use of a qualitative approach. This approach describes the results of observations from research with word descriptions without using statistical procedures. The nature of the analysis on inductive and qualitative data and the results of the research emphasizes meaning rather than generalization (general conclusions).

9. Article Title: "Utilization of Social Media in Learning Pancasila for Millennial Generation in Higher Education"

Saputra & Ingmar (2019), this article aims to determine the extent to which the use of social media in learning Pancasila courses for the millennial generation in tertiary institutions. The use of social media is considered important because today's students are included in the millennial group where they are creative in creating ideas, connected to networks of friends using social media and have high self-confidence. Students are invited to foster creativity and connect the theory in learning Pancasila in the classroom with the real world of social life.

In this millennial era, the obstacles to Pancasila are getting more complicated, where the phenomenon of digitalization and social media has become a space for communication as well as public interaction as a main requirement. Through digital learning facilities, the millennial generation learns Pancasila online and is not limited to learning classroom. The problem is that education and teaching of Pancasila to students as the millennial generation are relatively rigid, are memorizing, boring and less related to the realities of life both in the social and community world as well as the work environment.

This research is intended to describe and analyze a number of natural phenomena, events and social activities through the use of qualitative research methods. This method is a research method that produces descriptive data in the form of written and spoken words through a number of individuals and observable actions.

10. Article Title: "Implementation of Pancasila Values through Education for Millennial Generations"

This article describes the future of the Indonesian nation which is determined by the young generation of Indonesians, Sa'adah & Goddess (2021). The current millennial generation is more interested in new things that do not necessarily have values that are in accordance with Pancasila. If this is allowed to continue, the values of Pancasila will be replaced by a new ideology which will lead to changes in people's behavior. Pancasila education is expected to be able to regenerate community behavior that is in line with a number of Pancasila values. There was a bit of a problem, ituan, hurdles, obstacles, until the threat that must be faced in maintaining independence and ideology of this nation.

Problems that occur at this time due to globalization and the reform euphoria that is loaded in the spirit of change that is already affecting patterns of pikir, attitudes, and actions in addressing the nation's next generation beragam masalah kebangsaan. Unwittingly, they have moved further away from a number of Pancasila values which are the national identity. Reactualization of a number of Pancasila values needs to be done so that they can become the basis of society in behavior.

One of a number of efforts that can be made in facing the threat of this Pancasila ideology is through Pancasila Education for the millennial generation. This nation and especially the younger generation must know that we live in a country that is very diverse or plural from various aspects, and Pancasila is the basis of the state which we must also know.

The research method used is a qualitative method or descriptive approach in which the researcher focuses on finding data to find facts from a problem. Research also uses studies literature or analysis content where collection data is obtained through searching for information from articles, books, journals, and media other that can be accounted for and are related to the issues discussed. This research is expected so that the generation younger can re-implement a number of Pancasila values in social life.

Pancasila was formulated by Founding Fathers consist of five precepts, it becomes a static basis that integrates as well as guiding star, aiming to guide the Indonesian nation. Pancasila has collective moral authority and cultural strength because it is an image of how Indonesia is. Pancasila subjects in higher education are necessary to instill Pancasila values in students which also a part of the millennial generation. In conclusion, Pancasila is required to educate the millennial generation.

Pancasila education instills behavior and attitudes in people's lives that are based on a Pancasila values. The values of Pancasila are composed of religious, human, unity, populist, and

justice. Pancasila itself is a compulsory subject taught at the tertiary level and has characteristics as value education and moral. In tertiary institutions, the Pancasila course is an effort to generate rationality, provide an understanding of moral reasoning imbued with the spirit of Pancasila, and provide historical awareness of Pancasila to create a sense of love for the state and nation. Through this course, students are expected to gain fundamental insight and a general understanding of Pancasila values that are in line with the development of national character and the formation of human personality to practice these values in life as a part of social society.

Pancasila values among the Indonesian nation are gradually disappearing over time. Now, along with the development of science and technology, the Indonesian attitude has obviously changed. As a generation that must be implanted with Pancasila values, Millennials are more concerned with social media rather than instilling the importance of Pancasila in everyday life. For millennials born in the 21st century, imitating behavior is commonplace. The habit of imitating role models is not always a problem speech and appearance but against action. It is starting from a glamorous lifestyle to rebellious behavior towards the figure of an older person. Apart from imitation factors, environmental factors also participate in shaping a person's behavior. This is also supported because in life in an era that is all technological and automatic, the millennial generation is relatively a person who is very easily influenced by things from outside. For this reason, it is necessary to have a sense of responsibility for all its citizens, of course also to the millennial generation, who have an essential role in the success of the nation and state.

Millennial generations allowed to continue running without direction will lead to a corrupt moral character with no high value, especially among students with various backgrounds in life, both related to religion, culture, and nature. There are several examples of characters that dominate and have become prevalent in higher Education, namely: students prefer to listen rather than discuss and seek solutions, there are still students who dress less neatly and politely, students are relatively inactive in-class learning, students are diligent in attending worship on campus, students are not engaged in studying, and also students who deliberately are late in paying UKT even though they receive a scholarship.

The younger generation gradually began to leave the character of the nation. Thus, the current generation relies heavily on trends circulating through digital, including social media. When someone plays social media too often, then they feel they have their world regardless of the individuals around them and their real life. Over time, he will forget how to interact and socialize well with other individuals in the real world. Through the sophisticated tools that the millennial generation has, they can search for information and absorb it quickly. With the data obtained, the millennial generation feels they are the most correct with their assumptions, and unconsciously, they are increasingly lazy to find the truth about information.

Pancasila is the basis for the meaning that several values are embedded in Pancasila as the basis and guideline for Indonesian society, especially for the millennial generation. For the application of several Pancasila values to occur, it is necessary to have the Pancasila Education course, which aims to create a generation millennial who has noble morals and has a critical spirit in life social. The young generation who has an attitude of nationalism, patriotism, and potential will be able to fulfill their potential, dispel all obstacles and provide solutions to the various problems that the millennial generation faces.

Therefore, Pancasila Education is considered essential and must be internalized in tertiary education courses, strengthening students' insights about the meaning of Pancasila. Apart from Pancasila Education, character education is also essential to be carried out and taught in higher Education because this will be sustainable to become a strong correlation.

Character education can be said to be a process of character development that includes the potential in humans so that they can develop properly and be useful for themselves, other individuals, and the surrounding community. One of the goals of character education is the formation of human ethical behavior and behavior in harmony with the truth and religious teachings. The Ministry of National Education shows the number of character values that have developed in tertiary institutions, including (a) character values with God Almighty relating to

individual words, thoughts, and actions that are always strived to be based on divinity or teachings religious (b) character values about self includes being responsible, fair, honest, having a healthy lifestyle, creative, disciplined, innovative, critical, and also a love of knowledge, (c) character values with others, including being aware of the rights and obligations of oneself and others, obeying some social regulations, and respecting the work or achievements of others, (d) character values to the environment, namely attitudes and actions that seek to prevent damage to the environment natural around them. (e) national values, which include attitudes of multiculturalism and nationalism.

4. Conclusion and Suggestions

The millennial generation allowed to continue running without direction will lead to a damaged moral character and have no noble values. Especially among students with various life backgrounds, both those related to religion, culture, and nature. There are several examples of symbols that dominate and have become common in universities, namely: Students prefer to listen rather than discuss and find solutions. There are still students who dress less neatly and politely. Students are relatively inactive in learning in class. Students are not diligent in attending worship on campus.

Students who are not diligent in studying, and also students who are deliberately late in paying UKT even though they receive a scholarship. Pancasila is the basis of the state, meaning, and values embedded in it as a guide for life. The importance of Pancasila is philosophical values fundamental and become the foundation of norms in Indonesia. However, the millennial generation still sees Pancasila as merely an ideology, not a way of life. The characteristics contained in the millennial generation affect building character. They are related to the current context of life so that most of the millennial generation have problems of moral decay. So, Pancasila Education is needed to teach about morals that must be by the personality of the Indonesian nation. In addition, character education is also required, which is developed through many educational processes and the application of knowledge that is useful to shape the character and potential of students so that they can become excellent and valuable people for the country and the nation. This research has drawbacks, including that it is limited to the millennial generation, even though it is known that all ages own morals. However, the morale that suffers the most damage here is the millennial generation. Therefore, further research suggests the discussion of moral injury in all ages, prevention, and the impact if the nation has damaged morals.

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