



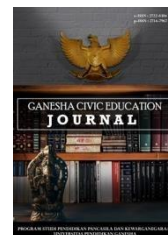
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### IMPLEMENTATION OF PANCASILA VALUES IN CHARACTER EDUCATION OF THE MILLENNIAL GENERATION

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#### Abstrak

Pendidikan di Indonesia masih belum mendapatkan hasil yang optimal, khususnya dalam pendidikan karakter bagi generasi milenial. Pendidikan karakter sangat penting untuk ditanamkan kepada anak karena pendidikan karakter merupakan pendidikan yang mengembangkan sikap, nilai, dan perilaku yang dapat memunculkan akhlak mulia yang berbudi pekerti luhur, yang semuanya merupakan wujud dari nilai-nilai Pancasila. Selain itu, berbagai interaksi yang dilakukan seseorang dengan orang lain akan menumbuhkan karakternya dan masyarakat itu sendiri. Penelitian ini memiliki pertanyaan mendasar yaitu bagaimana mengimplementasikan nilai-nilai Pancasila sebagai pendidikan karakter bagi generasi milenial. Apa saja nilai-nilai yang tercantum dalam setiap sila Pancasila. Tujuan dari artikel ini adalah untuk mengetahui bagaimana mengimplementasikan nilai-nilai Pancasila dalam pendidikan karakter. Metode penelitian ini menggunakan pendekatan kualitatif yaitu studi kajian pustaka yang menggunakan artikel penelitian tahun 2019 sampai dengan 2021 yang bersumber dari Google Scholar dan Google Search. Hasil dari metode ini mendapatkan sepuluh artikel terpilih kemudian dianalisis menggunakan tabel dengan kata kunci Pancasila, pendidikan karakter, dan generasi milenial. Penelitian ini dilatarbelakangi oleh pendidikan karakter pada generasi milenial yang berbasis pada nilai-nilai Pancasila dan implementasinya. Keseluruhan penelitian ini menyimpulkan bahwa generasi milenial harus memiliki akhlak dan moral yang baik dalam kehidupannya, maka mereka tentu tidak akan pernah melupakan nilai-nilai luhur bangsa Indonesia yang akan menjadi generasi penerus bangsa.

#### Abstract

*Education in Indonesia is still not getting optimal results, especially in character education for the millennial generation. Character education is*

*crucial to be instilled in children because character education is an education that develops attitudes, values, and behaviors that can bring up the noble character with noble character, all of which are forms of Pancasila values. Moreover, various interactions that a person does with other people will grow its character and society itself. This research has a fundamental question : how to implement the values of Pancasila as character education for the millennial generation. What are the values listed in each of the Pancasila precepts. The purpose of this article is to find out how to implement Pancasila values in character education. This research method uses a qualitative approach, namely a literature review study that uses research articles from 2019 to 2021 sourced from Google Scholar and Google Search. The results of this method get ten selected articles and then analyzed using a table with the keywords Pancasila, character education, and the millennial generation. This research is motivated by character education in the millennial generation based on the values of Pancasila and implementation. The whole research concludes that the millennial generation must have good character and morals in their lives, so they will certainly never forget the noble values of the Indonesian people who will become the next generation of the nation.*

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## PENDAHULUAN

Pancasila is the basis of the Indonesian State, born from the founders of the nation's leaders through a long process (Lestari et al., 2019) . Apart from being the basis of the State, Pancasila is also a way of life and the nation's ideology from the original culture of Indonesia. Some of the functions of Pancasila, namely, first, the function of Pancasila as the basis of the State, namely providing direction and foundation in the entire order of life by placing the Pancasila as the source of various legal sources. Second, the function of Pancasila as the nation's ideology is to provide direction and provide an overview and foundation for the expected development of community life. Third, the function of Pancasila as a way of life is to provide a foundation for building the nation's character. In this function, Pancasila can imply that Pancasila is the soul and personality of the country. So it can be concluded that Pancasila derives Indonesia's morals and character.

Education in Indonesia is still not getting optimal results, especially in character education for the millennial generation. Character is a person's personality or character formed from a good result that has been believed and used for the basis of perspective, attitude, thinking, and acting (Nurgiansah, 2021). Various interactions carried out by a person with other people will grow the soul of the nation's character and society itself. Thus, the development of the nation's character can be done by developing the individual character itself. Nevertheless, humans live in a particular social environment, so that character development can only be done in the social environment itself. Therefore, character and cultural development can only be done in an education that cannot release these students from the social and cultural environment of the nation and society. The nation's culture and social environment are Pancasila, so it can be said

that character and cultural education must be based on the values of Pancasila.

Some experts state that failure to cultivate character from an early age will cause personal problems in adulthood (Nurgiansah, 2021). Therefore, instilling character education in the millennial generation is a very optimal effort. Character education has been considered essential to be instilled in children as education aims to develop values, behaviors, and attitudes that can bring up a noble character with noble character. When forming this behaviour, it must be done from an early age because the soul of the child's character begins to grow at that time. The child's character has emerged since the child was born, but the character must still be taught through education or socialization from an early age.

Based on this explanation, the author has the idea to find out how important the values in Pancasila are in shaping the character of the current millennial generation. Considering some millennial behaviors that deviate from the rules, this research focuses on implementing the values of Pancasila as character education for the millennial generation? The research's material will analyze the concept of implementing Pancasila values in character education for the millennial generation.

## METODE PENELITIAN

In this study, the author uses a study with qualitative research. Based on the theoretical perspective, qualitative research is research that focuses on the observed phenomena by analyzing and understanding, the data were collected according to the research materials using the literature review method (Ahyar et al., 2020). The article uses qualitative methods on several journals and books published on Google Scholar and Google Search published in 2019-2021 using the Indonesian language. The data collection technique in this article is by observing. Observation is an observation process in viewing and retrieving data in accordance with the research objectives, then the data is recorded systematically. The data analysis technique used is inductive analysis, which is an analysis based on the data obtained and then developed into a hypothesis. The results of the hypothesis are then searched for data again repeatedly until the hypothesis is accepted according to the data taken. The keywords used in the data search were "Pancasila," "Character Education," "Millennial Generation," and use Boolean Operators (AND, OR, and NOT).

Table 1 Keyword Search Literature Review

Pancasila	Education Character	Millennial Generation
Pancasila ideology	Pancasila and Character Education	Millennial Generation
OR	AND	OR
Pancasila values	Pancasila values in character education	Young man
OR	OR	
Pancasila and character	Child character	

In this study, the authors used inclusion and exclusion criteria. Inclusion criteria include articles that examine Pancasila and character education, Pancasila values, how to implement Pancasila values in the character of the millennial generation. The following is a list of article criteria tables used by the author in the study using the inclusion and exclusion criteria method.

Table 2 Literature search criteria

Criteria	Inclusion	Exclusion
Population	Research on Pancasila values in millennial generation	Not research on Pancasila values in millennial generation character

	character education	education
Comparison	No comparison	-
Results	How to implement Pancasila values in millennial generation character education	Not a way to implement the values of Pancasila in the character education of the millennial generation
Research type and publication type	Qualitative research published on Google Scholar and Google Search	In addition to qualitative research published on Google Scholar and Google Search
Year of publication	2019-2021	Under 2019
Language	Indonesian	Besides Indonesian

## RESULTS

After conducting the literature study, the authors found the results of several studies that discussed the values of Pancasila in character education for the millennial generation. Therefore, some of the results of the literature study are written according to the following table.

Author	Findings
(Antari and Liska, 2020)	Pancasila education is an essential aspect in building the character soul of the millennial generation or the nation's generation. This is because the applied character values are reflected in the values of Pancasila.
(Sudrajat and Hasanah, 2020)	Character education is vital in the process of national progress. A successful implementation is a form of embodiment of the values of Pancasila, which can later support the nation's civilization.
(Zahrudin et al., 2020)	Instilling values is the main factor of character education which aims to revive and improve the character of the millennial generation according to the values contained in Pancasila. Such as a sense of faith, a sense of concern, piety, and justice.
(Nurhakim and Dewi, 2021)	Civic education plays a crucial role in shaping the character of the millennial generation because civic education teaches state laws, regulations and teaches about how to behave correctly and adequately norms and values that are reflected in the values of Pancasila.
(Septianingrum and Dewi, 2021)	Pancasila is the basis of the State which contains values and meanings as a guide for human life. Therefore, it must start from whenever and wherever it is taught in its application, either in the school environment or in the university environment.
(Dwiputri and Anggraeni, 2021)	Characters who have noble, creative, and intelligent character are characters that can be implemented through education sourced from the values of Pancasila.
(Nurohmah and Dewi, 2021)	Pancasila values need to be implemented and understood in human life. This is very useful in overcoming the problem of children's character and morals which are getting lower.
(Risdiyand Dewi, 2021)	Character education can instill a good attitude and can act according to the values that become his personality.

(Nurbaya and Asmawati, 2021)	Character education is a forum for teaching character values such as awareness, knowledge and implementing these values through actions to God Almighty or the community.
(Hasanah, 2021)	The millennial generation must understand, interpret, understand, and practice the values of Pancasila because this can make the character of deviant attitudes or behavior change into a better character.

Based on the results of the literature, it can be concluded that character education is vital in the process of national progress because character education is education that can shape the character of the millennial generation through the values of Pancasila, where these values are instrumental in overcoming the problems of character and morals of children who are getting lower. Therefore, the millennial generation must understand, interpret, and apply the values in Pancasila To overcome these problems because this can make deviant attitudes and behavior change into a better character. If the problem of character in children can be overcome, of course, the child has experienced success in shaping his character, so it is very supportive in the process of progress of the nation, especially the millennial generation, because not all youth can apply these values correctly and adequately in their lives today.

## DISCUSSION

Notonagoro, in the book (Sunoto, 1991: 50), says that Pancasila is the basis of the State which is used as a philosophy of life and as a tool for unifying the nation (Antari & Liska, 2020). Therefore, the values in the five precepts of Pancasila are an ideology used to guide life in the State and nation for all Indonesian people. Of course, everyone must have a good and right character in acting and behaving in life guidelines. However, the soul of character is the foundation of life both in society, nation, and State. So, if the development and character education in this nation has a strong foundation constitutionally, that foundation is none other than Pancasila.

According to Lickona, the content of good character is goodness itself (Sudrajat et al., 2020) (Zahrudin et al., 2020). Some examples of kindness in question are such as courage, honesty, compassion, and justice. All these attitudes can be obtained through character education following the values of Pancasila. Through character education, we will be taught how to think and behave, which can later help someone in life and work well with the community, family, State, and help in taking or making decisions that can be committed by oneself. Thus, success in shaping character in a person, especially the millennial generation, is very supportive in progressing the nation because not all youth can apply these values correctly and adequately in their lives today.

As the core of the character, Pancasila has five pillars of character in it (Nurhakim et al., 2021), namely, among others: first, transcendence, which means realizing that humans were created by God and can be aware of the State of the natural surroundings and their circumstances to prosper. Second, humanization, which means that humans are created by having their potential, and the essence of humans when dealing with God, is only knowledge and piety that distinguishes them. Third, diversity means having an awareness of many differences but being able to unite similarities as strengths. Fourth, liberation means liberation from oppression between or among human beings and the absence of colonization by fellow humans—fifth, justice, which means the key to prosperity, fairness, and balance.

As we have seen, if a child has been affected by the current millennial era, the formation of the child's character will be disturbed (Evaluasi et al., 2021). It has an impact on the results of the construction of the character. In building character, of course, is not as easy as other people

imagine, because later there will be many obstacles that must be faced, for example, challenges from western influences. Nevertheless, on the other hand, if the child has a solid and good character, they cannot follow a westernized lifestyle that violates Indonesia's norms, values, and rules. Therefore, the formation of character based on the values of Pancasila is crucial for the millennial generation.

Along with the development of increasingly modern and advanced science and technology, it will result in the erosion of patriotism and nationalism, especially in the era of this millennial generation (Dwiputri & Anggraeni, 2021). Thus, it is necessary for the affirmation in Pancasila, which is defined as the ideology or basis of the State. This is very important because of the many errors regarding the interpretation of Pancasila. In this interpretation, Pancasila is the basis of the State and a tool that can direct all that the State does. Therefore, we, as Indonesian citizens, especially the millennial generation, must live up to the values of Pancasila and practice them (Pancasila, 2021).

In the Dictionary of sociology, value is a force that can be trusted to exist in an object that aims to make someone happy (Hani Risdiany & Dinie Anggraeni, 2021) (Nurbaya, 2021). The values contained in each of the precepts of Pancasila are a self-image that should have been aimed at every human being. Of the five principles of Pancasila, it has its meaning as the nation's personality. The first precept has a purpose, namely that the establishment of the Indonesian State is a form of implementation and human obedience to God Almighty. The second precept means that we as good citizens must have moral behavior and attitudes under regulations. The third precept has the meaning of Bhinneka Tunggal Ika, which means that Indonesia has many differences but still becomes one unit. The fourth precept has the meaning of democracy. Finally, the fifth precept has the meaning of a personality that can respect, respect, and be fair to the rights of others.

### **Pancasila values**

There are several values listed in the precepts of Pancasila (Hasanah, 2021), including The first principle of Pancasila, which reads "Ketuhanan Yang Maha Esa." This means that we as God's creatures must have faith according to each other and for the millennial generation to practice the religion that is embraced in their lives. The second precept of Pancasila which reads "Kemanusiaan Yang Adil dan beradab". This means that the second precept teaches us to be fair because we have equal rights and equal rights injustice. In addition, with this second precept, it is hoped that the millennial generation can live in harmony and peace and maintain good relations with fellow human beings. The third principle of Pancasila reads "Persatuan Indonesia." This means that even though we have many differences, we as citizens must have the same goal and not make a difference as a reason to be divided. In this precept, as millennials, we must sacrifice for the nation's progress without being selfish and always work together to achieve our goals. The fourth precept which reads "Kerakyatan Yang dipimpin Oleh Hikmat Kebijaksanaan dalam Permusyawaratan perwakilan". That is, we must deliberate, discuss and respect the decisions and opinions of others without forcing our will. In addition, this precept also teaches us to understand one another and solve problems without resorting to violence. Finally, the fifth principle of Pancasila which reads "Keadilan Sosial Bagi Seluruh Rakyat Indonesia". It means that we must develop and understand the nation's noble values, such as being fair, cooperating, and helping fellow human beings. In addition, we must not claim our rights first if our obligations have not been fulfilled.

### **Implementation of Pancasila Values**

The first precept is "Ketuhanan Yang Maha Esa". The implementation that can be done is to be methodical at the time of worship, not lie or be honest, respect fellow human beings who have different religions, and believe that Allah is omnipotent. The second precept is

"Kemanusiaan Yang Adil Dan Beradab". The implementation that can be done is not discriminating among friends, loving each other, helping each other among humans who have problems, apologizing and forgiving each other, respecting teachers and parents. The third principle is "Persatuan Indonesia." The implementation that can be done follows the flag ceremony in an orderly manner, loving domestic products, respecting each other even though they are of different races and cultures, respecting natural resources, and being proud to be Indonesian citizens. The fourth precept "Kerakyatan Yang Dipimpin Oleh Hikmat Kebijaksanaan Dalam Permusyawaratan Perwakilan". The implementation that can be done is not forcing one's own opinions and desires on others, accepting all decisions in deliberation sincerely and implementing them with enthusiasm and full of responsibility, voicing opinions among the public, enforcing all decisions or policies responsibly and adequately. Finally, the fifth principle is "Keadilan Sosial Bagi Seluruh Rakyat Indonesia". The implementation that can be done is fair to everyone, not to use other people's property rights to harm the public interest.

## CONCLUSION

Pancasila is the basis of life that must be lived, understood, and implemented in human life. This is undoubtedly very useful in overcoming character and morals in today's children who are declining. Character in a child cannot be formed directly but through habituation and continuous training. The steps taken in this habituation are to make the values of Pancasila a reference for acting and thinking. Pancasila has five precepts and has significant meaning for human life. Therefore, in living the life of Pancasila, it must be used as a basis for behaving, behaving, thinking, and acting and instilling an understanding of the values of the Pancasila.

By applying the values of Pancasila in character education, of course, all bad attitudes and behaviours can be overcome. The millennial generation will later be expected to have a spirit of patriotism and nationalism that can respect others and live life peacefully. Especially in the current pandemic conditions, we must compete in all fields, so having good morals is a provision to deal with this. We must instill the values of Pancasila in each of us to become a better person. Everything starts from ourselves, for example, worship, respect for parents and others, responsibility, courtesy and so on.

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