

The Urgency Of Understanding And Practicing Pancasila Values As The State Foundation For The Young Generation

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Abstract.

This study aims to determine the urgency of understanding and practicing Pancasila values as the basis of the state for the younger generation and to find out how to improve them. This research is qualified as a normative legal research using the approach of legislation, facts and analysis and legal concepts. The analysis technique uses descriptive, evaluation and argumentation techniques. The results obtained that the urgency of understanding and practicing the values of Pancasila as the basis of the state is very important because the younger generation is very vulnerable to the entry of values that are contrary to Pancasila. The number of cases among the younger generation that reflects the existence of radicalism, individualism, and taking actions that are contrary to the values of Pancasila. Efforts that can be made to improve understanding and practice of Pancasila values as the basis of the state in the younger generation can be carried out starting from the simplest instilling the values and implementing Pancasila values in the family environment, and then at the education level by including subjects about Pancasila and can also be done by socializing the planting of Pancasila values through social media.

Keywords: Pancasila, National Principle and Young Generation

I. INTRODUCTION

The young generation is the next generation of the nation that must be prepared in achieving the ideals of the nation, if the younger generation has been trusted and has a high sense of responsibility in fighting for that mandate, a nation will not be in vain in educating that generation, therefore the values built in forming this young generation is to prepare the nation's successors to continue the struggle of the heroes, both those who died defending the nation and those who died in building this nation, but if the ideals of this nation fail, the hopes of this beloved nation will be destroyed[1]. The younger generation who are able to understand and practice the good values that exist in their environment will be able to deliver a nation and state towards a better future and vice versa. Likewise, the Indonesian nation and state will be able to become a great nation and state if the younger generation is able to understand and practice good values so that whatever they do and is able to bring about good things too. Existing values are also related to norms and morals. The function of these three things is as protection and justice, so that people are aware of the applicable law and so that people can behave in accordance with applicable legal provisions. Value is a human attitude in assessing everything around him. Values are considered important by society, because they can consider good and bad in society, thus helping to make decisions. Norms are made to create an orderly and orderly life in people's lives. Norms that exist or apply in a society, of course, there are often differences. However, there are also universal norms that humans have agreed upon, for example, it is forbidden to steal, lie and abuse. Norms are divided into four major groups, namely: Religious Norms, Moral Norms, Politeness Norms and Legal Norms. Religious norms are those that come from books or revelations from God Almighty. Moral norms come from the human conscience. If you don't want to disobey your conscience, you will give good and true things. Politeness Norms, this norm applies in a certain community environment. Usually this comes from local customs from generation to generation. Legal norms originate from an institution that is coercive and binding, created by the authorities. Moral is the teaching of good and bad about a human behavior. Basically, morals talk about good and bad human behavior or character [2].

The elaboration of Pancasila contained in its precepts basically contains the existence of the Volksgeist [3]. The good values that exist in Indonesia are contained in Pancasila. Pancasila is the basis of

the Indonesian state and the way of life of the Indonesian nation. The name Pancasila consists of two *Sanskrit* words. Panca means five and sila means principle or principle. Pancasila is the formulation and guideline for the life of the nation and state for all Indonesian people. According to Notonegoro, Pancasila is the philosophical basis of the Indonesian state, so it can be said that Pancasila is the basis of the state's philosophy and ideology which is expected to be the way of life of the Indonesian nation as a unifier, a symbol of unity and integrity as well as the defense of the Indonesian nation and state. According to Muhammad Yamin, Pancasila comes from the word "panca" which means five and "sila" which means joints, principles, foundations, or regulation of important and good behavior. Thus, Pancasila is the five basics that contain guidelines or rules about important and good behavior. According to Ir. Soekarno, Pancasila is the content of the soul of the Indonesian nation that has been passed down for centuries which has been hidden for centuries by western culture. Thus, Pancasila is not only the philosophy of the state, but more broadly, namely the philosophy of the Indonesian nation [4]. Pancasila as a source of value is related to Pancasila as the basis of the state and the nation's way of life. In the Big Indonesian Dictionary, value has many meanings. One of them, values are traits (things) that are important or useful for humanity. Pancasila as a source of value means that all values in the life of the Indonesian people are derived from Pancasila. Pancasila as a source of values also means that Pancasila is a moral source that is the benchmark for every action. So, in everyday life, every individual needs to be guided by the values contained in Pancasila. These values are[5]:

The divine value in Pancasila is contained in the first principle. The purpose of the divine value in the first precepts of Pancasila is that Indonesia is a religious country and all Indonesian people have their own religion or belief. Human values in Pancasila are contained in the second principle. The purpose of this human value is that all Indonesian people must be fair and uphold human values to each other, even though we have differences. The value of unity in Pancasila is contained in the third principle. The meaning of the value of this unity is that we as the people of Indonesia must be united and should not be easily divided by differences. The populist values in Pancasila are contained in the fourth precept. The meaning of this populist value is that our country puts the interests of the people first. The value of justice in Pancasila is contained in the fifth precept. The meaning of this value of justice is that all Indonesian people must be fair to each other regardless of their background. Pancasila as the state foundation of the Republic of Indonesia means that Pancasila is used as the basis for regulating the administration of the state. The formulation of Pancasila as the legal basis of the state is stated in the preamble to the 1945 Constitution of the Republic of Indonesia in the fourth paragraph. Pancasila as the basis of the state also means As a source of constitutional law rules governing the Republic of Indonesia and all of its elements, namely the people, territory and government. Has legally binding power. It means that the whole order of state life that is contrary to Pancasila as a rule of constitutional law is basically invalid and must be revoked [6]. Pancasila as the nation's view of life contains the values of life which include truth, the value of goodness, and the value of beauty and religious values that have penetrated into the soul, so that it becomes the personal property of each so that later it becomes the attitudes and ways of life of its supporters. Which means that this view of life will underlie, animate and direct the actions and way of life of the Indonesian people. The nation's view of life can be interpreted as a crystallization and institutionalization of values that are believed to be true and raises the determination of the nation to make it happen. Crystallization of Pancasila values is a socio-cultural value of the Indonesian nation that has crystallized and has been formed from the history of the Indonesian nation that good and suitable for the Indonesian nation. A view of life is very necessary for a nation that wants to stand strong and know clearly where the goals are to be achieved [7].

Besides that, Pancasila is the State Ideology of the Republic of Indonesia. Ideology according to the Big Indonesian Dictionary is a set of systematic concepts that are used as the basis of opinions that provide direction and purpose for survival; way of thinking of a person or a group; integrated understanding, theory, and goals constitute a socio-political program. Etymologically, ideology comes from two words, namely: idea and logical which comes from the Greek word. Idea means mind and logical means knowledge. So ideology can be interpreted as an idea based on a certain idea. So that an idea that becomes a guide for a certain action is called an ideology. The ideology of Pancasila is the ideal norms that are upheld by every

Indonesian citizen [8]. Pancasila ideology is actual, dynamic, anticipatory, and always able to adapt to the times. The openness of Pancasila does not change the basic values of Pancasila but makes explicit its insights in a concrete way, so that it has a sharp ability to solve problems [9]. However, nowadays it seems that the values contained in Pancasila are poorly understood and practiced by the younger generation. This can be seen from the simple things that seem to be lacking or even not memorizing the precepts contained in Pancasila and the many cases that reflect the moral decline of the younger generation. For example, there are many cases of murder recently committed by young people, many cases of abuse, hate speech and cases of free sex, pregnancy out of wedlock, and abortion. Alcohol and drug use. The main factors causing moral decline are the environment, both schools and places where children play, technological advances such as the internet where children and adolescents easily access pornography, the curiosity of teenagers, and parental factors. The parent factor is emphasized here because if parents carry out their duties and responsibilities as well as possible in educating their children, then this incident can be minimized. Parents are considered not to inculcate religious values in their children, not setting a good example, not having a good father figure in parenting, and not or lack of parental love for their children, and poor communication between parents. The values above are basically contained in Pancasila and in fact if these values are understood and practiced properly then these cases can be minimized. From the description above, a problem formulation can be formulated, namely how the urgency of understanding and practicing the values of Pancasila as the basis of the state for the younger generation and what efforts can be made to increase understanding and practice of Pancasila values as the basis of the state in the younger generation raise the title of Urgency of Understanding and the Practice of Pancasila Values as the Basic State of the Young Generation.

II. METHODS

The type of research used in this research is normative legal research, namely examining legal norms which are the elaboration of Pancasila values which have important meanings to be understood and practiced by the younger generation. The approach used in this research is the statutory approach, the Facts approach and the analytical approach and legal concepts. Sources of data used in the form of secondary data sources in the form of primary legal materials in the form of relevant legislation and secondary legal materials in the form of literature related to the problem, as well as legal dictionaries and other dictionaries. The technique of collecting legal materials is the document study technique which is the initial technique used in any legal research. The analysis technique used in this research is descriptive technique, evaluation technique and argumentation technique. The description technique is a basic analysis technique that cannot be avoided. Description means an actual description of a condition or position of legal or non-legal propositions. Evaluation technique is an assessment in the form of right or wrong, agree or disagree, true or false, valid or invalid by the researcher on a view, proposition, statement of the formulation of norms, decisions, both listed in the primary material and in the secondary legal material. The argumentation technique cannot be separated from the evaluation technique because the assessment must be based on reasons that are legal reasoning. In the discussion of legal issues, the more arguments, the more it shows the depth of legal reasoning [10].

III. RESULT AND DISCUSSION

Result

The rapid development of science and technology is the biggest concern in changing the character and behavior of the millennial generation. The millennial generation or generation Y currently aged between 18-36 years is a generation of productive age. This generation can be said to be the nation's young generation who have an important contribution to the survival of the nation and state. The millennial generation has a high spirit of productivity and has good relations between other generations. However, because they live in an era that is completely automated, this generation tends to want something that is instantaneous and is very easily influenced by trends and outside cultures. This is a critical point for the future and our nation. The development of technology is still an obstacle to bring the nation's children closer together. As a result of the imbalance between millennial behavior and the application of Pancasila, one of which is the waning of mutual cooperation which makes the millennial generation into individualistic human beings and a lack of

sense of Nationalism and Patriotism. To limit itself from the erosion of national identity due to the rapid development of technology and efforts to divide the nation, this nation must return to Pancasila. This anticipatory step can be done by: Religious education which must play an important role in forming piety in Indonesia's young generation, Pancasila education which must be instilled so that it can become a guideline and foundation for the younger generation, raise awareness in Indonesia's young generation to raise the spirit of Pancasila. , instilling and implementing religious teachings and beliefs as well as possible, fostering the spirit of nationalism, for example loving domestic products, and finally being more selective about the effects of globalization in the political, economic and cultural fields of the nation.

The development of science and technology is the biggest influence in changing the character and behavior of the millennial generation. As a result of the development of science and technology, Pancasila is now gradually being eroded by globalization. The life of the Indonesian nation requires the implementation of the noble values contained in Pancasila. That is so that the values of norms and ethics contained in Pancasila really become an integral part and can be integrated with the personality of every Indonesian human being. Thus, it can form patterns of attitude, mindset and pattern of action as well as give direction to Indonesian people. Globalization brings changes in the international world order which have a direct impact on changes in various countries. The ability to face challenges that are very basic and will affect national, social and political life, even mentality and the nation, then the last bastion is national belief on the basis of the Pancasila State. As a bulwark in the face of challenges in the era of globalization that is growing at this time. Applying Pancasila values for students, in the era of globalization it can be carried out in the right moments. Such as during the commemoration of youth oath day, independence day, heroes day and other national holidays. Students try to make brilliant achievements, study seriously with all their abilities for the sake of the good name of the nation and state, love and be proud without being shy about using domestic products for the progress of the country's economy. In fact, nowadays many students and young people are morally damaged because of various things that affect them. Some of them are because of the bad impact of globalization, friends to hang out with, increasingly sophisticated electronic media, drugs, liquor, and other negative things. Such a situation is very concerning and needs special attention, because they are the next generation of the nation who will continue the struggles of the older generation to build the Indonesian nation. So important is Pancasila for the Indonesian state, because if it is not guided by Pancasila, Indonesia will be dissolved. It can be started from loving oneself, family, environment and country and implementing the values of Pancasila, it can indirectly maintain the integrity of Pancasila [11].

The character values applied are taken from the character values of the Indonesian nation which are reflected in Pancasila. According to Suko Wiyono, Pancasila contains the values/character of the Indonesian nation which is reflected in the Pancasila precepts as follows [12]:

1. Values of God Almighty:

It contains basic principles (1) Trust and devotion to God Almighty; (2) freedom of religion and belief in God Almighty as the most basic rights for humans; (3) tolerance among religious people and belief in God Almighty; and (4) Love for all God's creatures, especially human beings.

2. Fair and Civilized Human Values:

It contains the basic principles (1) Love for fellow human beings in accordance with the principle that humanity is one; (2) Honesty; (3) Human equality; (4) Justice; and (5) Civility.

3. Indonesian Unity Values:

It contains the basic principles (1) Unity; (2) Togetherness; (3) Love for the nation; (4) Love for the homeland; and (5) Bhineka Tunggal Ika.

4. Populist Values Led by Wisdom in Deliberation/Representation:

It contains the basic principles of (1) Democracy; (2) Consensus deliberation; (3) Democracy; (4) Wisdom of wisdom, and (Representative).

5. Values of Social Justice for All Indonesian People:

It contains the basic principles (1) Justice; (2) Social justice; (3) Physical and spiritual well-being; (4) kinship and mutual cooperation; (5) Work ethic.

Reni Mayerni, Deputy for Strategic Studies stated that the resilience of the Pancasila ideology was again tested when the world entered the era of globalization where many alternative ideologies penetrated into all the joints of the nation through information media that could be reached by all children of the nation. He also explained that Pancasila is actually an open ideology, namely an ideology that is open in absorbing new values that can be beneficial for the survival of the nation. However, on the other hand, national vigilance against new ideologies is required. If Indonesia is not careful, then people will tend to follow the flow of external ideologies, while the original ideology of the Indonesian nation itself, namely Pancasila, is even forgotten both its values and its implementation in everyday life. Dave Akbarshah Fikarno Laksono Member of Commission I DPR RI explained about the challenges faced today, namely the first challenge is the many alternative ideologies through information media that are easily accessible to all children of the nation such as radicalism, extremism, consumerism. This also makes the community experience a decrease in the intensity of Pancasila learning and also the lack of effectiveness and attractiveness of Pancasila learning. Then the next challenge is social exclusivism which is related to the swift current of globalization which leads to the strengthening of the tendency to politicize identity, symptoms of polarization and social fragmentation based on racist, ethnic, religious, (*sara*). The demographic bonus that will soon be enjoyed by the Indonesian people is also a challenge to instill Pancasila values into the younger generation in the midst of globalization [13].

Dave Akbarshah Fikarno Laksono also provides an interesting use of technological advances for the younger generation and society. The next recommendation is to ground the values of Pancasila through continuous education and/or continuous learning in all lines and regions. Therefore, it is deemed necessary to have a curriculum in education units and universities, namely Pancasila Education and Citizenship Education (P3KN). In response to this statement, Juandanilisyah, Policy Analyst at the Directorate of High Schools at the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI), explained that Pancasila is currently being taught and strengthened through Pancasila and Citizenship Education (PPKN) subjects with an emphasis on theory and practice. It is undeniable that the influence of global development also has an impact on children. Pancasila in the future will maintain state authority and law enforcement as well as protect the basic rights of citizens as human beings. Therefore, it is very important to instill awareness of the potential dangers of outside interference that can damage and invite students to maintain national identity and increase mental resilience and the nation's ideology. Hamdi Moeloek, an expert in Political Psychology at the University of Indonesia, stated that the social representations of Pancasila that people remember are the Pancasila ideology of tolerance, Pancasila the ideology of pluralism, and Pancasila the ideology of multiculturalism. The social representation of Pancasila in question is a frame of reference for the values of the state and nation which are the identity of the Indonesian nation. It was also explained that if Pancasila became a reference, then the implementation of Pancasila values would be more easily seen in state practice, for example when making political policies, Pancasila could provide a solution in the midst of various ideologies such as socialist and liberal as well as in the midst of identity politics efforts by religion, ethnicity, and interests [14].

Pancasila values must still be understood and practiced in the midst of globalization in Indonesia. The millennial generation is the main object that must be encouraged to continue to practice these noble values. This aims to prevent Pancasila from being eroded by various ideologies that can break up the nation's sovereignty. Rina Indiasuti, Chancellor of the University of Padjadjaran, revealed that the current millennial generation is the motor to realize the 2045 Golden Indonesia. Therefore, the Indonesian millennial generation must remain guided by Pancasila so as not to be eroded by ideological deviations. It was also explained that various ideas and actions that were contrary to the values of Pancasila would make Indonesia less competitive. The planting of Pancasila values in the millennial generation will make them smarter, have an attitude of tolerance, cohesion, and have good religious literacy. Pancasila, this will also be the identity of the millennial generation. It was also conveyed that there is a special strategy in instilling the values of Pancasila in the younger generation, where the practice should not be carried out using the indoctrination method. Flexibility is a must.

Arry Bainus explained that there are different strategies for inculcating Pancasila values in the millennial generation. The doctrinal method is seen as irrelevant to the attitudes and mindset of the millennial generation and prioritizes listening culture rather than patronizing the future. The government also needs to prepare a contemporary strategy in implementing the values of Pancasila in the younger generation. Utilizing existing social media platforms and information technology is an effective method. According to him, the government can use a number of influencers on social media as a medium to introduce Pancasila values. Explore the various values of Pancasila that can be conveyed in a method that is not patronizing and in accordance with the tastes of the millennial generation. Yanyan M. Yani explained that in practicing the values of Pancasila, building the spirit of diversity is a strategy that can be done. Recognition of various differences, equal treatment of various communities, and high respect for human rights must be present in every government policy. The next strategy is to strengthen the value of Pancasila based on local wisdom [15]. Efforts that can be made in instilling an understanding and practice of Pancasila values in the Young Generation can also be done by instilling these values from children in the family environment as conveyed by Putri Suastini Koster stating that in the family children should be given tasks to carry out. Home is the first school to instill discipline and character development with a good and responsible personality. In the practice of the first precepts, a child is educated to strengthen his personality through the division of tasks in understanding the religion that we adhere to. Which later can be applied in the wider environment, especially friendship, school and wherever we are. So here the cultivation of human relations with God is very important. Teachers in schools provide theory, while the home and environment become a place to carry out practice. In the second precept, namely the cultivation of human values for mutual respect between ourselves and others.

Furthermore, in the principle of Indonesian Unity, parents have a role in instilling intelligence for the glory of the nation, so that children have a love for the nation and the homeland. In the fourth precept, it has been taught to do good and positive things in life. For a long time, it has been implanted that prioritizing deliberation to reach consensus to obtain the results of an opportunity that is beneficial to many parties. While in the fifth precept, parents instill a sense of justice in life. Parents have a role as a driver for the success of their children, have an obligation to instill a sense of justice and have a high social sense for their environment. The filter must be clear which ones are allowed to be imitated and which ones are not, because technological advances must be mastered and utilized with professional expertise and should not be controlled by technological advances. So it is not able to filter information according to the correct rules and does not believe in false information (hoax). Don't let information technology backfire for the continued growth of our children's character. Characters that must be instilled in the family for their children are virtuous education, ethics and manners [16]. In addition to providing citizenship education subjects, these Pancasila values are now starting to be applied to all other subjects. This is realized by inculcating character values in every learning activity in the classroom. In fact, the character values that will be applied in each of these lessons have to be formulated in the lesson plan that was prepared beforehand. The character values applied are adjusted to the basic competencies to be achieved in each lesson. In addition, this character value is also used to discuss the latest issues that are developing in society from the point of view of Pancasila. So that students will get used to seeing, analyzing, responding, and acting in accordance with the character values in Pancasila towards an issue or phenomenon around it. That way, students can continue to follow the development of globalization, but still be able to maintain the values in Pancasila [17].

Pancasila education is given since pre-kindergarten by introducing from the first precepts about divinity, they are introduced that everything that lives in this world is the creation of God Almighty. After entering Kindergarten, they are introduced to the second principle of humanity, in this introduction they are introduced to manners and manners in accordance with just and civilized humanity. The purpose of introducing this second precept is to teach children to be polite wherever they are. Moving on to the elementary school level, at this age students are introduced to the third principle of unity among others through the subject of Citizenship Education. Usually at this age they are taught to make good friends with each other and not to discriminate between friends so that there is a unity between students. The goal is to teach them that unity can create an atmosphere of peace and harmony. In middle and high school education,

this age is often called the age of puberty, so that the subject of Citizenship Education emphasizes the fourth principle, namely discussing democracy and the fifth principle of Pancasila, which discusses justice and the prosperity of the nation. In this secondary education level, the planting of the fourth and fifth precepts aims to make students have a democratic spirit and understand the purpose of the life of the Republic of Indonesia. However, education is not solely the responsibility of the school as a place for students to obtain formal education. The role of parents and the environment is also needed in shaping the morality of students in accordance with the values of Pancasila. Parents are the main example for children in speaking, behaving, and acting so that parents are required to be able to provide an understanding of the meaning and values of Pancasila and be able to be a good example of how to behave in accordance with the values of Pancasila itself [18].

Discussion

From the results of the research obtained, it can be seen that the understanding and practice of Pancasila as the basis of the state among the younger generation is very important to do in an effort to make the younger generation as the next generation of the nation who has good morals so that later they will be able to make Indonesia a great country. Efforts that can be made to improve understanding and practice of Pancasila values as the basis of the state in the younger generation can be carried out starting from the simplest instilling values and implementing Pancasila values in the family environment, and then at the education level by including subjects - subjects regarding Pancasila and love for the homeland and character education, and can also be done by socializing the planting of Pancasila values to the younger generation through social media and can also be done by youth idols. Carry out activities that encourage the adaptation of the values of gotong royong among the younger generation, as well as activities that encourage love for the homeland and obey the existing laws So that this will realize the subjective implementation of Pancasila, namely the implementation of each individual related to awareness, obedience and individual readiness to realize Pancasila which will later realize awareness of not only legal obligatory awareness but also moral obligatory awareness.

IV. CONCLUSION

Understanding and practicing the values of Pancasila as the basis of the state is very important because the younger generation is very vulnerable to the entry of values that are contrary to Pancasila. The number of cases that reflect the existence of radicalism, individualism, and the conduct of actions that are contrary to the values of Pancasila. Efforts that can be made to improve the understanding and practice of Pancasila values as the basis of the state in the younger generation can be carried out starting from the simplest instilling the values and implementing Pancasila values in the family environment, and then at the education level by including subjects- subjects regarding Pancasila and love for the homeland and character education, and can also be done by socializing the planting of Pancasila values in the younger generation through social media carried out by youth idols. Carry out activities that encourage the adaptation of the values of gotong royong among the younger generation, as well as activities that encourage love for the homeland and obedience to existing laws.

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