
Actualization of Pancasila in Countering the Moral Degradation of the Millennial Generation

Noca Yolanda Sari¹, Andreas Andoyo^{2*}

^{1,2*} Institut Bakti Nusantara, Lampung, Indonesia.

Corresponding Email: ^{2*} a.andoyo@yahoo.com

Received: 09 April 2022

Accepted: 24 June 2022

Published: 08 August 2022

Abstract: Indonesia is a country that has various kinds of culture, customs, norms, ethnicity, religion and all of them highly uphold the moral of Pancasila. However, with the very strong influence of the times and globalization, it will also affect the characteristics of the Indonesian people, especially the younger generation who are often referred to as the millennial generation. Globalization will also have an influence on the Indonesian millennial generation in their daily lives, such as ethics, dress culture, hairstyles, ways of behaving, speaking, manners, and the most dangerous thing is that it will have an impact on the moral degradation of the millennial generation as the successors of the Indonesian nation. This research focuses on the actualization of Pancasila in preventing the moral degradation of the millennial generation. The research method in this study uses a qualitative approach and uses a descriptive method. For this reason, the actualization of Pancasila in preventing the moral degradation of the millennial generation is very necessary through character education. Character education will be a potential forum in the process of planting and maintaining Pancasila morals for millennials so that character values based on Pancasila remain embedded and continue to be the identity of the Indonesian nation. In addition to character education, the actualization of Pancasila values can also be done by fostering self-awareness, self-regulation, self-acustoming, and self-evaluation coupled with the practice of Pancasila values which are applied in everyday life.

Keywords: *Pancasila Actualization, Moral Degradation, Millennial Generation, Globalization.*

1. INTRODUCTION

Along with the times and globalization, it causes a process of assimilation and acculturation due to interactions that occur both among Indonesian citizens who come from various tribes and regions or even interactions that occur between Indonesian citizens and foreign nationals



who come. Foreign nationals who come to Indonesia will bring the culture, habits, customs, character or behavior of their country of origin. The interactions, assimilation and acculturation that occur cannot be dammed because they are the impact of globalization and an inseparable part of the times. According to Barker (2004) globalization is a global relationship of economic, social, cultural and political issues, heading in different directions around the world and penetrating our consciousness. Globalization can also be said to be a process by which events, decisions and activities in one part of the world can have a significant impact on individuals and societies in another part of the world.

The development of the times has made many people from various groups take advantage of technological sophistication to assist their daily activities such as in the fields of economy, politics, education and even in the socio-cultural field. The development process of globalization began to be marked by advances in information and communication technology. This field is a driving factor for globalization. With technological sophistication, it will make very far distances feel so close or even close distances feel like far because when someone uses excessive technological sophistication they will feel busy with their own activities without caring about other people around them. Coupled with globalization, people in any part of the world can come to other parts of the world easily and quickly. This has made many changes, both positive and negative, for the community, especially the younger generation in Indonesia. Examples that can be seen from technological developments and globalization are the use of the internet, television and social media. Everyone in any part of the world can quickly access news that is happening in any part of the world.

Indonesia is a country that has a variety of cultures, customs, norms, ethnicities, religions and all of them highly uphold the morals of Pancasila. However, with the very strong influence of the times and globalization, it will also affect the characteristics of the Indonesian people, especially the younger generation who are often referred to as the millennial generation. According to Yuswohady in the Millennial Trends article (2016) Millennial Generation (Millennials) is the generation born between 1980 and 2000. The millennial generation is often referred to as Gen-Y, Net Generation, Generation WE, Generation Boomerang, Generation Peter Pan and so on. Globalization will also have an influence on the Indonesian millennial generation in their daily lives, such as ethics, dress culture, hairstyles, ways of behaving, speaking, manners, and the most dangerous thing is that it will have an impact on the moral degradation of the millennial generation as the successors of the Indonesian nation.

According to the Big Indonesian Dictionary (2014) Degradation is a setback or decline, and according to Immanuel Kant morality is a matter of inner beliefs and attitudes and not just adjustments to external rules, such as state law, religion or customs. The moral degradation that occurs in the millennial generation can be seen starting from the rapid development of technology that facilitates the entry of various kinds of foreign influences that are contrary to the identity of the Indonesian nation and contrary to the values of Pancasila. Millennials tend to be more interested in living far from the practice of Pancasila values, causing a moral crisis in the form of law violations, lack of understanding,



appreciation and belief in the values contained in Pancasila. The current millennial generation has a bad personality. Millennials increasingly underestimate politeness towards older people, manners that are in accordance with national customs are starting to be abandoned, mutual cooperation and tolerance are increasingly disappearing. Something related to customs and manners and manners is considered by the millennial generation to be something out of date. Not only that, the sense of responsibility and integrity of millennials is starting to lose its value. The rise of criminal acts such as cheating during exams, being lazy to go to school, or feeling proud when doing brawls by millennials is little evidence that the next generation of the nation is experiencing moral degradation. And the thing that is very scary as a result of moral degradation is the acceleration of globalization, threats such as alcohol, drugs, free sex and pornography in the millennial generation. All of this is very clearly contrary to the Pancasila moral which is highly respected by the Indonesian people.

The behavior of the millennial generation is getting further away from the identity of the Indonesian nation. For example, the Western lifestyle that is not in accordance with the values of Pancasila, where millennials prefer to wear minimal clothes and use materials that emphasize body curves. In addition, many millennials are normalizing same-sex relationships due to cross-cultural influences. LGBT (lesbian, gay, bisexual and transgender) is becoming more common among millennials today in the name of human rights. The emergence of a new trend or event that is not in accordance with the morals of the Indonesian nation on the grounds that it should not hinder the potential of young people without caring about the safety and comfort of the surrounding community. The increasing number of cyberbullying by millennials is also proof of how the morale of the millennial generation is being degraded.

The moral degradation that occurs in millennials as the nation's next generation must get attention in order to get a solution for solving these problems because the current moral degradation will have an impact on the characteristics of the Indonesian nation which highly upholds the morals of Pancasila. Where Pancasila is a filter of foreign culture that enters Indonesia and is considered incompatible with the culture and morals of the Indonesian nation. This study focuses on how to actualize Pancasila in counteracting the moral degradation of the millennial generation.

2. RESEARCH METHODS

The research used in this study used a qualitative approach using descriptive methods. According to Sugiyono (2011), the qualitative research method is a research method based on the philosophy of postpositivism, used to examine the state of a natural object, (as opposed to an experiment) where the researcher is the key instrument, the sampling of data sources is carried out purposively and snowball, the technique collection by triangulation (combined), data analysis is inductive or qualitative, and qualitative research results emphasize meaning rather than generalization.

Meanwhile, according to Sugiyono (2005) descriptive method is a method used to describe or analyze a research result but is not used to draw broader conclusions. Descriptive research



can be said as research that aims to describe symptoms, current events, or actual problems. The purpose of this descriptive research is to make a systematic, factual and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena studied.

3. DISCUSSION

Ali and Purwandi (2016) explained that after the Second World War, the demographic group (cohort) was divided into 4 generations, namely the baby boomer generation, generation X (Gen-Xer), millennial generation and generation Z. Millennial generation is a generation born between 1980 to 2000. Millennial Generation (also known as Generation Y) is the demographic group after Generation X. Generation Y is a generation that has characteristics and is different from other generations. This is strongly influenced by several factors such as the emergence of smartphones, the spread of the internet and the emergence of social media. These three things greatly affect the mindset, values and behavior adopted.

The development of science and advances in information technology makes it easier for other cultures to enter Indonesia and affects the erosion of local culture as a result of globalization. Basically, Indonesia is a pluralistic country that accepts all the differences. However, it must be realized that the millennial generation must have a filter in dealing with foreign cultural influences, especially those that are contrary to the culture of the Indonesian nation because not all foreign cultures can be applied or run side by side with culture in Indonesia. The filter is used to control and filter information and which values are positive and in accordance with the morals of the Indonesian nation and which values are negative and not in accordance with the identity or morals of the Indonesian nation.

The actualization of Pancasila in preventing the moral degradation of the millennial generation is very much needed as an effort to maintain the identity of the Indonesian nation. One way that can be done is through strengthening character education. According to Rahmat (2019), efforts to build filtration in the millennial generation can be done by strengthening character education based on Pancasila values so that the millennial generation has a strong and strong character. However, the characteristics of the current millennial generation have experienced degradation in the aspect of morality due to the influence of the times and advances in technology and information. This in the end forms the characteristics that characterize the characteristics of the millennial generation.

The characteristics of the millennial generation are further explained by Ali and Purwandi (2016) in three aspects, which include:

1. Socio-Cultural Life.

The characteristics of the millennial generation in their socio-cultural life have experienced a shift due to technological advances such as the internet and gadgets. The internet and gadgets are products of technological advances that have a major impact on human life in the world. There are so many activities that can be done easily thanks to the use of these technological advances. However, the resulting impact has two sides, namely



the positive side and the negative side. For this reason, the millennial generation must be wise in its use so that there is no abuse.

2. Jobs and Entrepreneurship.

Another tendency of this millennial generation is that they are more comfortable if they work in an environment that is able to accommodate freedom of expression and work. The millennial generation is a generation that enjoys the freedom to express their potential. This can also be seen from how millennials are able to open new jobs and tend to choose as entrepreneurs compared to employees because by being an entrepreneur they are free to express their potential into a work.

3. Religious Life.

The millennial generation who is part of an urban society basically tends to general education and ignores religious education. The millennial generation prefers freedom in their lives and puts aside religious life and this is basically very contrary to the values of Pancasila.

Seeing from the meaning of actualization, namely implementation until it actually happens (realized). In the context of actualizing the values of Pancasila, it means that it leads to an activity to actually realize how the values of Pancasila can be seen in the actions, attitudes and behavior of Indonesian citizens in interacting with their fellow citizens, nation and state (Darmadi, 2013). To realize this requires conditions and circumstances so that the process of inculcating the values of Pancasila can be realized optimally. All conditions and circumstances in the educational environment must be integrated and interconnected with the family and community environment where the millennial generation lives so that the reality of the application of Pancasila values runs optimally. Character education will be a potential forum in the process of planting and maintaining Pancasila morals for millennials so that character values based on Pancasila remain embedded and continue to be the identity of the Indonesian nation.

The cultivation of character education in the millennial generation leads to the cultivation of character values that are in accordance with the values of Pancasila in the education process, both in formal, informal and non-formal education. The process of planting character education has a central role in shaping and maintaining the character of the millennial generation. Education is a foundation that must be built properly in the country's development process. To achieve this, character education was formed to support the achievement of quality education. Character education can be a solution and solution to the nation's problems from various kinds of problems of morality and the character of citizens which are increasingly out of control, resulting in moral degradation in the millennial generation and outside the values and norms of Pancasila as the nation's identity.

According to (Murdoko. 2006) the actualization of Pancasila to ward off the moral degradation of the millennial generation can also be done by fostering self-awareness, self-regulation, self-accustoming, and self-evaluation.

1. Self-awareness means introspection of what we do, that what we do must start from ourselves, of our own volition, and based on our own self-control. By having self-



awareness, one can see what has been done so far and if everything is done starting from oneself and on self-awareness it will be easier to do.

2. Self-regulation where this will have the consequence that every activity we do is always our ability to do self-regulation. We are subject to ourselves, so our responsibility is the ability to self-regulate. By self-regulating, it is hoped that the millennial generation can take care of themselves, fortify themselves to avoid negative influences that can erode their morals or identity as Indonesian citizens who uphold the morals of Pancasila.
3. Self habituation. Habits against ourselves will lead us to change patterns. This self-habituation is reflected in our willingness to change ourselves so that we can adapt to various developments that occur around us while still filtering or sorting out positive things that are in accordance with the personality or morals of the nation or negative things that actually result in moral degradation.
4. Self evaluation. Self- evaluation is a real activity carried out to see how effective our attitudes and actions are, whether they produce something that is maximum for ourselves, others, or the environment in which we live. Have we made a good contribution to ourselves and society, nation and state? Have we not been able to make a contribution to society, nation and state or have we even had a bad impact on the lives of the people, nation and state?

In addition, examples of the actualization of Pancasila values in the millennial generation can be done by practicing Pancasila values:

- a. The practice of the basic values of God. Examples of practicing the basic values of divinity in daily activities by carrying out activities oriented to religious values, obediently carrying out worship according to religion and beliefs. Worship that is carried out includes worship vertically, namely between the individual and his god according to his beliefs. In the era of globalization, religious values can be a stronghold to remain in the values of goodness. Fearing God and believing or believing in a religion will make the millennial generation afraid of sin if they make a mistake. With this, it is hoped that the potential of the millennial generation can be utilized for the good of the community, nation and state. Horizontally, which emphasizes more on the relationship between human beings. Many things can be done as an embodiment of the horizontal practice of divine values such as tolerance for others, mutual respect and so on.
- b. The practice of the basic values of Humanity. Examples of the practice of basic human values can be carried out with activities that are oriented towards caring for fellow humans, which are manifested in the form of helping or helping fellow humans according to the abilities of the millennial generation. Cultivating sympathy and empathy for others, holding humanitarian activities such as collecting aid or donations for victims of natural disasters, providing teaching and education to other communities, etc.
- c. The practice of the basic values of Unity. It can be realized through the attitudes and behavior of the millennial generation based on common interests, the interests of the nation and state, and not for personal or group interests. Bringing back the sense and spirit of kinship and togetherness among millennials, as an effort to counter



individualistic and materialistic values that are quite strong in the current global atmosphere. Never feel that you, your tribe, or your hometown is the best. Because Indonesia is a country that is diverse, heterogeneous, or has diversity in various aspects but remains in one unit, namely the Unitary State of the Republic of Indonesia.

- d. Practice of populist values or deliberation by the millennial generation can be realized by the attitude and behavior of always making joint decisions by means of deliberation and consensus as a manifestation of the principle of people's sovereignty. All decisions taken for the common good must be based on deliberation to reach consensus.
- e. The experience of the basic values of Justice by the millennial generation can be carried out through activities based on the application of justice to all levels of society. The participation of the millennial generation in organizations that exist in schools or campuses as well as outside schools / campuses must continue to be carried out as capital to participate in the life of society, nation and state. The millennial generation also has a big contribution to the survival of the Indonesian nation. The millennial generation is the holder of the relay for the existence of the Indonesian nation. For this reason, all millennial generations have the right to get justice and equal treatment, especially in terms of improving their quality and potential.

4. CONCLUSION

The development of the times and globalization have positive and negative impacts on social life, especially for the millennial generation. Foreign cultures that come to Indonesia due to globalization and the development of information technology cannot be prevented from entering Indonesia. Not everything brought by foreign cultures and the development of the times is in line with and in accordance with national identity because the Indonesian nation is a nation that upholds the values, norms, customs, culture, religion and morals of Pancasila. This discrepancy will have a negative impact, including moral degradation for the millennial generation. For that update

Pancasila in warding off the moral degradation of the millennial generation is very much needed through character education. Character education will be a potential forum in the process of planting and maintaining Pancasila morals for millennials so that character values based on Pancasila remain embedded and continue to be the identity of the Indonesian nation. In addition to character education, the actualization of Pancasila values can also be done by fostering self-awareness, self-regulation, self-acustoming, and self-evaluation coupled with the practice of Pancasila values which are applied in everyday life.

Acknowledgment

This paper has been presented in National Seminar on Technology, Business and Multidisciplinary Research in Yogyakarta, Indonesia, 23 – 24 August 2022. This work is supported by Institut Bakti Nusantara, Lampung, Indonesia. We gratefully appreciate this support.



5. REFERENCES

1. Afandi, Idrus. 2019. Aktualisasi Pancasila Bagi Generasi Milenial. Jurnal Majelis Media Aspirasi Konstitusi. Biro Pengkajian, Sekretariat Jenderal MPR RI
2. Ali, H. & Purwandi, L. (2016). Indonesia 2020: The Urban Middle-Class Millennials. Jakarta: PT Alvara Strategi Indonesia
3. Barker, Chris. (2004). Cultural Studies. Teori & Praktik, Penerjemah: Nurhadi. Yogyakarta: Kreasi Wacana.
4. Darmadi, H. (2013). Urgensi Pendidikan Pancasila dan Kewarganegaraan di Perguruan Tinggi. Bandung: Alfabeta
5. Djatmiko, P. (2014). Kamus Besar Bahasa Indonesia Lengkap. Surabaya: Anugerah.
6. JURNAL MAJELIS Media Aspirasi Konstitusi. (2019). Aktualisasi Pancasila Bagi Generasi Milenial. Jakarta: Biro Pengkajian, Sekretariat Jenderal MPR RI.
7. Murdoko, W.H. (2006). Personal Quality Management. Mengefektifkan Pengelolaan Diri dengan Mengaktifkan Empat Pilar Kualitas Pribadi. Jakarta: PT Elex Media Komputindo.
8. Rahmat. (2019). Aktualisasi Pancasila Bagi Generasi Milenial. Jurnal Majelis Media Aspirasi Konstitusi. Biro Pengkajian, Sekretariat Jenderal MPR RI
9. Riris Putricia. (2022). Degradasi Moral Generasi Milenial dan Nilai Pancasila. <https://www.kompasiana.com/ririsputricia9382/61d06e144b660d1f404d9037/degradasi-moral-generasi-milenial-dan-nilai-pancasila>. Diakses pada tanggal 15 Agustus 2022.
10. Sugiyono. (2005). Memahami Penelitian Kualitatif. Bandung: Alfabeta.
11. ----- . (2011). Metode Penelitian Kuantitatif, Kualitatif dan R&D. Bandung: Alfabeta.
12. Yuswohady. (2016). Millennial Trends 2016. <http://www.yuswohady.com/2016/01/17/millennial-trends-2016/>.