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# **Pancasila Character Education for Millennials in Higher Education: The Future Challenges for Indonesia in Global Perspective**

Nur Jannatul Khoirina<sup>1</sup>✉<sup>ID</sup>, Faqih Hakim Al-Majiid<sup>2</sup><sup>ID</sup>, Keylie Alisah Great<sup>3</sup><sup>ID</sup>

<sup>1</sup> Universitas Negeri Semarang, Indonesia

<sup>2</sup> Singapore Management University, 81 Victoria St, Singapore

<sup>3</sup> James Cook University, Doulas QLD 4811, Australia

✉ Corresponding author's email: [jannatulkhoirina@yahoo.com](mailto:jannatulkhoirina@yahoo.com)

**Abstract:** Globalization is a global process with all the speed of change and rapid technological development. The current of globalization brings many positive impacts. All forms of cultural, language and news information can be spread very quickly through offline and online media in the era of

globalization. But besides the positive impact, there are also negative impacts. Among them are many generations of people who are influenced by western culture that are not in accordance with national culture, the spread of hoaxes that contain false news, to the occurrence of moral crises. Pancasila character education is an effort to cultivate character based on the practice of the principles of the Pancasila which gives noble values to the attitudes and behavior of each individual. Pancasila as a guideline for Indonesian citizens should be practiced properly in daily life. Millennials live in an era of globalization with the sophistication of digital technology. They are used to all digital convenience access. But it cannot be denied that the moral crisis has hit the millennial generation. This can be seen from the rise of cases of sexual harassment, murder, and theft by students who in fact are millennial generations in universities. The purpose of the research in this article is to analyze the important role of character education based on Pancasila in facing the challenges of globalization towards millennial generations in universities.

**Keywords:** Globalization, Character Education, Pancasila, Millennial Generation, Universities

## A. Introduction

Science and technology that are increasingly developing produce changes and advances in world technology, so there is a process called Globalization. The process of globalization covers all major sectors of life. There are various life challenges that must be faced in the era of globalization. The challenge is to take advantage of globalization by optimizing the positive impact in it. Globalization should also be used as an arena for exchanging knowledge and information to increase the progress of a country. <sup>1</sup>

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<sup>1</sup> Technological globalization is one type of globalization that can help describe what globalization looks like and feels like in the 21st century. Technological globalization refers to the spread of technology across borders and across the globe. This includes the spread of technological knowledge (how to create technology) and the literal movement of technology around the world (trade in technological goods). Technological globalization is happening at a faster rate than ever before. This is due to the rapid development of technological innovation in the 21st century and the ease of access to transfer technology throughout the world economy. *Please see* Qadri, Binish, and M. Bhat. "Interface between globalization and

However, it is undeniable that some people cannot take advantage of their abilities to face the era of globalization properly. There are many negative impacts that arise as a result of the globalization process, including the entry of foreign cultures that are not in accordance with the culture of the Indonesian nation, the spread of hoaxes containing false news, to the occurrence of a moral crisis, especially among the millennial generation who tend to have unstable emotions. Especially in college students who live freely and away from parental supervision. This can be seen from the rampant promiscuity that causes cases of sexual harassment, free sex, to rape. Also, other bad behaviors such as binge drinking, drug abuse, theft, to murder.<sup>2</sup>

The cases above are evidence that character education has not been implemented by the Indonesian generation. Character education is an effort carried out to influence individual character.<sup>3</sup> The definition of character

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technology." *Asian Journal of Management Science* 7.3 (2018): 1-6; Sachs, Jeffrey D. "The ages of globalization." *The Ages of Globalization*. (Columbia University Press, 2020); Sala, Hector, and Pedro Trivín. "The effects of globalization and technology on the elasticity of substitution." *Review of World Economics* 154.3 (2018): 617-647; Lestari, Sudarsri. "Peran teknologi dalam pendidikan di era globalisasi." *EDURELIGIA: Jurnal Pendidikan Agama Islam* 2.2 (2018): 94-100; Faiz, Aiman, and Imas Kurniawaty. "Urgensi Pendidikan Nilai di Era Globalisasi." *Jurnal Basicedu* 6.3 (2022).

<sup>2</sup> In fact, as the nation's next generation and agents of change, youth have an important role in the development process and participate in solving challenges in the social and environmental fields, especially in the current digital era. The main challenge of the younger generation in digital development is not to get carried away and become victims of the negative side of technological progress. In addition, youth play an important role as subjects of development and become agents of change for their environment, through the active participation of youth in social-community activities. Please see Widiyono, S. "Pengembangan nasionalisme generasi muda di Era Globalisasi." *Populika* 7.1 (2019): 12-21; Lestari, Eta Yuni. "Menumbuhkan kesadaran nasionalisme generasi muda di era globalisasi melalui penerapan nilai-nilai Pancasila." *ADIL Indonesia Journal* 1.1 (2019); Hidayat, Noviani Arum Sari Nur, and Dinie Anggraeni Dewi. "Meningkatkan Kesadaran Generasi Muda Terhadap Implementasi Nilai-nilai Pancasila di Era Globalisasi." *EduPsyCouns: Journal of Education, Psychology and Counseling* 3.1 (2021): 50-57; Orekhovskaya, Natalia A., et al. "Globalization and youth: philosophical analysis of challenges and ways to overcome them." *XLinguae* 11.2 (2018): 256-264; Colombo, Enzo, and Paola Rebughini. *Youth and the Politics of the Present: Coping with Complexity and Ambivalence*. (London: Taylor & Francis, 2019); Titzmann, Peter F., and Philipp Jugert, eds. *Youth in superdiverse societies: Growing up with globalization, diversity, and acculturation*. (London: Routledge, 2019).

<sup>3</sup> Character education is a conscious effort that is planned and directed through a learning environment for the growth and development of all human potentials who have good character traits, have good morals, and have a positive and constructive effect on nature and society. The definition of character education itself can be understood from each word separately. Education is a process of learning human habits, skills, and knowledge that is passed on from the previous generation to the next generation. Meanwhile, character is an

education according to Thomas Lickona is a deliberate effort to teach each individual how to observe, understand, and apply the main values of ethics. Based on this definition, the essence of character education is how a person is able to observe ethical values, understand ethical values in depth, and act by applying the ethical values that have been believed, despite facing many challenges from external and internal.<sup>4</sup> Character education focuses on activities that can make each individual think logically, creatively, and critical in addressing ethical issues, motivating individuals to obey and obey ethical actions, as well as opening opportunities for each individual to apply ethical behavior. In this case, it is in harmony with each individual to have the awareness to encourage themselves to carry out ethical values that combine knowledge, understanding, and action in order to create character education that is mutually sustainable and comprehensive.

However, until now the learning conditions in Indonesia are more demanding on the provision of knowledge and emphasis on understanding the existing material. There is no level of full awareness of the importance of implementing character education in life actions. To realize the application of character education in one's actions, one needs to pay attention to three aspects of character, namely ability, will, and habit. The character aspect is the ability to transform moral feelings into a good ethical behavior. Aspects of the character of will become the main support in ethics. The will to do positive things is needed to realize positive actions. Conversely, the will to behave negatively will also trigger the emergence of negative actions. The aspect of habitual character is a culture of behavior that has been carried out by each individual continuously. Therefore, good behavior must be instilled continuously since the cultivation of character education in the family to college. The will to do positive things is

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accumulation of individual character, traits, and personality that lead to his beliefs and habits in everyday life. See Mulyasa, H. E. *Manajemen Pendidikan Karakter*. (Jakarta: Bumi Aksara, 2022); Musyadad, Vina Febiani, et al. *Pendidikan Karakter*. (Jakarta: Yayasan Kita Menulis, 2022); Muslich, Masnur. *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. (Jakarta: Bumi Aksara, 2022); Muchtar, Dahlan, and Aisyah Suryani. "Pendidikan karakter menurut kemendikbud." *Edumaspul: Jurnal Pendidikan* 3.2 (2019): 50-57; Komara, Endang. "Penguatan pendidikan karakter dan pembelajaran abad 21." *Sipatahoenan* 4.1 (2018); Atika, Nur Tri, Husni Wakhuyudin, and Khusnul Fajriyah. "Pelaksanaan penguatan pendidikan karakter membentuk karakter cinta tanah air." *Mimbar Ilmu* 24.1 (2019): 105-113; Husni, Husni. "Character education in Indonesia: a historical outlook." *Educational Review: International Journal* 17.1 (2020): 147-162; Singh, Balraj. "Character education in the 21st century." *Journal of Social Studies (JSS)* 15.1 (2019): 1-12.

<sup>4</sup> Berkowitz, Marvin W., et al. "The eleven principles of effective character education: A Brief History." *Journal of Character Education* 16.2 (2020): 1-10. See also Lickona, Thomas. "Character education: Seven crucial issues." *Action in Teacher Education* 20.4 (1999): 77-84.

needed to realize positive actions. Conversely, the will to behave negatively will also trigger the emergence of negative actions. The aspect of habitual character is a culture of behavior that has been carried out by each individual continuously. Therefore, good behavior must be instilled continuously since the cultivation of character education in the family to college. The will to do positive things is needed to realize positive actions. Conversely, the will to behave negatively will also trigger the emergence of negative actions. The aspect of habitual character is a culture of behavior that has been carried out by each individual continuously. Therefore, good behavior must be instilled continuously since the cultivation of character education in the family to college.

Pancasila is the source of the Indonesian people's view of life. It contains five precepts that contain values that guide action. The first precept is the precepts of the one and only God, which contains religious values, guidelines for religion, and applies religious tolerance between one belief and another. The second precept is just and civilized humanity. It contains values to uphold human values, uphold human rights, behave fairly, and be civilized citizens. The third principle is the unity of Indonesia. Contains values to become a unified nation within the framework of *Bhineka Tunggal Ika*, although they are different, they are still one. So that there is no division just because of a difference in ethnicity, language, and so on. Fourth please, democracy led by wisdom in representative deliberation. The values contained in the fourth precept are guidelines for cultivating deliberation in solving every problem. The fifth precept, social justice for all Indonesian people, which contains values to apply justice in attitude and apply a good social spirit in social and state life.<sup>5</sup>

In addition to being the basis of the State, Pancasila is used as the main basis for instilling character education. Pancasila as the noble heritage of the founding fathers of the nation is not only historical evidence that completes the journey of Indonesian independence, but its practice must be preserved in the Indonesian culture of behavior. However, instead of practicing it, most people only know and memorize the precepts of Pancasila. Even today, there are still children of the nation who do not memorize the precepts of Pancasila. This condition is very

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<sup>5</sup> Anggraini, Devi, et al. "Pengamalan nilai-nilai Pancasila bagi generasi milenial." *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)* 2.1 (2020): 11-18; Handitya, Binov. "Menyemai Nilai Pancasila Pada Generasi Muda Cendekia." *ADIL Indonesia Journal* 1.2 (2019); Maftuh, Bunyamin. "Internalisasi nilai-nilai Pancasila dan nasionalisme melalui pendidikan kewarganegaraan." *Jurnal Educationist* 2.2 (2008): 134-144.

worrying considering that the survival of the State of Indonesia in the future will be in the hands of the nation's children at this time.<sup>6</sup>

The younger generation is the next generation of the Indonesian nation. The milestones of the nation's progress are in the hands of the nation's children who are ready to defend and maintain the resilience of the Unitary State of the Republic of Indonesia. So, it is necessary to instill a sense of love for the homeland or a sense of nationalism in the young generation of the Indonesian nation. Entering the era of globalization that is so sophisticated, young people are also skilled in using advanced technology. Technology is an integral part of today's youth. So that the term millennial generation emerged. The millennial generation is identified as a term to refer to the younger generation who live in the era of the 2000s with the rapid development of digital technology. Millennials cannot be separated from gadgets. Even today, the games that are available in the gadget features are starting to replace traditional games. Social networking applications began to reduce the social habits of young people. Facebook, Instagram, Twitter, WhatsApp are the mainstay sites for communicating and sharing stories online. As a result, the current millennial generation is less able to socialize with the community. So that concern for community problems began to fade. Everyone is busy with their own online world.

In addition, online media also causes a lot of moral crises in the millennial generation. There are many cases of bullying whose origins stem from mocking each other on social media. Fake news or so-called hoaxes are so easily spread without a good filter, causing misunderstandings that trigger divisions. Through online media also spread sites containing pornography that can be accessed freely. So, there are many cases of promiscuity, free sex, pregnancy out of wedlock, rape, murder, to massacre. These very sad cases are caused by the misuse of online media by the millennial generation. If left without any serious

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<sup>6</sup> Rachmah, Huriah. "Nilai-nilai dalam pendidikan karakter bangsa yang berdasarkan Pancasila dan UUD 1945." *E-Journal WIDYA Non-Eksakta* 1.1 (2013): 7-14; Octavia, Erna, and M. Anwar Rube'i. "Penguatan pendidikan karakter berbasis pancasila untuk membentuk mahasiswa prodi ppkn menjadi warga negara yang baik dan cerdas." *Sosial Horizon: Jurnal Pendidikan Sosial* 4.1 (2017): 111-124; Nurgiansah, T. Heru. "Pendidikan Pancasila sebagai upaya membentuk karakter jujur." *Jurnal Pendidikan Kewarganegaraan Undiksha* 9.1 (2021): 33-41; Sihombing, Rizky Agassy, and Pristi Suhendro Lukitoyo. "Peranan Penting Pancasila Dan Pendidikan Kewarganegaraan Sebagai Pendidikan Karakter di Masa Pandemi Covid-19." *Jurnal Pendidikan Kewarganegaraan Undiksha* 9.1 (2021): 49-59; Saroh, S. (2017). Challenges of the Young Generation in the Current of Hedonism and Its Relationship with Pancasila. *Jurnal Scientia Indonesia*, 3(1). <https://doi.org/10.15294/jsi.v3i1.35981>

prevention or handling of the moral crisis that hit the millennial generation, it will have an impact on the decline of the development of the Indonesian nation.

Indonesia needs change agents who are ready to bring Indonesia towards a better progress. The responsibility of agents of national change is much emphasized as the role of students who are educated at universities. Higher education is a level of education after taking education starting from elementary, junior high, and high school. College students are required to think creatively through research and research activities. Students are expected to be able to provide solutions to problems faced by the State. Students are generally overseas children who study outside the city, so they are far from parental supervision. Many of the cases that hit the millennial generation were also experienced by students who are also part of the millennial generation. Students live so freely in an environment that is very different from their hometown. The new environment becomes a place to form new characters for students. Choosing the wrong environment will have a negative impact on the character and moral development of students. Even more than that, students can become targets of individuals who are trying to develop radical ideas that deviate from Pancasila.<sup>7</sup>

Therefore, although learning about Pancasila has been given through Citizenship Education subjects at the elementary, junior high, high school levels, university students are still entitled to receive Pancasila learning as an effort to strengthen character education. Character education in higher education is needed to create students who have good personalities in accordance with the ethical values of Pancasila. Currently, many students are smart in academics, but does not have a good character. As a result, Indonesian university graduates lack the competence to compete with foreign university graduates. Especially considering that in this era of globalization, Indonesia has entered the world free market and is part of the Asean Economic Community (MEA), the competition for positions in the workforce will also be increasingly tight. The application of character education is expected to be able to form college graduates who have good ethics and morals, graduates who have a high social spirit, and are able to work well in a group. It is useless if you have high academic values but are not supported by good character and moral values. The Indonesian nation will

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<sup>7</sup> Meifanny, E. (2016). The Challenge of Implementing Pancasila in the Life of the Millennial Generation. *Jurnal Scientia Indonesia*, 2(1), 1-20. doi:<https://doi.org/10.15294/jsi.v2i1.35945>; Rahmawati, E. (2015). Young Scientia Community and Pancasila Moral Integrity. *Jurnal Scientia Indonesia*, 1(2). <https://doi.org/10.15294/jsi.v1i2.35983>; Savitri, Y. (2016). Implementation of Pancasila Values on the Character of Environmental Concern in the Life of Islamic Boarding Schools. *Jurnal Scientia Indonesia*, 2(2). <https://doi.org/10.15294/jsi.v2i2.35982>

become a great nation if students are able to be role models for the community in ethics, able to mobilize and protect the community to jointly build the nation.

This paper was created to present data on the important role of character education based on Pancasila for students in tertiary institutions, analyze how students apply Pancasila values as guidelines for ethical actions, and find out students' readiness in facing various challenges of globalization which also brings many negative impacts on the environment. the development of the millennial generation based on the values of Pancasila.

## **B. Method**

The method applied in making this article is the library research method, namely carrying out a search for books, documents, online media sources and other sources that are in accordance with the problems discussed in this study. The writing method used is descriptive writing method, where the author tries to describe the problems that will be presented from the research results in this article. The unit of analysis applied in the study of the main issues is carried out by explaining the topic of the problem originating from the defined definitional boundaries to be further studied with an approach from character education. The author in discussing the challenges of globalization uses an approach from character education as education that teaches how to behave to apply good ethical actions. The core concept that will be studied is character education for the millennial generation within the scope of university students based on Pancasila values.

## **C. Result & Discussion**

### **1. Mainstreaming of Pancasila in Character Education**

Character education is given as an effort to influence individual character. The essence of character education is how a person is able to observe ethical values, understand ethical values in depth, and act by applying the ethical values that have been believed, despite facing many challenges from external and internal. Character education focuses on activities that can make each individual think logically, creatively, and critically in addressing ethical issues, motivate individuals to obey and obey ethical actions, and open opportunities for each individual to apply ethical behavior. In this case, it is in harmony with each individual to have the awareness to encourage themselves to carry out ethical



values that combine knowledge, understanding, and actions to create mutually sustainable and comprehensive character education. Character education can be based on the practice of Pancasila values in ethics.<sup>8</sup> Pancasila has the meaning of behavioral guidelines for the people of Indonesia. Therefore, it is necessary to transform the values of Pancasila in national character education.<sup>9</sup>

### 1) *The meaning of the precepts of the One Godhead*

It contains religious values, guidelines for religion, and applies religious tolerance between one belief and another in this first precept. The application

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- <sup>8</sup> Character education is defined as education that develops character values in students so that they have values and character as their own character, apply these values in their lives, as members of society, and religious, nationalist, productive and creative citizens. Thus, to improve the quality of human resources, especially in character education, the values of Pancasila should be realised and implemented. Each of the precepts contained in Pancasila is the basic capital of character education. The values that can be taken from Pancasila to strengthen character education are: In the first precept there is the value of religious tolerance in character education of students. In the second precept, namely the value of understanding and respecting fellow human beings so as to form a civilized character. In the 3rd precept, you can understand the value of unity and love for the homeland so that education always prioritizes cultural diversity in Indonesia. In the 4th precept, it becomes an important value to understand democratic life in accordance with conscience, as well as the necessity of obeying the law so that you become a disciplined person. The 5th precept contains the value of fighting for common interests in social life, so that social justice always exists in everyday life. *See also* Mutmainah, Siti Utami, and Dinie Anggraeni Dewi. "Reaktualisasi Nilai Pancasila dan Implementasinya Sebagai Upaya Pembangunan Karakter Bangsa." *Edukatif: Jurnal Ilmu Pendidikan* 3.2 (2021): 611-618; Nurgiansah, T. Heru. "Pendidikan Pancasila Sebagai Upaya Membentuk Karakter Religius." *Jurnal Basicedu* 6.4 (2022): 7310-7316; Antari, Luh Putu Swandewi, and Luh De Liska. "Implementasi Nilai Nilai Pancasila Dalam Penguatan Karakter Bangsa." *Widyadari: Jurnal Pendidikan* 21.2 (2020): 676-687; Aninda, C. (2017). Pancasila Values in the Study of Corruption Cases in Indonesia. *Jurnal Scientia Indonesia*, 3(1). <https://doi.org/10.15294/jsi.v3i1.36013>; Dewani, F. (2016). Inter-religious Tolerance as Implementation of Pancasila at SMAN 15 Semarang. *Jurnal Scientia Indonesia*, 2(2). <https://doi.org/10.15294/jsi.v2i2.35994>
- <sup>9</sup> Sianturi, Yohana RU, and Dinie Anggraenie Dewi. "Penerapan Nilai Nilai Pancasila Dalam Kehidupan Sehari Hari Dan Sebagai Pendidikan Karakter." *Jurnal Kewarganegaraan* 5.1 (2021): 222-231; Akhwani, Akhwani, Nafiah Nafiah, and Mohammad Taufiq. "Pendidikan Karakter Berbasis Nilai-nilai Pancasila melalui Keteladanan dan Pembiasaan di Sekolah Dasar." *JPK (Jurnal Pancasila dan Kewarganegaraan)* 6.1 (2021): 1-10; Yani, Fitri, and Erni Damayanti. "Implementasi nilai-nilai pancasila melalui pendidikan pancasila sebagai upaya membangun sikap toleransi pada mahasiswa di universitas potensi utama." *Jurnal Lex Justitia* 2.1 (2020): 48-58; Rahmawati, E. (2016). The Existence of Pancasila for the Millennial Generation in Order to Realize the National Ideological Resistance in the Era of Disruption. *Jurnal Scientia Indonesia*, 2(1). <https://doi.org/10.15294/jsi.v2i1.35968>; Fatmawati, N. (2018). Pancasila as a Nation and State Guideline: The Future Challenges. *Jurnal Scientia Indonesia*, 4(2). <https://doi.org/10.15294/jsi.v4i2.36042>

of this first precept provides rules for the Indonesian people to obey and obey every rule from God Almighty and stay away from all His prohibitions. In religion, Indonesian people are given the freedom to embrace their respective beliefs. There are 6 religions that have been designated as the official religion of the Indonesian nation, including: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Every Indonesian people must respect and tolerate even though there are differences in religion.

The transformation of the first precepts in character education is by providing religious knowledge, examples in worship, and understanding tolerance between religious communities to students. In daily character, the application of the first precepts produces individuals who have positive characters such as honesty, discipline, obedience, mutual respect, mutual care, mutual advice, and tolerance.<sup>10</sup>

## 2) *Meaning of Fair and Civilized Humanity Precepts*

It contains the meaning of awareness of actions based on moral values that apply in social life. Humans are social creatures who cannot live alone without other humans. Humans live together in social life and are accustomed to helping each other. Even now, service activities are being carried out intensively that place volunteers to train the social spirit and care of Indonesian youth. The culture of helping in Indonesia itself is identical with the culture of *gotong royong*.<sup>11</sup>

The transformation of this second precept in character education is to train students to learn to solve problems in groups and to set an example by being fair or not paying attention to students. Every citizen should uphold

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<sup>10</sup> Aristin, Rini. "Aktualisasi Sila Ketuhanan Yang Maha Esa di Era Reformasi." *Al-Ibrah* 1.2 (2016): 127-152; Hakam, Saiful. "The Interpretation of the First Verse [Ketuhanan Yang Maha Esa] of Pancasila." *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 18.1 (2017): 1-10; Ropi, Ismatu. "Ketuhanan Yang Maha Esa: Contests of Meaning and Interpretation." In *Religion and Regulation in Indonesia*. (Singapore: Palgrave Macmillan, 2017), pp. 89-99.

<sup>11</sup> Syaharuddin, Syaharuddin, et al. "The Values of Gotong Royong on BPK (Fire Brigade) Social Activities in Banjarmasin." *The Kalimantan Social Studies Journal* 2.1 (2020): 62-68; Imah, Rojimah, Siti Rohmiyati, and Bonifatius Sigit Yuniarto. "Telaah Nilai Gotong Royong pada Fabel untuk Pendidikan Karakter di Sekolah Dasar." *Edukasi: Jurnal Penelitian dan Artikel Pendidikan* 14.1 (2022): 69-84; Derung, Teresia Noiman. "Gotong royong dan Indonesia." *SAPA-Jurnal Kateketik dan Pastoral* 4.1 (2019): 5-13.

human values, help each other, uphold human rights, and be aware of carrying out their obligations as citizens.<sup>12</sup>

### 3) *Meaning of the Precepts of Indonesian Unity*

It contains meaning for the effort to realize nationalism in the nation and state. Based on the value of unity, Indonesian citizens consisting of various ethnic groups can establish a strong cooperation in mutual cooperation. This is in accordance with the Indonesian motto "*Bhineka Tunggal Ika*", which has different meanings but is still one.<sup>13</sup>

The transformation of the third precept in character education is to provide an example of tolerance for simple actions in dealing with differences in attitudes and opinions with friends in order to create harmony in friendship relationships. With the spirit of unity, Indonesia's cultural differences will not cause division. Cultural differences are precisely the cultural richness that is the pride of the Indonesian people.<sup>14</sup>

### 4) *The meaning of popular precepts led by wisdom in deliberation/representation*

It contains meaning that provides democratic guidelines in conducting deliberation in solving every problem of the people. The essence of deliberation to reach consensus is for the common good. Every Indonesian citizen has equal position, rights, and obligations. In the implementation of deliberation, every citizen has the right to express his opinion. Meanwhile other citizens must respect the opinions in the deliberation even though they

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<sup>12</sup> Rohani, Rohani, and Fety Novianty. "Penanaman Sila Kemanusiaan yang Adil dan Beradab Pada Mahasiswa Program Studi PPKN IKIP PGRI Pontianak." *Jurnal Pendidikan Kewarganegaraan* 4.2 (2020): 149-157; Robert, Robert, and Budi Mulyadi. "Aktualisasi Nilai Pancasila Sila Kemanusiaan yang Adil dan Beradab dalam Tradisi Senguyun." *Jurnal Borneo Humaniora* 4.1 (2021): 33-38; Arifin, Ridwan, and Lilis Eka Lestari. "Penegakan dan Perlindungan Hak Asasi manusia di Indonesia dalam konteks implementasi sila kemanusiaan yang adil dan beradab." *Jurnal Komunikasi Hukum (JKH)* 5.2 (2019): 12-25.

<sup>13</sup> Atmaja, Gede Marhaendra Wija, Ida Ayu Komang Arniati, and Gede Yoga Kharisma Pradana. "Bhineka Tunggal Ika as Source Politics and Identity of Indonesian Culture in The Formation of Law." *Cultura* 17.1 (2020): 57-72; Duanto, Yayan Bagus, et al. "Pendidikan Multikultural Berlandaskan Pancasila dan Semboyan Bhineka Tunggal Ika." *TSAQOFAH* 2.2 (2022): 226-235.

<sup>14</sup> Dawwas, Rizal. "Upaya Penanggulangan Disintegrasi Nasional Dalam Menjaga Persatuan Indonesia." *Eksaminasi: Jurnal Hukum* 1.1 (2021): 20-26; Lintang, Fitri Lintang Fitri, and Fatma Ulfatun Najicha. "Nilai-nilai Sila Persatuan Indonesia dalam Keberagaman Kebudayaan Indonesia." *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 11.1 (2022): 79-85; Hanafi, Hanafi. "Hakekat Nilai Persatuan Dalam Konteks Indonesia (Sebuah Tinjauan Kontekstual Positif Sila Ketiga Pancasila)." *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 3.1 (2018): 56-63.

are contrary to their own opinions. The results of the decisions made must respect the position of humans, the values of freedom, and justice with a mission to create a life that prioritizes unity for the benefit of the nation.

The transformation of the fourth precept in character education is to train students to conduct deliberation in solving common problems and provide understanding to respect differences of opinion. The Indonesian people will prosper if every policy that is decided provides benefits for the common good of the people.<sup>15</sup>

#### 5) *The Meaning of the Precepts of Social Justice for All Indonesian People*

It contains meaning to get used to fair behavior to others, maintain a balance between rights and obligations, and respect the rights of others. Every Indonesian citizen has the right to feel justice. There are no class boundaries, nor differences between ordinary citizens and officials. Indonesian welfare belongs to all Indonesian citizens. The transformation of the fifth precept in character education is to train students to be fair in dividing time and be fair to peers, train students to obey the rules and regulations, and give students the rights properly.<sup>16</sup>

## 2. The Implementation of Pancasila Values as Guidelines for Millennial Generation Ethical Actions

Indonesia needs change agents who are ready to bring Indonesia towards a better progress. The responsibility of agents of national change is much emphasized as the role of students who are educated at universities. Higher education is a level of education after taking education starting from elementary, junior high, and high school. College students are required to think creatively through research and research activities. The Indonesian nation will become a

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<sup>15</sup> Susanto, Nanang Hasan. "Politicization of religion and the future of democracy in Indonesia in populism theory." *Journal for the Study of Religions and Ideologies* 18.54 (2019): 139-158; Mukti, Hagi Hutomo, and Rodyah Rodyah. "Dynasty Politics in Indonesia: Tradition or Democracy?." *Journal of Law and Legal Reform* 1.3 (2020): 531-538.

<sup>16</sup> Hakim, Arief Rahman. "Problems, Challenges, and Opportunities to Achieve Social Justice Availability of Oil Fuel Energy in Lacked, Front, and Remote Regions of Indonesia." *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 5.2 (2022); Aji, Adiguna Bagas Waskito, et al. "Social Justice on Environmental Law Enforcement in Indonesia: The Contemporary and Controversial Cases." *The Indonesian Journal of International Clinical Legal Education* 2.1 (2020): 57-72; Tejomurti, Kukuh, and Sukarmi Sukarmi. "The Critical Study of the Omnibus Bill on Job Creation Based on John Rawls View on Justice." *Unnes Law Journal: Jurnal Hukum Universitas Negeri Semarang* 6.2 (2020): 187-204.

great nation if students are able to be role models for the community in ethics, are able to mobilize and protect the community to jointly build a nation based on the values of Pancasila. The following is a space for students to apply the values of Pancasila as a guide for ethical actions in the style of the millennial generation:

**1) *New Student Orientation and Introduction Period***

In the new academic year, new students are required to take part in orientation activities and introductions to the campus environment. This activity is also carried out to instill a sense of nationalism and Pancasila in students. Students will be asked to bring attributes that are identical to national identity such as the red and white flag, flag color paper, and so on. In addition, the speakers who welcomed new students also emphasized students to become agents of guarding the nation's resilience, agents of national change, and agents of national development. Activities such as defending the country are also mandatory for new students. Students are expected to be able to set an example of being in accordance with the values of Pancasila.

**2) *Boarding environment***

Students in general are immigrants who study outside the city, so they are far from parental supervision. Many of the cases that hit the millennial generation were also experienced by students who are also part of the millennial generation. Students live so freely in an environment that is very different from their hometown. The new environment becomes a place to form new characters for students. Choosing the wrong environment will have a negative impact on the character and moral development of students. Even more than that, students can become targets of individuals who are trying to develop radical ideas that deviate from Pancasila. In addition to orientation and introduction to the campus environment, students must also make independent observations of the boarding house environment where they will live while studying. But when he entered, he felt something odd. Students must immediately decide for a new, better environment. The environment is a determining factor in how a person's character develops. So that automatically the environment can also affect student learning achievement. Far away from home, students certainly don't want their struggles to be in vain just because they can't get a satisfactory achievement index. If students live in a boarding house that contains lazy friends, students

will automatically be influenced to be lazy to do assignments, lazy to study, and lazy to go to college. Conditions like this should not be allowed. Students must study hard in order to repay their parents' struggle and prepare for their contribution to the country. Therefore, A good environment is needed by students. Because a good living environment must provide a good space to develop Pancasila ethics and provide friends who are diligent so that it becomes a separate motivation to compete in doing good and achieving achievements.

### 3) *Organization*

In addition to a good environment as an external factor that affects the character of students, the organization can also be a forum for forming the right Pancasila character. The organization teaches students to play an active role and contribute fully to the advancement of the department and campus activities. In addition, the organization also hones a person's ability to work together in a team. In the student organization also holds the responsibility to behave as best as possible. Starting from instilling leadership, social spirit, time discipline, mutual respect, and other positive attitudes. Currently, in addition to the achievement index that must be achieved, organizational achievements must also be achieved. Because academic ability alone is not enough to face competition for future job positions. Especially considering that in this era of globalization, Indonesia has entered the world free market and is a part of the Asean Economic Community (MEA), so the competition for positions in the workforce will also be fiercer. Organizational experience will be able to form college graduates who have good ethics and morals, graduates who have a high social spirit, and are able to work well in a group.

### 4) *Community Service Activities*

Currently, there are many institutions that open opportunities for students to develop their potential through community service activities. These institutions come from government institutions and non-governmental institutions such as 1000 Scholarships, Village Literacy Schools, International Youth Leaders, and so on. The service programs offered are also varied, ranging from self-funded (own expense), partially funded (partial cost), to fully funded (no cost). Students only need to update information as often as possible. The benefits of participating in this kind of service activity, apart from sharpening awareness, will also add experience, new knowledge, relationships, and skills. Through this program, students

are expected to be able to contribute directly to the community and practice Pancasila in real acts of service. Students will usually be deployed in remote places far from modern. Without internet, without electricity, water is difficult, food is difficult, and transportation is difficult. Even education in this place usually lags behind in an alarming manner. Therefore, this is where students are trained to be sensitive to problems that are still found in remote parts of the country. Also trained to feel firsthand the suffering of the people in remote areas. So as to be able to provide solutions as alternative solutions to problems that can be applied by the government and local residents. Therefore, this is where students are trained to be sensitive to problems that are still found in remote parts of the country. Also trained to feel firsthand the suffering of the people in remote areas. So as to be able to provide solutions as alternative solutions to problems that can be applied by the government and local residents. Therefore, this is where students are trained to be sensitive to problems that are still found in remote parts of the country. Also trained to feel firsthand the suffering of the people in remote areas. So as to be able to provide solutions as alternative solutions to problems that can be applied by the government and local residents.

##### 5) *Entrepreneurship*

Entrepreneurship is a form of business to get additional income to meet the many college needs. Starting from the UKT (Single Tuition Fee), boarding fees, tuition fees such as books, to living expenses. As children who have grown up, sometimes students feel embarrassed to ask their parents for money. Creative students usually open their own entrepreneurial activities such as opening online selling books, clothes, headscarves, shoes, and so on. With the development of increasingly sophisticated digital technology, the space for students to develop entrepreneurial businesses is also getting wider. Online media makes it easier for students to carry out promotional activities for business results. Universities usually also provide space to develop an entrepreneurial spirit through the Entrepreneurship Student Activity Unit (UKM). Through this entrepreneurial activity, students learn to live independently and creatively. Students will know how hard it is to struggle to get rupiah coffers just to survive. So that the habits of students who tend to be extravagant and follow a hedonistic culture will begin to decrease. This entrepreneurship is the practice of the fourth Pancasila principle, in the form of democratic values in the economic field by creating

people's welfare. So that the habits of students who tend to be extravagant and follow a hedonistic culture will begin to decrease. This entrepreneurship is the practice of the fourth Pancasila principle, in the form of democratic values in the economic field by creating people's welfare. So that the habits of students who tend to be extravagant and follow a hedonistic culture will begin to decrease. This entrepreneurship is the practice of the fourth Pancasila principle, in the form of democratic values in the economic field by creating people's welfare.

#### 6) *Traveling*

Students remain objects that are prone to the dangers of promiscuity. This can be seen with the discovery of cases of free sex such as rape to lead to murder. In order to avoid promiscuity, students can keep themselves busy in their spare time by exploring nature. Nature can be a learning space to understand the cycle of life. Nature describes how perfect God's gifts are bestowed on humans. Indonesia itself has abundant natural wealth. Indonesia is the lungs of the world because it is rich in forests. Therefore, students also have a responsibility to preserve nature. Currently traveling is an activity that cannot be separated from the millennial generation. Students must be able to take advantage of traveling activities as an effort to conserve nature. traveling can be done by exploring and planting trees in the mountains to prevent landslides, rehabilitating mangroves around the coast to prevent abrasion, reforestation in forest areas, and much more. Universities usually also provide space for traveling through the Nature Lovers Student Activity Unit (UKM). Traveling is one of the five principles of Pancasila, in the form of environmental justice.

#### 7) *Blogger*

Blogger is a term for those who like to write on blog pages. Blogs are easy to access and easy to use for millennials. Through a blog page, a person can write anything, from writing his daily life, writing short stories, to writing scientific papers, and giving tutorials. To hone writing skills, students can start by writing on a blog. In addition, posting blog posts if occupied can also be used to increase income. Many great writers started their careers as bloggers.

#### 8) *Youtubers*

The current millennial era has also created a very sophisticated entertainment media industry. One of them is youtube. Through youtube,



one can easily access videos according to their needs. Various videos are available, ranging from videos containing entertainment, health, science and technology content, and so on. Currently, everyone is competing to create the best possible video content to invite youtube visitors who subscribe to their youtube account. The more subscribers or subscribers you get, YouTube will also provide the appropriate income. Therefore, students can use YouTube as a medium to share the knowledge that has been obtained as well as to seek additional income.

#### 9) *Competition*

The competition is an opportunity for students to display and hone their abilities according to their talents. Various types of competitions are held by various institutions. Starting from competitions in the fields of science and technology such as mathematics olympiad, biology olympiad, chemistry olympiad, physics olympiad, to national scientific week. Competitions in the arts such as singing, dancing, drama, theater, and so on. There are also many online competitions, such as online poetry writing competitions, essay writing competitions, video making competitions, and blog writing competitions. In addition, competition can also be used as a means to measure one's competitiveness. It is undeniable that in the future students will compete to gain positions in the world of work. If you have an achievement in a competition,

#### 10) *Religious Studies*

In order to fortify one's faith, religious studies are needed. Every religion command people to do good and stay away from bad deeds. In facing the growing current of globalization, humans must be able to filter out the negative impacts so that they leave benefits in accordance with religious teachings. As a nation that upholds religious values based on the first principle of Pancasila, namely Belief in One Supreme God, every Indonesian citizen is free to carry out his religious activities. Therefore, religious studies can be found anywhere. In the campus itself, there are usually many Spiritual Student Activity Units (UKM) according to their respective religions. For those who are Muslim, there are also many students who live in Islamic boarding schools. Islamic boarding schools are a place for Muslims to form an Islamic character. Santri and female students of Islamic boarding schools tend to have very noble behavior and are obedient to teachers. Students are used to living with differences. Starting from different regional origins,

different everyday languages, different tastes, and many more. However, this is where the uniqueness of the santri is found, the santri are able to blend in with each other by uniting differences with togetherness. This can be seen from the activities of students who are always done together. Life lessons in Islamic boarding schools are a simple illustration of the diverse life of the Indonesian people. The lessons learned in Islamic boarding schools and universities are then processed and applied by students in social life based on the practice of Pancasila.

### **3. Student Readiness in Facing Various Challenges of Globalization on the Development of the Millennial Generation Based on Pancasila Values**

DevelopmentThe Indonesian government continues to do national activities to face globalization. Development is carried out in order to carry out the movement so that it does not lag behind other countries. Development carried out with good management will lead to the development of the country at a better level of welfare. However, development has two different impacts. The positive impact of development will be created if development is carried out properly, namely the emergence of development and progress in the standard of living of the people and the state. On the other hand, if it is not implemented properly, development will lead to social welfare in the community.

Currently, development is being carried out to deal with the impact of globalization. Various challenges posed by globalization become a common problem. There was a multinational crisis, regional inflation, and also an economic recession. Therefore, the world's decisions emerged, for example the Millennium Development Goals (MDG's). It is necessary to have the ability to make the opportunities of globalization a potential advantage of a country in regulating its national development. National development must optimize the country's potential in accordance with the opportunities, world standards, and strategies to face global challenges

A development does not only highlight the economic and physical aspects, but also emphasizes the development of qualified and professional human resources in facing the challenges of science and technology progress, has good character, and is firm in the ethics of Pancasila. As expected, human resources will grow from the student class who are agents of national change.

Countries that are classified as developed countries, in fact, are countries that are minimal in natural resources. However, developed countries have

human resource expertise that optimizes scientific and technological capabilities. So that developed countries quickly experience an increase in the progress process and leave developing countries that will have natural resources but lack quality human resources.

Education is the factor that most supports national development. Improving the quality of human resources who are the actors of national development can be created in education, especially higher education. Without education, positive character, and the potential for intelligence possessed will not increase to optimal results. Education also aims to improve other skills and abilities needed in pursuing the world of work.

The benefits of higher education related to cultural screening are carried out to preserve the nation's culture which is the hallmark of a nation. Indonesia is a country that has cultural diversity. The preservation of this nation's culture must be passed down from generation to generation so that efforts to develop culture occur in a better and structured direction.

Competencies related to knowledge include knowledge that must be understood by students who will later become part of the community. Every science needs to be selected for its benefits and interests. The field of science that must be studied is a field that has benefits for life and the type of profession that is undertaken.

The success of the educational process must be sought optimally, because every individual will be faced with the very complex challenges of globalization. The following are the challenges in the era of globalization:

- 1) The emergence of a process of change that is so fast in all sectors of life. There was a shock in some people due to this rapid change. Globalization will have a negative impact on people and the environment who are not able to manage the potential of globalization properly.
- 2) Changes in lifestyle, such as in meeting all digital needs and advances in information and communication technology are challenges in the flow of globalization. How we adapt will be very influential.
- 3) The widening social inequality that creates a distance between the poor and the rich due to the development of a liberal economic system
- 4) Global warming is caused by the formation of greenhouse gases. As a result, the climate and temperature of the earth began to change.

Higher education provided to students is expected to be able to produce graduates who play a role in national development in order to face the challenges of globalization. Higher education is a major part in advancing the civilization of

the Indonesian nation. A strong educational foundation will be the main capital in national development.

The rapid advancement of information technology has a major influence on the implementation of higher education learning. Higher education today must include a global outlook or have an international reputation. The implementation of higher education in Indonesia needs to be improved in order to compete in the international higher education arena. Global competition also requires a strong political awareness of higher education. Without being based on a high political awareness, there will not be a significant increase in national development.

Indonesia must strive to be free from all forms of suffering due to the crisis and the backwardness of the nation by trying to make improvements to higher education. The progress of higher education will support the country's success in all sectors. Both in the fields of politics, law, social, economics, and culture. Because quality human resources will emerge from advanced higher education. The importance of increasing awareness of the state's responsibility to promote higher education will make it easier for the Indonesian people to experience quality education equally. So that students will have readiness in facing various challenges of globalization on the development of the millennial generation based on Pancasila values.

#### **D. Conclusion**

Character education is given as an effort to influence individual character. The essence of character education is how a person is able to observe ethical values, understand ethical values in depth, and act by applying the ethical values that have been believed, despite facing many challenges from external and internal. Character education focuses on activities that can make each individual think logically, creatively, and critically in addressing ethical issues, motivate individuals to obey and obey ethical actions, and open opportunities for each individual to apply ethical behavior. In this case, it is in harmony with each individual to have the awareness to encourage themselves to carry out ethical values that combine knowledge, understanding, and actions to create mutually sustainable and comprehensive character education. Indonesia needs change agents who are ready to bring Indonesia towards a better progress. The responsibility of agents of national change is much emphasized as the role of students who are educated at universities. Higher education is a level of education after taking education starting from elementary, junior high, and high

school. College students are required to think creatively through research and research activities. The Indonesian nation will become a great nation if students are able to be role models for the community in ethics, able to mobilize and protect the community to jointly build the nation. National development continues to be carried out by the Indonesian government to face globalization. Development carried out with good management will lead to the development of the country at a better level of welfare. However, development has two different impacts. The positive impact of development will be created if development is carried out properly, namely the emergence of development and progress in the standard of living of the people and the state. On the other hand, if it is not implemented properly, development will lead to social welfare in the community. Indonesia must strive to be free from all forms of suffering due to the crisis and the backwardness of the nation by trying to make improvements to higher education. The progress of higher education will support the country's success in all sectors. Both in the fields of politics, law, social, economics, and culture. Because quality human resources will emerge from advanced higher education. The importance of increasing awareness of the state's responsibility to promote higher education will make it easier for the Indonesian people to experience quality education equally. So that students will have readiness in facing various challenges of globalization on the development of the millennial generation based on the values of Pancasila.

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### Author(s) Biography

**Nur Jannatul Khoirina** is a student at Universitas Negeri Semarang, Indonesia. She involved in many activities concerning to student politics and democracy forum. Beside that, she also active as a researcher at the Pancasila Studies Center.

**Faqih Hakim Al-Majiid** is a student at Singapore Management University, Singapore

**Keylie Alisah Great** is a student at James Cook University, Australia

*The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education.*

**Martin Luther King, Jr.**