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Hedonism in the Young Generation: The Challenge of Pancasila Moral Education

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Abstract:

Globalization can be interpreted as a global process, and everything becomes more modern, easy, sophisticated, and faster without the limitations of distance, space and time. Globalization is supported by a variety of technological innovations that help human life a lot. Inevitably, globalization creates various phenomena in various aspects of life. One example is the lifestyle of hedonism among the younger

generation. Hedonism itself is a view of life that is manifested in the form of a lifestyle that makes worldly pleasure the purpose of life. Many people mistakenly apply this lifestyle of hedonism, perhaps unknowingly this has become a social disease. This hedonism attacks many millennials, where millennials are the next generation of young people who should be far from the nature of hedonism. The lifestyle of hedonism itself is difficult to avoid, there needs to be an awareness of each person. Indonesia has a very strong ancestral heritage to help young people free from the hedonism lifestyle that has become a disease, namely the five principles of Pancasila. The young generation needs to inculcate the strong personality contained in Pancasila and always implement it in daily life. The values and meanings of Pancasila are the guiding principles of the nation, the personality of the nation, and the ideology of the nation that is most in line with the noble soul and personality of the Indonesian Nation.

Keywords: Hedonism, Young Generation, Moral Education, Character Education, Pancasila Education

A. Introduction

In 2019, consciously or not, we are entering the era of globalization on a large scale. Some of the factors causing globalization are the development of information and communication technology which has a role to facilitate relations and transactions between countries, the progress of science and transportation technology that is useful for facilitating the transfer of goods and services between countries, and the progress of cooperation in the international economy that is getting closer. Thus, facilitating the formation of agreements between countries.¹

¹ The development of times and technology like this makes the term globalization more familiar. This phenomenon seems to have been ingrained, every activity, food, clothing and lifestyle we have been affected by global civilization. Globalization is a special phenomenon in human civilization that continues to move in a global society. Another case is the meaning of globalization from an economic point of view. According to the United Nations Committee for Development Policy, globalization is the increasing interdependence of the world economy as a result of the growing scale of cross-trade, commodity and service borders,

In today's era, globalization affects the lifestyle of almost everyone. But for people who do not follow the current of modernization development, they will be a little behind and will be unable to compete with those who always follow the latest developments in science and technology. People need to be careful in responding to various kinds of modernization, not all modernization is good, even some are not in line with Indonesian culture and Pancasila as the nation's personality. It is undeniable, the flow of globalization so quickly enters society, especially the young or millennial generation.² Moreover, the millennial generation is very familiar with all forms of technology that support globalization itself.

For millennials, globalization has a positive impact and has a negative impact as well. Some of the positive impacts of globalization are that by advancing science and technological innovation, it can provide convenience in accessing various forms of information, the latest news, and the knowledge needed to support learning at school, university, or outside of school. With rapid progress in the field of science and technology, encouraging the younger generation to be more creative in developing ideas contained in various works of the nation's children and providing benefits to the wider community. In addition, communication between individuals and groups becomes very easy and unlimited. Mobility is high because it is very easy to travel.³

international capital flows and the wide and rapid spread of technology. See Lestari, Sudarsri. "Peran teknologi dalam pendidikan di era globalisasi." *EDURELIGIA: Jurnal Pendidikan Agama Islam* 2, No. 2 (2018): 94-100; Faiz, Aiman, and Imas Kurniawaty. "Urgensi Pendidikan Nilai di Era Globalisasi." *Jurnal Basicedu* 6, No. 3 (2022); Widiyono, S. "Pengembangan nasionalisme generasi muda di Era Globalisasi." *Populika* 7, No. 1 (2019): 12-21; Regiani, Ega, and Dinie Anggraeni Dewi. "Pudarnya Nilai-Nilai Pancasila Dalam Kehidupan Masyarakat Di Era Globalisasi." *Jurnal Kewarganegaraan* 5, No. 1 (2021): 30-38; Dewi, Eva. "Potret Pendidikan di Era Globalisasi Teknosentrisme dan Proses Dehumanisasi." *Sukma: Jurnal Pendidikan* 3, No. 1 (2019): 93-116.

² Orekhovskaya, Natalia A., et al. "Globalization and youth: philosophical analysis of challenges and ways to overcome them." *XLinguae* 11, No. 2 (2018): 256-264; Abdurashidovich, Tajibayev Muxiddin, and Anarbayev Jakhongir Botirovich. "'Mass Culture' in the Age of Globalization." *International Journal of Discourse on Innovation, Integration and Education* 1, No. 5 (2020): 343-346; Fibrianto, Alan Sigit, et al. "Analysis of Globalization Phenomena: Forms of K-Pop Cultural Fanaticism Among Students (Case Study of Sociology Student at Universitas Negeri Malang)." *International Conference on Social Studies and Environmental Issues (ICOSSEI 2019)*. Atlantis Press, 2020.

³ Globalization is a general trend of integration of domestic/local community life into the global community in various fields. As a result of the globalization era, it has affected all aspects, both in terms of education, economy, social science and technology, and even the morale of teenagers has changed. The thing that really shook the whole country was the economic

Then when viewed from the negative impact, there are several negative impacts of globalization for the younger generation such as the amount of information obtained from the outside world, not all of which can be filtered properly, some even imitate behavior that is not in accordance with Indonesian culture and is influenced by the culture of other countries. In addition, globalization affects the younger generation to feel that they do not need other people and lead to individualistic attitudes. And globalization can make the younger generation less creative because they have a consumptive and hedonistic attitude that always prioritizes prestige and prestige. This is exacerbated by rapid technological advances in order to keep up with developments by shifting activities that were originally carried out in the real world, switch to cyberspace such as social media or online buying and selling applications. From here, hedonism and consumerism become a virus that attacks today's young generation.⁴

Furthermore, hedonism is defined as a view of life which assumes that material pleasure and enjoyment is the main goal in life. People who adhere to this understanding will always try to find as much pleasure as possible to avoid feeling sad or painful. They think that this life is only once, so they enjoy life as fully as possible by fulfilling the desires within themselves.⁵

problem. But not only in Indonesia, but the moral crisis of teenagers is also very concerning. The moral or behavior of adolescents in Indonesia has changed due to influences from foreign countries brought to Indonesia. See Rosidi, Imron. "Anak Muda Muslim di Pekanbaru: Konsumsi, Identitas dan Globalisasi." *Madania: Jurnal Ilmu-Ilmu Keislaman* 10, No. 2 (2020): 67-75; Agus, Efendi, and Zulfahmi Zulfahmi. "Pengaruh Globalisasi Terhadap Nilai Nasionalisme Generasi Muda." *Iuris Studia: Jurnal Kajian Hukum* 2, No. 1 (2021): 26-33; Asyahidah, Nur Laeli, and Dinie Anggaraeni Dewi. "Implementasi Nilai-nilai Pancasila dalam Menumbuhkan Kesadaran Nasionalisme pada Generasi Muda di Era Globalisasi." *Jurnal Pendidikan Tambusai* 6, No. 2 (2022): 9901-9908; Hibatullah, Faishal Arif. "Pengaruh Globalisasi Terhadap Pembangunan Karakter Generasi Muda Bangsa Indonesia." *Jurnal Pesona Dasar* 10, No. 1 (2022).

⁴ Putlia, Grace. "Konsumerisme Mahasiswa Terhadap Starbucks Coffee Dalam Kerangka Teori Fetisisme Komoditas Dan Motivasi Hedonis." *National Conference of Creative Industry*, 2018; Prastiwi, Iin Emy, and Tira Nur Fitria. "Budaya Hedonisme dan Konsumtif dalam Berbelanja Online Ditinjau dari Perpektif Ekonomi Syariah." *Jurnal Ilmiah Ekonomi Islam* 6, No. 3 (2020): 731-736; Setianingsih, Eka Sari. "Wabah Gaya Hidup Hedonisme Mengancam Moral Anak." *Malih Peddas (Majalah Ilmiah Pendidikan Dasar)* 8, No. 2 (2019).

⁵ Dwitanto, Muhammad Fariz, and Innayatul Laili. "Pandangan Hedonisme dan Eudaimonisme dalam Mencapai Kebahagiaan." *Paradigma: Jurnal Filsafat, Sains, Teknologi, dan Sosial Budaya* 28, No. 2 (2022): 38-47; Anggraini, Ranti Tri, and Fauzan Heru Santhoso. "Hubungan antara gaya hidup hedonis dengan perilaku konsumtif pada remaja." *Gadiah Mada*

In everyday life, this understanding is found in an attitude of life that tends to be glamorous, extravagant, having fun, and has more connotations of material, material, and entertainment. Pleasure and happiness are only measured in material terms. The younger generation who indirectly have hedonism in themselves will place more emphasis on consumption behavior which they think will create enjoyment and pleasure. Pleasure or pleasure is considered as something that is physical and very valuable. They will feel comfortable in such an environment and seem indifferent to the existing social reality. For example, many young people spend their time hanging out in fancy cafes, happy to buy expensive branded goods.

There are two factors that can affect a person's hedonistic lifestyle, namely internal factors and external factors. Internal factors in question are factors that come from within a person based on their own beliefs to have a lifestyle as they wish, and external factors are factors that come from outside the individual when influenced by groups of friends, place of residence, social environment, and other. It is not uncommon for the younger generation to make various efforts just to fulfill their hedonistic and consumerist lifestyle. If doing business in a positive way is still not able to meet their hedon needs, some will do a less commendable or negative way to meet their hedonistic needs. So that sometimes what they show, is not necessarily the same as what is happening behind it. This kind of thing is a negative impact of modernity and globalization which causes humans today to fall into rationality. The rationality in question is to assume that everything must have balanced reciprocity or feedback.

There are several ways that can be done to prevent the nature of hedonism in us, such as building awareness that being hedonistic will cause the loss of self-identity that is independent and has common sense to distinguish between good and bad things, as well as what to do and not to do. Resist the desire to be hedonistic in order to control oneself well. Make the best use of the assets we have in order to avoid hedonism that can harm ourselves, others, the nation and the state.⁶

Journal of Psychology (GamaJoP) 3, No. 3 (2017): 131-140; Munawaroh, Mufidatul. "Hedonisme Remaja Sosialita." *TA'LIM: Jurnal Studi Pendidikan Islam* 5, No. 2 (2022): 194-210.

⁶ Tuasikal, Patma, and Beatus Mendelson Laka. "Penguatan Keidentitasan Kewarganegaraan Pada Kalangan Mahasiswa Dalam Mencegah Gaya Hidup Hedonisme." *Seminar Nasional Peningkatan Mutu Pendidikan* 1, No. 1 (2020); Ismail, Maryam. "Hedonisme dan Pola Hidup Islam." *Jurnal Ilmiah Islamic Resources* 16, No. 2 (2020): 193-204; Syarifudin, Syarifudin.

The nature of hedonism must be avoided because it is not in accordance with Pancasila as a way of life for the Indonesian people. The values contained in Pancasila are so noble that they can always be a solution to various problems in all aspects. This paper was prepared to determine the relationship between the nature of hedonism and Pancasila. Then what is the relationship between hedonism and Pancasila?

B. Method

The approach used in the preparation of this paper is descriptive research on the behavior of hedonism in everyday life and its relationship to Pancasila. The method used in making this paper is a literature study method. The libraries used include books, various international and national journals, and online news.

C. Results & Discussion

1. Pancasila and Hedonisme Among Students: Current Development

Pancasila comes from the Sanskrit language, namely "*panca*" which means five and "*sila*" which means stone, joint, pedestal, or a foundation. So that Pancasila has the meaning of a basis that has five elements in it. The five elements in the Pancasila form a unity that is mutually binding and automatically related to each other, thus making the function of Pancasila as a complete and perfect state foundation. This reflects the main function of Pancasila as the basis of the state and the ideology of the state. Pancasila also acts as the personality of the Indonesian nation, which is the embodiment of the cultural values belonging to the Indonesian nation itself which are believed to be good and true.⁷

"Epistemologi Sufy Sebagai Model Pengembangan Teknologi Komunikasi untuk Pencegahan Prilaku Hedonisme." *Dialektika* 9, No. 2 (2018).

⁷ Sakinah, Regina Nurul, and Dinie Anggraeni Dewi. "Implementasi Nilai-Nilai Pancasila Sebagai Karakter Dasar Para Generasi Muda Dalam Menghadapi Era Revolusi Industrial 4.0." *Jurnal Kewarganegaraan* 5, No. 1 (2021): 152-167; An'Umillah, Aulia Nuha, and Dadi Mulyadi Nugraha. "Pentingnya Peran Nilai-Nilai Pancasila Terhadap Karakter Remaja Pada Era Globalisasi Dan Disrupsi." *Harmony: Jurnal Pembelajaran IPS dan PKN* 6, No. 1 (2021): 35-41; Hidayat, Arief. "Revitalisasi Ideologi Pancasila dalam Aras Global Perspektif Negara Hukum: Sebuah Pandangan Indonesia Terkini." *Seminar Nasional Hukum Universitas Negeri Semarang* 2, No. 1 (2016); Isnin, Harum, and Novia Wahyu Wardhani. "Pancasila as a Margin of Appreciation in the Implementation of Human Rights in Indonesia Citizenship Education Perspective." *Jurnal Scientia Indonesia* 7, No. 1 (2021).

Before the stipulation of Pancasila as the Legislative State Basis, The Indonesian nation has long adhered to noble cultural values that have been created in the midst of society as the ancestors of the Indonesian nation. Pancasila was born from the thoughts and ideas of the nation's culture that has existed, grown, and developed for centuries even before the term Pancasila was coined. Therefore, Pancasila is the person of the Indonesian nation, which is only owned by Indonesia, the only one in the world. Pancasila encapsulates the noble values contained in the customs, culture, and religions that exist in Indonesia. Thus, Pancasila as the personality of the Indonesian nation also reflects the soul of the nation as well as the outlook on life of the Indonesian people. Pancasila was born from the thoughts and ideas of the nation's culture that has existed, grown, and developed for centuries even before the term Pancasila was coined.

Therefore, Pancasila is the person of the Indonesian nation, which is only owned by Indonesia, the only one in the world. Pancasila encapsulates the noble values contained in the customs, culture, and religions that exist in Indonesia. Thus, Pancasila as the personality of the Indonesian nation also reflects the soul of the nation as well as the outlook on life of the Indonesian people. Pancasila was born from the thoughts and ideas of the nation's culture that has existed, grown, and developed for centuries even before the term Pancasila was coined. Therefore, Pancasila is the person of the Indonesian nation, which is only owned by Indonesia, the only one in the world. Pancasila encapsulates the noble values contained in the customs, culture, and religions that exist in Indonesia. Thus, Pancasila as the personality of the Indonesian nation also reflects the soul of the nation as well as the outlook on life of the Indonesian people the only one in the world.⁸

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⁸ Rahma, Arlanda Nissa, and Dinie Anggraeni Dewi. "Implementasi Pancasila Sebagai Pandangan Hidup Bangsa Indonesia Dalam Kehidupan Sehari-Hari." *Jurpis: Jurnal Pendidikan Ilmu Sosial* 18, No. 1 (2021): 63-74; Asmaroini, Ambiro Puji. "Menjaga eksistensi Pancasila dan penerapannya bagi masyarakat di era globalisasi." *JPK: Jurnal Pancasila dan Kewarganegaraan* 1, No. 2 (2017): 50-64.

reflects the soul of the nation as well as the outlook on life of the Indonesian people.

National Personality is every trait that is always seen in the behavior and actions of a person or a particular nation. Meanwhile, the Indonesian personality is a characteristic possessed by the Indonesian nation and is completely different from the personality of other nations. Some of the changes experienced by the Indonesian nation are influenced by everything that happens in society, customs, culture and the environment within the community itself.

What is meant by the values of Pancasila as an open ideology has an important role in shaping the personality of the Indonesian nation. The characteristics of the nation become open to all changes that occur, both domestically and abroad. Be open to the culture of other nations that enter Indonesia, but by not leaving the original culture of the Indonesian nation itself. This is not separated from the process of globalization which is increasingly entering all aspects of life.

Globalization in general is a process in a global community system that is not affected by regional boundaries. In essence, globalization according to Edison A. Jamli et al, is a mechanism that arises from a thought that is formed and then introduced to other nations, until it reaches a point where it is then agreed upon and used as the basis for implementing a system by the world community.⁹ In other studies highlighted that as a process mechanism, globalization occurs through two dimensions of point of view in relations between nations, namely in terms of space and time. Space is increasingly limited and added by less time in a correlation or communication relationship within the scope of the world.¹⁰

Currently, globalization has occurred in almost all aspects of life, for example in the fields of political ideology, economy, social culture, and state defense and security. The rapid development of information and communication technology on a world scale is an aspect that is the main driver of globalization throughout the world, including Indonesia. Therefore, the character education of the Indonesian nation in the current era of globalization is very important in order to maintain the nation's character in global life. In the era of globalization,

⁹ Salim, Kalbin, et al. "Pengaruh Globalisasi Terhadap Dunia Pendidikan." *Makalah Jurusan Manajemen Pendidikan Islam* (2014): 1-11; Budiarto, Gema. "Indonesia dalam pusaran globalisasi dan pengaruhnya terhadap krisis moral dan karakter." *Jurnal Pamator: Jurnal Ilmiah Universitas Trunojoyo* 13, No. 1 (2020): 50-56.

¹⁰ Nurhikmah, Amalia Rizki, and Nicki Nugrahaningtyas. "Dinamika Pancasila Sebagai Dasar Negara Dan Pandangan Hidup Bangsa." *Jurnal Pancasila* 2, No. 2 (2021): 59-69.

the rate of technological growth that occurs so fast has resulted in all information being very easy to obtain in various forms and interests and can also be quickly spread throughout the world. Therefore, no one can avoid the presence of a current of globalization.

Role globalization in Indonesia will certainly have a great influence on the values of nationalism for the Indonesian nation. This has a positive impact on globalization on the nature of people's nationalism:

- 1) From a global political perspective, a system of government which is one unit with the State, if operated in an open, transparent, and democratic manner and runs in an honest, free of corruption, and dynamic manner can certainly make the people give a good response. and positive. Good and positive responses can also be realized in an effort to maintain the integrity of the Unitary State of the Republic of Indonesia and Pancasila as the basis of the State.
- 2) From a global economic perspective, the increasingly wide-open international market conditions continue to increase opportunities and job opportunities that can help increase Indonesia's foreign exchange earnings. That way it will be able to change and improve the level of the nation's economy that participates in supporting national life in the nation and state.¹¹

The existence of globalization also has a negative impact on Indonesia in various aspects such as economic, socio-cultural, and defense and security, for example:

- 1) If viewed from the economic aspect, Indonesia's imports are more than its exports so that the level of public consumption is also relatively large.
- 2) If viewed from a socio-cultural perspective, more and more foreign cultures that are not in accordance with Indonesian culture enter and affect the behavior of the young generation who are still vulnerable in finding their identity. Not many young people fall into bad qualities such as hedonism and tend to be westernized.

¹¹ Makarova, Elena A., Elena L. Makarova, and Tatyana V. Korsakova. "The role of globalization and integration in interdisciplinary research, culture and education development." *Journal of History Culture and Art Research* 8, No. 1 (2019): 111-127; Listiana, Yhesa Rooselia. "Dampak Globalisasi Terhadap Karakter Peserta Didik dan Kualitas Pendidikan di Indonesia." *Jurnal Pendidikan Tambusai* 5, No. 1 (2021): 1544-1550; Muslimin, Erwin, Deden Heri, and Mohamad Erihadiana. "Kesiapan Merespon terhadap Aspek Negatif dan Positif Dampak Globalisasi dalam Pendidikan Islam." *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam* 20, No. 1 (2021): 80-87.

2. Translating Pancasila Values in Responding Hedonisme Among the Students

Hedonism itself is a view in life which considers that the pleasure and enjoyment of the world is the main goal in this life. There are two main characteristics of hedonism, namely egoistic hedonism and universal hedonism.

- 1) Egoistic hedonism has the aim of obtaining the maximum possible pleasure with a relatively longer and deeper time. For example, at a Roman-style banquet provided a variety of very delicious food.
- 2) Universal hedonism whose understanding is similar to utilitarianism is maximum pleasure for many people. An example is an all-night dance party, and everyone has to be there to have fun.¹²

The following are some of the negative effects of someone who has a habit of hedonism:

- 1) The nature of individualism increases because someone who falls into hedonism tends to think that they do not need the help of others because they are able to live alone.
- 2) Laziness is one of the negative effects of hedonism, usually they always waste their time on things that are not useful.
- 3) Following hedonism can be trapped in promiscuity or nightlife, for example clubbing and drug parties.
- 4) Hedonism tends to be consumptive because they spend money to buy things for pleasure or to show off.
- 5) Discrimination with the attitude of distinguishing other people based on social stratification and considering their education is better in terms of social strata.
- 6) Hedonism leads to selfishness because it only cares about its own pleasure without thinking about others.
- 7) Do not have the nature of responsibility, especially to yourself.
- 8) Corruption in order to enrich oneself to meet the needs of hedonism.

How lucky we are to be born in the land of Mother Earth and spill the blood of Indonesia. Because Indonesia has Pancasila as its ideology, the source of all legal sources, as the basis of its state, and as the personality of its nation, all

¹² Sitepu, Yoanita Yuselvira Br. "Ethical Hedonism in F. Scott Fitzgerald's the Great Gatsby." *KnE Social Sciences* (2019): 851-856; Dietz, Alexander. "Explaining the paradox of hedonism." *Australasian Journal of philosophy* 97, No. 3 (2019): 497-510.

problems can be solved on the basis of Pancasila itself. Unitary Republic of Indonesia. Pancasila has been known since the Majapahit era in the XIV century which came from the book Nagara Kertagama by Mpu Prapanca and the book Sutasoma by Mpu Tantular. The term Pancasila was born on June 1, 1945 and was established on August 18, 1945, the following is the formulation of Pancasila as stated in the Preamble to the 1945 Constitution:

- 1) Belief in the one and only God
- 2) Just and civilized humanity
- 3) the unity of Indonesia
- 4) Democracy led by wisdom in deliberation/representation
- 5) Social justice for all the people of Indonesia

The following are some of the functions of Pancasila:

- 1) Pancasila as the soul of the nation, is mentioned in Von Savigny's theory, namely that every nation has its own soul and is called the Volkgeist which means the soul of the people or the soul of the nation.
- 2) Pancasila as the nation's personality which is embodied in every mental attitude and good behavior and becomes a
- 3) Pancasila as the nation's view of life that is used as a guide in living daily life which is a unified whole, cannot be separated.
- 4) Pancasila as the basis or philosophy of the State which is used as the basis in regulating government and state administration.
- 5) Pancasila which is the source of all sources of law for the Republic of Indonesia which contains awareness, moral ideals and legal ideals.
- 6) Pancasila as the noble agreement of the Indonesian nation which was ratified on August 18, 1945 and is valid for ever.
- 7) Pancasila as the goal of the nation that is aspired to be achieved to create a perfect country.
- 8) Pancasila as a philosophy of life that can unite the nation because it contains the values and norms that are considered the most correct, fair, and wise.

Pancasila has a role and values that must be interpreted and applied in people's daily lives. These noble values come from the local wisdom of the Indonesian people which are formulated in such a way as to become Pancasila which can be applied as a way of life, especially to avoid the negative impact of globalization, namely hedonism. The following are ways that can be done to avoid hedonistic behavior based on each of the precepts in Pancasila:

- 1) The first precept reads "Belief in the One Supreme" with a golden star symbol that has five corners on a black background. The golden star illustrates that the Indonesian people recognize God Almighty who is a very important source of light for human life. This star symbol also has a meaning as a light that illuminates the State of Indonesia. The black color behind the gold star also means that it is a natural color which means that the blessing of God Almighty is the source of all things.

The first precept also contains a very religious or spiritual value. It shows that the Indonesian people have very great faith in God. This precept also implies the devotion of the Indonesian people to the creator of the heavens, the earth, and all that is in them.

Indonesian society is very diverse, including in embracing beliefs and religions. With this first principle, it is hoped that it can unite the Indonesian people regardless of differences in religion and belief. In addition, with this precept, the Indonesian people are always reminded to respect all adherents of different beliefs and religions and not to impose their beliefs on others. This principle is also able to provide freedom of worship for all Indonesian people according to their religion which aims to avoid conflicts between religious communities.

When it is associated with anticipating the behavior of hedonism which is less commendable, the community, especially the younger generation, is closer to God Almighty through various worship activities in accordance with the religion they embrace. Grateful for the fortune that has been given by God, it is more commendable to do charity to the less fortunate so that our fortune becomes more blessed. And always remember that God does not like wasteful, ungrateful, and wasteful sustenance.

- 2) The second precept reads: "Just and Civilized Humanity" which is depicted with a gold chain that describes the relationship between human beings in Indonesia, both men and women. Men and women in Indonesia are entitled to equal rights, must work hand in hand, help each other, and unite.

This precept contains humanitarian values or human morals. The chain also symbolizes fair behavior that every Indonesian people deserve to receive. The Indonesian people always practice the value of this second precept by respecting and respecting fellow human beings. Equality is also represented by the precepts symbolized by this chain. A person can be said to hold fast to human values if in every action he always maintains the

dignity of others. In addition to always respecting, respecting civilized human beings who have creativity, a sense of initiative, and belief.

When it comes to efforts to avoid hedonism, society needs to respect each individual, even though they have different social status, work, and visible appearance. It is undeniable that many of the younger generation despise people who work as office boys, scavengers, garbage collectors, and others. Don't belittle other people, because the people you despise may turn out to be more noble in the eyes of God. As a millennial generation, we should be able to help these people with the things we do, even if it's a small thing. For example, when at a shopping mall, throwing garbage in its place to ease the office boy's work while showing that he has good manners in behavior.

- 3) The symbol of the third precept "Indonesian Unity" is a *banyan* tree with a white background. the banyan tree itself illustrates that the Indonesian nation is a great nation and is a shelter for all its people. In addition, the banyan tree has a single root that is long and grows so deep underground which reflects the unity and integrity of the Indonesian nation that is so deep and strong. While the roots that hang from the branches represent a unitary state. The Unitary State of the Republic of Indonesia consists of various cultures, religions, and different tribes and is spread from Sabang to Merauke.

The *banyan* tree symbol means that all Indonesian citizens will always act and do good without having the intention to divide the nation's unity. The value of this third precept requires an acknowledgment of the diversity and differences of religions, customs, languages, and ethnicities so that Indonesia remains united.

As a good citizen and respect the value of this third precept, always respect differences, be willing to sacrifice for the Indonesian nation, love the Indonesian homeland, including products made or created in Indonesia.

When it comes to the nature of hedonism which has become a disease among the younger generation, the younger generation should not spend their money to consume and buy luxury goods that are well-known branded but at exorbitant prices. It is better to start switching to local products made by the nation's children, there are already many qualities local products that are able to compete with other foreign products. Slein, the millennial

generation, also stays away from disagreements and upholds an attitude of unity, because national unity is very beautiful.

- 4) The fourth precept is represented by an image of a bull's head in black and white with a red background which reads "Democracy Led by Wisdom in Deliberation/Representation". The bull's head was chosen as a symbol of the fourth precept because the bull is a social animal that is accustomed to living in groups or groups. So that the symbol of the bull's head is very appropriate to reflect the life of the Indonesian people in deliberation to reach consensus, the results of which will be mutually agreed upon.

The fourth Pancasila value shows that the power of the Indonesian government is in the hands of the people themselves. So the sovereignty of the people is highly recognized in this democratic country. All decisions that affect the lives of many people will be addressed in a democratic way or discussed in order to put the interests of the people above personal or group interests. In addition, this fourth precept contains a lesson that there is no need to use violence in reaching an agreement.

One example of the practice of Pancasila values is to respect the opinions expressed by others and not to impose personal opinions. Besides that, there is no need to argue about each other's opinions, it is better to find a solution that is best for everyone.

Then if it is combined with hedonism and consumerism, society should not have a big influence on excessive consumption activities. Because the real thing that drives the country is the people themselves. Will the country be brought in a more advanced direction, or in the opposite direction, which will be further backwards due to excessive people's consumption activities.

- 5) "Social Justice for All Indonesian People" is the last precept in Pancasila. This precept is symbolized in the form of green cotton and yellow rice and a white background. That is, cotton and rice represent the basic needs of all Indonesian people. Cotton here means clothing, and rice here reflects the staple food of the Indonesian people which is a primary need.

These two symbols of rice and cotton depict social equality which means that there are no social gaps and economic, cultural, and political differences between one Indonesian citizen and another.

As citizens who respect the 5th precept, individuals need to be fair not only to themselves, but also to others. In addition, fulfill individual obligations before requesting these rights. And always work hard and

always appreciate the hard work of others. Then an example of behavior that is implemented from this precept is frugal behavior, not doing activities that reflect social inequality, but seeking equity. The Indonesian government itself has always tried to implement these precepts towards equitable distribution of development and subsidies throughout Indonesia, including in remote villages.

If it is associated with hedonistic behavior, to prevent this attitude, people should not use things that are too luxurious, and live like a sultan. Because this will only make social inequality more visible. It is better to use the wealth to create new jobs so that economic growth will improve, and social inequality can be disguised.

D. Conclusion

Style hedonism and consumerism that enter the lives of the younger generation is one way to get recognition from others that he is part of a certain community as he wants. But this is in complete contradiction with Pancasila as the identity of the nation and the personality of the nation. To "cure" the younger generation from hedonistic behavior, they need to control themselves when doing all activities that allow their hedonistic behavior to appear. In addition, most importantly, the younger generation is given an understanding and implements Pancasila more deeply and absorbs the noble values contained therein. This will open the minds of the hedonists and will change their behavior little by little, of course with certain indicators.

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