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# Moral Education and Social Attitudes of the Young Generation: Challenges for Indonesia and the International Community

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**Abstract:**

Currently, Indonesian people are often faced with the problem of juvenile delinquency, which is increasingly being heard in the

mass media. The entry of foreign cultures greatly influences the Indonesian nation, especially for the millennial generation. External culture influences millennials in behaving that is not in accordance with Pancasila values, causes various kinds of juvenile delinquency such as promiscuity, and affects the loss of tolerance. The increasing prevalence of juvenile delinquency in this millennial era is also the aftermath of complex problems every year, one of which is the weakening of social control from the norms that apply in society plus a lack of awareness in interpreting the ideals of life of the nation contained in everything in pancasila. If this is not addressed immediately, it is not impossible that in the future this nation will be chaotic and colored by the rise of feuds and the loss of local culture. This must be addressed immediately, not only the government is required to tackle this phenomenon, but all communities, especially the millennial generation, must also participate in dealing with it.

**Keywords:** Moral Education, Social Attitudes, Young Generation, International

## A. Introduction

It is common knowledge that great figures leave a burden on the generations after them. Their extraordinary achievements in the fields of politics, thought, makes the generations after them who have benefited from their achievements feel helpless because there are no more really important issues to be solved. There is also a feeling that the most brilliant opportunities have been explored and exploited. As a result, the next generation seems to be facing a dilemma: to be just a custodian of the great works inherited by great figures, or armed with a desire for independence, but lost in brilliance, drastically reduced ambition and with technical expertise determined to master a narrow field.[1]

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[1]  Roberto Unger, *Critical Legal Theory*, (Bandung, Nusa Media, 2017), pp. 1-5. *See also* Unger, Roberto Mangabeira. "The critical legal studies movement." *Harvard Law Review* (1983): 561-675; Collins, Hugh. "Roberto Unger and the Critical legal studies movement." *Journal of Law and Society* 14, No. 4 (1987): 387-410.

The millennial generation is the determinant of the future direction which is the pride of Indonesia. The millennial generation is the generation born in 1980-2000, is a generation that is good at science and technology. The millennial generation was born in an age where everything was available quickly and easily. This millennial generation is good at using gadgets, so that access to information is easier to obtain. This certainly brings positive and negative impacts for the Indonesian state.

The big problem that is being faced by the Indonesian people today is the fading of the values of Pancasila in behaving in the millennial generation. This is due to the large number of foreign cultural influences that have entered Indonesia, causing the millennial generation to forget their own culture and assume that foreign culture is better and more modern in accordance with the times. This has resulted in the nation's noble values being ignored and a lot of deviant behavior being carried out by millennials. Various problems arise due to the waning of Pancasila values in the millennial generation which will lead to behavioral deviations such as promiscuity, social disintegration, and the disappearance of the original culture of the Indonesian state.

The fading value of Pancasila on the behavior of the nation is the main cause of the entry of foreign cultures. Indigenous Indonesian culture at this time among millennials feels very foreign. Millennials know and glorify more modern foreign cultures, assuming that Indonesian culture is an ancient culture that does not match the times. The assumption of modern cultural harmony in the youth's soul now leads to direct acceptance of culture from outside without any filtering from Cultural Locality. The development of modern culture today cannot be denied but is filtered by the local culture that is thick in each region.[2]

The entry of foreign cultures is easily absorbed and imitated by millennials which causes deviant behavior and is not in accordance with Pancasila values. The fading of the habits of the Indonesian people from a community of mutual cooperation to a society that has an individualistic attitude and does not have a sense of caring for others. Loss of manners and not caring about the environment. The influence of foreign cultures has made millennials lose their identity as Indonesians. This can be seen from the deviations that appear in everyday life. It can be seen from the way of dressing and dressing which tends to follow foreign

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[2] Aprilia Rachmadian, 'The Influence of the Entry of Foreign Cultures on the Preservation of Malangan Wayang Topeng Traditional Dance Culture in Greater Malang, East Java', *Pesona Tourism Journal* 1, No. 2 (2016), 6–21 <https://doi.org/10.26905/jpp.v1i2 .516>.

cultures. The influence of the entry of foreign cultures that cause deviations can damage the morale of Indonesia's young generation.

The fading of Pancasila values also causes a loss of tolerance in the millennial generation. The influx of foreign cultures makes Indonesian society more individualistic, so that the sense of caring and tolerance among others is lost. Considering that the Indonesian state has a state basis, namely Pancasila, which is the third precept which reads the unity of the Indonesian state.

Indonesia is a country that has many differences, because there are various cultures. This should be a wealth for the Indonesian people, but over time it has become a trigger for division. The entry of foreign cultures into the Indonesian state has an influence on the attitude of the Indonesian people, the sense of mutual cooperation among others is getting lost. Nowadays, millennials have an attitude of individualism, indifferent, and don't care about others. Indonesia has many differences regarding customs and religion. Of the many beliefs believed by the Indonesian people, only five are recognized by the Indonesian state.

These many differences and beliefs are a strong reason for millennials to have a high tolerance attitude. The definition of tolerance according to WJS Purwadarminta is an attitude or character of tolerance in the form of respecting and allowing an opinion, opinion, view, belief or other that is different from one's own stance. Tolerance comes from the Latin tolertia, which means leniency, gentleness, lightness, and patience. In general, the term tolerance refers to an open, generous, voluntary and gentle attitude.[3]As an Indonesian nation, which is rich in culture and many differences, we must have a high sense of tolerance. Considering that Indonesian society is a dynamic society, it will continue to change over time, so a sense of tolerance must always grow in millennials. Differences in society will always exist and even increase, millennials must always be sensitive, care, respect each other, and respect the environment and society. Respect for diversity implies that everyone is required to be able to see the differences that exist in other people or other groups as something that does not have to be contradicted with what he has. A characteristic that is different from other people should be seen as a contributing part, the richer and wider the

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[3] Casram Casram, "Building Attitudes of Religious Tolerance in Plural Societies", *Insights*: *Scientific Journal of Religion and Socio-Culturalism* 1, No. 2 (2016), 187–198 <https://doi.org/10.15575/jw.v1i2.588>.

customs and culture as a whole. This means that the existing differences actually have a value of benefit if they can be explored and understood carefully.[4]

Millennials today have a lot of problems. The existence of physical and mental maturity without being balanced with the acceleration of emotional maturation and increasing freedom causes the problems experienced by society to become more complex. This is exacerbated by the limited information needed during development, especially accurate information about sexuality and drugs.[5]The entry of foreign cultures also affects millennials in promiscuity. There are many negative effects of promiscuity. Association is something that is done to socialize with the community around us. This association can occur between men and women. Free association is a way of making friends without limits causing deviant behavior and bringing negative impacts. The cause of millennials doing promiscuity is due to the entry of outside cultures, failing to absorb norms, and the main thing is the fading of Pancasila values in the millennial generation. Association has a big influence on the process of forming one's character. This promiscuity exists because of external influences such as free sex, drugs, smoking, drinking alcoholic beverages and so on. In western countries this is considered normal, but in Indonesia free sex, drugs, smoking, and drinking alcoholic beverages are bad things and are considered juvenile delinquency. Maybe for smoking is still commonly done by teenagers or students, but still the public's assessment of cigarettes is considered not good.[6]

Promiscuity which is considered very unnatural in Indonesia is free sex. Given the population of Indonesia, which is predominantly Muslim, strongly opposes free sex. Free sex is not part of Indonesian culture, it is even a serious threat to the nation. This can be seen from the many cases of free sex that occur in Indonesia, where many of the perpetrators are teenagers/unmarried people. Free sex can be caused by millennials easily accessing pornographic videos which lead to a tendency to watch them continuously. Lack of sexual education for teenagers that causes sexual behavior deviations in millennials. According to Sarlito W. Sarwono (2018: 143), in general, sexual education is a clear and correct information regarding the issue of human sexuality, which includes the process

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[4]  Casram.

[5]  Halawah, Ibtesam. "The relationship between effective communication of high school principal and school climate." *Education* 126.2 (2005): 334-346.

[6]  Prihatini, Nuryoto, and Aviatin.

of fertilization.[7] Pancasila is the basis of the state, the ideology of the nation and the philosophy and way of life of the nation, which contains basic values, instrumental values and practical values. In addition, Pancasila as an open ideology has at least two dimensions of values, namely ideal and actual values.[8]

Pancasila as the way of life of the Indonesian people has a function as a guide or reference for Indonesian citizens in attitude and behavior, relating to the value system, about good and bad, about fair and unjust, honest and lying, and so on. Thus, discussing Pancasila as a way of life will enter the domain of ethics, a moral issue that has been a concern of mankind for all time, discussing things that should be done and things that should be avoided.

Pancasila is the basis of the Indonesian state that must be upheld. All laws to be enacted must be based on Pancasila. Pancasila was established in a long process. Pancasila since the New Order era collapsed until now is considered one eye by the public. This is due to irregularities committed by the government and have violated the values of Pancasila. The biggest deviation and the most difficult to eradicate is the problem of KKN (Corruption, Collusion, and Nepotism), a problem that seems to have become an ingrained disease in Indonesia. Pancasila, which has long been created as the basis of the state and has been used since our ancestors as a way of life, should be used as a guide for the Indonesian people in the life of the state, nation and society. Likewise for the younger generation, Pancasila which is starting to lose its prestige among the younger generation is expected to reappear when the younger generation begins to realize and understand the function of Pancasila and implement it in daily life. Lately, there has been a lot of discussion or questions about the national insight of the younger generation.[9]

National and moral insight education for millennials is currently very much needed. This can make millennials know and understand better and then apply it in their behavior. Millennials in their daily behavior must be in accordance with

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[7] Mulya Hariyani, Mudjiran Mudjiran, and Yarmis Syukur, 'Impacts of Pornography on Student Behavior and Efforts by Supervisors to Overcome It', *Counselors* 1, No. 2 (2012), 1–8 https://doi.org/10.24036/0201212696-0-00.

[8] Ana Irhandayaningsih, 'The Role of Pancasila in Raising Young Generation Awareness of Nationalism in the Global Era', *Humanika* 16, No. 9 (2012), 1–10 <https://doi.org/10.1016/S1359-6446(04)03042-9\rS1359644604030429

[9] Heryansyah Ginting, 'The Role of Pancasila in Developing National Character in the Young Generation', *Proceedings of the Annual National Seminar of the Faculty of Social Sciences, State University of Medan* 1, No. 1 (2017), 197–201

the basis of the Indonesian state, namely Pancasila. The values contained in Pancasila are in accordance with the conscience of the Indonesian people, because they are sourced from the nation's personality.

The values of Pancasila and moral education are very much needed by millennials in navigating life in this increasingly complex world. Moral, taken from the Latin mos (plural, mores) which means habit, custom. Meanwhile, morality also comes from the Latin word mos (plural, mores) which means habit, custom. The word 'moral' refers to how a cultured society behaves. And the word morality is also a Latin adjective moralis, has the same meaning as morals, only in a more abstract tone. The words morality and morality have the same meaning, so in that sense the emphasis is more on the use of morality, because of its abstract nature. Morality is a moral trait or the totality of principles and values relating to good and bad.

Moralization refers to considerations regarding the principles, values, and behavior that are considered moral or immoral by a society. The purpose of moralization is not only related to evaluative aspects, but also educational. Moralization activities include attention to various problems, such as the problem of the fading of moral values among the younger generation (with the temporary tendency of the younger generation to question, even abandon, values that are considered moral by the older generation), the lack of value for modern culture (in the meaning of modern culture is considered no longer compatible with traditional values that are still developing), the validity of the actions of the rulers, namely the emergence of criticism of the government system, poverty.[10]

From the explanation above, the author will go deeper to discuss the topic of the influence of the entry of foreign cultures, the occurrence of promiscuity, the loss of tolerance and religion which are considered as contradictions and the cause of the fading of Pancasila values that affect the behavior of the younger generation. Considering the young generation or commonly referred to as millennials are the great assets of the Indonesian nation, it is the younger generation who will be the generation of change or agents of change for the Indonesian state.

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[10] Cheppy Haricahyono, *Dimensions of Moral Education.* (Semarang, IKIP Semarang, 1995)

## B.  Literature Review

## 1.  Overview of the Degradation of Pancasila Values for the Millennial Generation of the Nation

In the Big Indonesian Dictionary, (2014) Deg·ra·da·si/degradation/ decline, decline, decline, (quality, morale, rank). The word moral comes from the Latin word "mos" which means habit. Moral comes from Latin; morality is a human term referring to humans or other people in actions that have positive values. cultural norms or customs of society. Thus, moral degradation is a condition where there has been a moral decline, which means that individuals and groups have violated the rules and procedures that apply in society. A person can be said to be moral if the person's behavior is able to uphold moral values in society, so that the most important task that must be mastered by adolescents is what is the hope of society without any encouragement from others. Moral development relates to the rules and values regarding what individuals must do in interacting. Kohlberg divides moral development into three stages, namely:

a.  Pre-conventional stage.

At this stage the child is sensitive to cultural rules and cultural expressions, morals are still interpreted by children based on physical consequences either in the form of something painful or pleasure.

b.  Conventional Stage.

At this stage the child finds moral thoughts, moral rules and expressions are obeyed on the basis of following the expectations of the family, group or society.

c.  Post-conventional stage.

At this stage the child formulates rules and moral expressions clearly based on moral values and principles that have validity and can be applied, regardless of the authority of the group or person who adheres to these principles and apart from self-identification with the group. Adolescence occurs at the cognitive level, which has begun to reach the stage of formal operational thinking, occurs at the cognitive level.

Furthermore, according to Piaget believes that cognitive structure and cognitive abilities are the basis of moral development. If borrowing from Kohlberg's theory of moral development, adolescent moral development is at a conventional stage which has two stages. In the first stage, adolescents are oriented towards interpersonal relationships, where adolescents see morality simply by looking at an act that is good and valuable for him if it can be fun,

helpful, approved according to the expectations of society. In the second stage, adolescents can see the social system as a whole, good behavior is simply doing one's own obligations, respecting authority and maintaining the existing social order, as a value in itself. The level of morality becomes a personal value for adolescents through social interaction learning experiences, they recognize moral values and moral concepts not from parental encouragement but from choices or desires from the heart which are not only to fulfill their physical satisfaction, but also psychological aspects in the form of positive assessments from peers or others about their actions.

There are ten indications of symptoms of moral decline that need attention to change for the better:

1) Violence and acts of anarchy.
2) Theft.
3) Cheating actions.
4) Disregard for the applicable rules.
5) Brawl between Students.
6) Intolerance.
7) Use of language that is not good.
8) Too early sexual maturity and deviation.
9) Self-destructive attitude.
10) Drug Abuse

Adolescent moral degradation is one of the social problems which can be interpreted that the moral quality of adolescents at this time is continuously decreasing and looks increasingly out of control so that it needs attention both from parents in particular and society or the government in general. In the millennial era of modern human competition, competition is getting tougher in order to achieve success. Such conditions can clearly put mental pressure on every member of society, many people experience disappointment, including teenagers. Many things can be used as a benchmark for a country to be considered a developed country. One of them can be seen from the behavior patterns of the people who can act maturely on themselves and others. If we look at the many phenomena of today's youth, Can Indonesia be called more mature with its age? The phenomenon of adolescence that occurs shows that there is a moral degradation currently experienced by the Indonesian people. The future of a nation is actually held by its youths who are none other than people who are in their teens, therefore it is very important for this nation to improve the quality

of its youth for a better Indonesia. The thing that causes this moral degradation is due to globalization which is increasingly entering Indonesia. With globalization, it should be able to increase the morale of the community if it is balanced with strong knowledge and preventive actions from the community itself. But unfortunately, the Indonesian people are less able to filter out which culture is good and in accordance with the ancestral culture of the Indonesian nation.

## 2. Pancasila: Meaning, Practices, and Development

To understand Pancasila chronologically, both regarding its formulation and terminology, the notion of Pancasila includes the scope of etymological understanding, historical understanding and terminological understanding. Kaelan (2004:20)

1) Understanding Pancasila Etymologically

   Pancasila is the basic ideology for the Indonesian state. This name consists of two words from Sanskrit: panca meaning five and sila meaning principle or principle. So, Pancasila are five principles or principles.

2) History of Pancasila

   a. Pancasila according to Mr. Moh Yamin is what was conveyed at the BPUPKI session on May 29, 1945 the contents are as follows:
      1. Nationality;
      2. Humanity;
      3. Divinity;
      4. Democracy;
      5. Welfare of the people

   b. Pancasila according to Ir. Soekarno delivered on June 1, 1945 in front of the BPUPKI session, as follows:
      1. Nationalism/Indonesian Nationality;
      2. Internationalism/Humanity;
      3. Consensus/Democracy;
      4. Social Welfare;
      5. Cultured divinity;

   c. President Soekarno proposed that the 5 precepts could be squeezed into the Trisila, namely:
      1. National Socio: Nationalism and Internationalism;
      2. Socio-Democracy: Democracy with people's welfare;

3. God of God. And still according to Ir. Soekarno Trisila can still be squeezed again into Ekasila or Satusila which essentially is Gotong Royong.

d. Pancasila according to the Jakarta Charter, which was ratified on June 22, 1945 has the following formulation:

1. Divinity with the obligation to carry out Islamic law for its adherents;
2. Just and civilized humanity;
3. Indonesian Union;
4. Democracy led by wisdom and representative deliberation;
5. Social justice for all Indonesian people;

Furethermore, etimology, at the PPKI session on August 18, 1945, the Republic of Indonesia's Constitution was ratified, known as the 1945 Constitution. The 1945 Constitution consisted of 2 parts, namely the preamble to the 1945 Constitution and the articles of the 1945 Constitution which contained 37 articles 1 of judicial rules consisting of 4 articles and 1 Additional rule consist of 2 paragraphs. However, in the history of the Indonesian state administration there are also Pancasila formulations as follows:

1) In the constitution of the RIS (United States of Indonesia) valid from December 29, 1949 to August 17, 1950, the formulation of Pancasila is as follows:
   a. Divinity
   b. Pri Humanity
   c. Nationality
   d. democracy
   e. social justice

2) In the Constitution (the provisional constitution 1950, the 1950 constitution, effective from 17 August 1950 to 5 July 1959, the formulation of Pancasila contained in the RIS constitution is as follows:
   a. Belief in the one and only God
   b. Fairy of humanity
   c. Nationality
   d. democracy
   e. Social justice.

The conclusion from the various understandings of Pancasila which is valid and constitutionally correct is that Pancasila is stated in the Preamble to the

1945 Constitution in accordance with the provisions of the MPRS NO.XXI/MPRS/1966 and the MPR Decree No.III/MPR/2000.

## 3. Pancasila as the State Foundation

Every country in the world has a state basis that is used as the basis for carrying out state government. Like Indonesia, Pancasila is used as the basis of the state or state ideology to regulate the administration of the state. This is in accordance with the sound of the opening of the 4th paragraph of the 1945 Constitution which reads "So the independence of the Indonesian nation was drawn up in an Indonesian constitution in the form of a state structure". Thus, the position of Pancasila as the basis of the state is enshrined in a constitutional juridical manner in the preamble of the 1945 Constitution, which is the ideals of law and legal norms that govern the basic law of the Republic of Indonesia and is set forth in the articles of the 1945 Constitution and regulated in laws and regulations. Furthermore, Burhanuddin Salam (1996) "besides being constitutional juridical.

This means that all material laws and regulations must be based on and sourced from Pancasila. If there are regulations (including the 1945 Constitution) that contradict the noble values of Pancasila, then those regulations should be repealed. Kaelan (2004) argues that Pancasila as the basis of the state is "the source of all sources of Indonesian law (source of legal order), Pancasila is the spiritual principle of Indonesian legal order which in the Preamble to the 1945 Constitution is further embodied into four main ideas".

Drikarja in PJ Suwarno (1993) "Pancasila as the basis of the state has an imperative or coercive nature, meaning that it binds and compels every citizen to submit to Pancasila and anyone who violates the law must be punished according to the law in force in Indonesia and for violators subject to legal sanctions".

According to Djaenudin Harun (2008) "Pancasila as the basis of the state is the values of Pancasila which is a basic value and norm to regulate state government". The noble values contained in Pancasila have an objective-subjective nature. Subjective nature means that Pancasila is the result of reflection and thought of the Indonesian people, while objective means that the value of Pancasila is in accordance with reality and is universally accepted by civilized nations. Because it has objective - universal values and is believed to be true by all Indonesian people, Pancasila is always maintained as the basis of the state.

So based on the description above, it can be concluded that Pancasila as the basis of the state means that Pancasila is used as the basis and guidance in regulating government and state administration. Pancasila has a very important role in regulating the life of the nation and state so that the ideals of the founders of the Indonesian nation can be realized.

## 4. Pancasila as State Ideology

Ideology comes from the Greek word iden which means to see, or idea which means facial expression, stature, ideas, and the word logi which means teaching. Thus, ideology is the teaching or science of ideas and ideas or science des ideas. Furthermore, Kaelan (2004) argues that "ideology is a comprehensive and systematic collection of ideas, ideas, beliefs, beliefs relating to the political, social, cultural and religious fields".

a. Kosasih Djahiri (1997:40) suggests that "ideology is a set of social and political philosophical values that are fundamental to a society or a culture, ideology can be sourced from the growth process of a nation and culture or it is fostered through propaganda".

b. Notonegoro in Djaenudin Harun (2008:4) argues that: The ideology of the state in the sense of the ideals of the state or ideals that form the basis for a state system for all the people and the nation concerned is essentially a spiritual principle which, among other things, has the following characteristics:

  1) Having the highest degree as the value of national and state life;

  2) Realizing a spiritual principle, a world view, a way of life, a way of life that is maintained, developed, practiced, preserved to the next generation, fought for and maintained with a willingness to sacrifice.

c. Meanwhile, Muhammad Erwin (2011:36) tends to view "ideology as a system of teachings about the meaning of life, about basic values and about how humans should live and act". If we apply this formulation to Pancasila with philosophical definitions, we can conclude that Pancasila is the effort of Indonesian human thought to seek the truth, then to approach or perceive it as an ability which it grasps in rhythm with space and time.

So, Pancasila as the state ideology is the values of Pancasila which are a source of inspiration and ideals of life for the Indonesian people. Pancasila is a way of life in society, nation and state.

## 5.  Pancasila as the Nation's View of Life

Every nation in the world that wants to stand firm and know clearly which direction it wants to achieve, really needs a view of life. With this view of life, a nation will look at the problems it faces so that it can solve them appropriately. Without having a view of life, a nation will feel swayed in the face of problems that arise, both the problems of its own society and the problems of the world. According to Padmo Wahjono, "The view of life is as a principle or principle that underlies all answers to the basic question, what is a person living for".

Kosasih Djahiri (1997) "view of life is a basic conception of the life that is aspired, it also contains the deepest basis of thought and ideas about the form of life that is considered good". Burhanuddin Salam (1996:44) "the view of life of a nation is the essence (crystallization) of the values that are owned by that nation and are believed to be true, which are based on historical experience, and which have created a determination in the nation to make it happen in everyday life".

So, it can be concluded that Pancasila as the nation's view of life are the values contained in Pancasila which are used as instructions, guides, and guidelines in regulating the attitudes and behavior of Indonesian people in the life of society, nation and state. Therefore, Pancasila as the nation's view of life is a crystallization of the values that live in Indonesian society, so the view of life is upheld by its citizens because the Pancasila nation's view of life is rooted in the culture and view of life of the community.

## 6.  The Meaning of the Values of the Precepts of Pancasila in accordance with the MPR Decree no. I/MPR/2003

The five precepts of Pancasila are described in 45 points of practice.
1) The Precepts of the One Supreme Godhead Value Points of the One Supreme Godhead:
    a.  The Indonesian people express their belief and devotion to God Almighty.
    b.  Indonesian people believe and are devoted to God Almighty, according to their respective religions and beliefs according to the basis of just and civilized humanity.
    c.  Develop an attitude of respect and cooperation between adherents of religions and adherents of different beliefs towards God Almighty.
    d.  Fostering harmony in life among fellow religious people and belief in God Almighty

    e.  Religion and belief in God Almighty are a matter that concerns the human relationship with God Almighty.

    f.  Develop an attitude of mutual respect for freedom of worship in accordance with their respective religions and beliefs

    g.  Not forcing a religion and belief in God Almighty to others.

2)  Fair and Civilized Precepts of Humanity Value Points of Fair and Civilized Humanity Precepts:

    a.  Recognizing and treating humans in accordance with their dignity as creatures of God Almighty.

    b.  Recognizing equality, equal rights and basic obligations of every human being, without discriminating against ethnicity, descent, religion, belief, gender, social position, skin color and so on.

    c.  Develop mutual love our fellow humans.

    d.  Develop an attitude of mutual tolerance and tolerance.

    e.  Develop a non-judgmental attitude towards others.

    f.  Upholding human values.

    g.  Love to do humanitarian activities.

    h.  Dare to defend truth and justice.

    i.  The Indonesian people feel themselves as part of all mankind.

    j.  Develop an attitude of respect and cooperation with other nations.

3)  Precepts of Indonesian Unity Values of the Precepts of Indonesian Unity:

    a.  Able to place unity, unity, as well as the interests and safety of the nation and state as a common interest above personal and group interests.

    b.  Able and willing to sacrifice for the interests of the state and nation if necessary.

    c.  Develop a sense of love for the homeland and nation.

    d.  Develop a sense of national pride and the homeland of Indonesia.

    e.  Maintaining a world order based on freedom, lasting peace and social justice.

    f.  Developing Indonesian unity on the basis of Bhinneka Tunggal Ika.

    g.  Promote association for the sake of national unity and integrity.

4)  Populist Precepts led by Wisdom in deliberation/representation

    a.  As citizens and citizens of society, every Indonesian person has the same position, rights and obligations.

    b.  You can't force your will on other people.

    c.  Prioritizing deliberation in making decisions for the common good.

    d. Deliberations to reach consensus are filled with the spirit of kinship.

    e. Respect and uphold every decision reached as a result of deliberation.

    f. With good faith and a sense of responsibility to accept and implement the results of deliberation decisions.

    g. In deliberation, common interests are prioritized over personal and group interests.

    h. Deliberations are carried out with common sense and in accordance with a noble conscience.

    i. Decisions taken must be morally accountable to God Almighty, uphold human dignity, values of truth and justice prioritizing unity and integrity for the common good.

    j. Giving trust to trusted representatives to carry out deliberation.

5) Precepts of social justice for all Indonesian people the points of values of the precepts of social justice for all Indonesian people:

    a. Develop noble actions, which reflect the attitude and atmosphere of kinship and mutual cooperation.

    b. Develop a fair attitude towards others.

    c. Maintain a balance between rights and obligations.

    d. Respect the rights of others.

    e. Likes to help others so they can stand on their own.

    f. Do not use property rights for businesses that are blackmailing others

    g. Do not use property rights for things that are extravagant and luxurious lifestyle.

    h. Do not use property rights to conflict with or harm the public interest.

    i. Likes to work hard.

    j. Likes to appreciate the work of others that are beneficial for the progress and prosperity of all.

    k. Likes to carry out activities in order to realize equitable progress and social justice.

## 7. Millennial Generation and Pancasila Values

        Human, or *manusia* in Bahasa Indonesia language comes from the word "*manu*" (Sanskrit), "sia" (Latin) which means to think, to have reason. So, humans are intelligent beings (capable of controlling other creatures). Humans are social creatures, where in every life they cannot be separated from other living things. Therefore, humans need interaction with other living things. Humans are

creatures that continue to evolve with the times. Generations that grow and develop today are raised in the dominance of the use of information and communication technology. The millennial generation is the embodiment of the generation that grows and develops in this era. The millennial generation is the generation closest to technology. The millennial generation is a generation born after 1980 to 2000. Growing up in the era of the turn of the century, the lifestyle of the generation underwent drastic changes compared to the previous generation, namely generation X. Especially since being introduced to the use of technology. Social life in this generation is very dependent on existing information and communication technology, in this case the most widely used information and communication technology is internet-based technology. Therefore, this generation is the generation with the highest level of internet use today. This very high dependence on the internet causes the millennial generation to prefer to use the internet as a source of information and communication because the internet is considered more promising for ease of use and speed of access. Here are the characteristics of the millennial generation: In this case, the most widely used information and communication technology is internet-based technology.

Therefore, this generation is the generation with the highest level of internet use today. This very high dependence on the internet causes the millennial generation to prefer to use the internet as a source of information and communication because the internet is considered more promising for ease of use and speed of access. Here are the characteristics of the millennial generation: In this case, the most widely used information and communication technology is internet-based technology. Therefore, this generation is the generation with the highest level of internet use today. This very high dependence on the internet causes the millennial generation to prefer to use the internet as a source of information and communication because the internet is considered more promising for ease of use and speed of access. Here are the characteristics of the millennial generation: This very high dependence on the internet causes the millennial generation to prefer to use the internet as a source of information and communication because the internet is considered more promising for ease of use and speed of access. Here are the characteristics of the millennial generation: This very high dependence on the internet causes the millennial generation to prefer to use the internet as a source of information and communication because the

internet is considered more promising for ease of use and speed of access. Here are the characteristics of the millennial generation:

1) Always connected: Millennials are always connected to the outside world through the mobile internet that they carry everywhere. Through their laptops, mobile phones, they are always connected to information and the virtual world community. This connection to the virtual world is what causes them to be very dependent on the existence of the internet (Oblinger & Oblinger).

2) Immediate: Millennials always want speed, whether it is related to the response they expect or speed in obtaining information. They are used to multitasking in obtaining information or in doing anything. They quickly move from one activity to another and sometimes they do it simultaneously. They quickly reply to emails or requests for response from their community, maybe they even prioritize speed over accuracy (Oblinger & Oblinger).

3) Social: Millennials are very interested in social interaction, whether it's chatting with old friends, posting a web diary (blogging), sharing information and socializing through social networking sites such as Facebook, Twitter and others. They are open to diversity, difference, and they are comfortable interacting with strangers even they don't know (Oblinger & Oblinger). Millennials are the people who are most often connected to social media. Sometimes, what they do on social media only shows their daily existence, they don't even hesitate to pour their hearts out through social media.

4) Millennials seem more individual, simply ignore political issues, focus on materialistic values, and care less about helping others when compared to Generation X and the baby boom generation at the same age.

5) Millennials are open-minded individuals, advocates of equality of rights (eg about LGBT or minorities). They also have good self-confidence, are able to express their feelings, are liberal, optimistic and accept ideas and ways of life.

6) Millennials are often accused of being a spoiled generation, with a bad work ethic, and spending too much time in front of the television or smart phone. Many call it the generation of confusion because they often do not feel at home in one place or pursue something.

## C. Results & Discussion

## 1. Social Attitude in Millenial Genertaion: How Pancasila Values Strengthen This?

Attitude is basically a part of human behavior, as a symptom or personality that radiates outward. However, because this attitude is something that stands out the most and is very much needed in the association, obtaining information about a person's attitude is very important. Attitude can give direction to a person's behavior or actions to like and like something or vice versa.

According to Sudjana and Ibrahim (1989:107) "attitude is essentially a behavioral tendency in a person. Attitude can also be interpreted as a person's reaction to a stimulus that comes to him. Petty Cocopio in Azwar (2000: 6) "Attitude is a general evaluation that humans make of themselves, other people, objects or issues".

Furthermore, according to Heri Purwanto (1998:62) "attitude is a tendency to act in accordance with the attitude of the object. Attitude can be translated as an attitude of willingness to act on an object. The attitude structure consists of 3 components that support each other, namely (Azwar 2000: 23):

1) The cognitive component is a representation of what the individual owner of the attitude believes, the cognitive component contains stereotypical beliefs that individuals have about something that can be equated with handling (opinion) especially when it comes to controversial issues or problems.

2) The affective component is a feeling involving the emotional aspect.

3) The conative component is an aspect of a certain tendency to behave in accordance with the attitude possessed by a person. And contains a tendency or tendency to act / react to something in certain ways. From the definitions stated above, it can be concluded that attitude is a form of evaluation of feelings and potential tendencies to react which is the result of the interaction between cognitive, affective and conative components that react to each other in understanding, feeling and behaving towards an object.

Furthermoe, the characteristics of attitudes are according to Gerungan (2004:163):

1) Attitude is not brought from birth but is formed or learned throughout the development in relation to its object.

2) Attitudes can change because of that attitudes can be learned, and attitudes can change in people if there are certain conditions and conditions that facilitate attitudes in that person.

3) Attitudes do not stand alone, but always have a certain relationship to an object in other words, the attitude is formed, studied or changed always with respect to a certain object that can be formulated clearly.
4) The object of the attitude is a certain thing but can also be a collection of these things.
5) Attitudes have aspects of motivation and aspects of feeling, the nature of which distinguishes attitudes and skills, or knowledge possessed by people.

Understanding Social Attitude Attitude means a permanent tendency that exists in a person or individual to react positively or negatively to events that come from the environment. This attitude tends to be pro or con against an object based on emotional judgments or feelings.

Therefore, the social development of children needs to be considered so that children have a tough mentality in responding to their social life, because social attitudes tend to be influenced by cultural values and social values. Because social attitudes tend to be based on experience, the educational process received tends to influence at every stage of the social development process, so that a social sense grows which is the basis for interactions in society.

According to Kartini Kartono (1994) "social attitude is an organization of cognitive, emotional and volitional elements, which are specifically influenced by past experiences, so that they are very dynamic and provide direction for every behavior". Furthermore, according to R. Soetarno (1993:41) "social attitude is a view or feeling accompanied by a tendency to act on a social object, which is usually directed to an object such as objects, people, events, landscapes, institutions, norms and others." According to Gordon Allport in Azwar (1995: 5) "attitude is a pattern of behavior, anticipatory tendencies or readiness, predisposition to adjust to social situations, or simply, attitudes are responses to conditioned social stimuli".

According to Mar'at (1984:9) "attitude is a product of the socialization process in which a person socializes according to the stimuli he receives. If the attitude leads to a certain object, it means that the adjustment to the object is influenced by the social environment and the willingness to react from the person to the object. Social attitudes according to WA Gerungan (2004:161): Attitudes (social attitudes) are expressed by the same and repeated ways of doing activities towards social objects and causing ways of behavior that are expressed repeatedly towards social objects, and usually the social attitude is expressed not only by one person, but also by other people in a group or society.

Furthermore, Abu Ahmadi (2007:149) argues that "social attitude is individual awareness that determines real actions, which are repeated against social objects". Social attitudes are expressed not by a single person but are observed by the people of the group. The object is a social object (the object is many people in the group) and is stated repeatedly. For example, people's attitudes towards the national flag. They always honor it in a solemn and repeated way on national days in these countries.

Another example, the attitude of mourning all members of the group because of the death of a hero. Thus, it can be concluded that social attitude is an affective view, both positive and negative, of a person towards a social object, whether in the form of objects, people, events, scenery, institutions, norms and others, which are sourced and influenced by values. Socio-cultural values, elements of cognitive, emotional and past circumstances. Attitudes tend to result from the results of learning, education or past experiences they have received. Attitudes tend to be dynamic and change according to the conditions experienced by the individual.

In everyday interactions, it is never separated from what is called activity, from this fact everyone behaves and behaves according to the development of each individual. Thus, everyone must be able to interact and have concern for others. The forms of social attitudes can be divided into two, namely positive social attitudes and negative social attitudes.

## A. Positive Attitude

In the book Social Interaction, it is explained that: "The form of a person's positive social attitude is in the form of tolerance, cooperation, and solidarity" (Nawawi, 2000: 33). Furthermore, in the book Social Science Methodology it is explained that: "Social attitudes can be seen from the existence of cooperation, tolerance, and solidarity" (Soetjipto and Sjafioedin, 1994: 44). From the two opinions above, there is no fundamental difference where what is included in the form of social attitudes are aspects of cooperation, aspects of solidarity, and aspects of tolerance. The following will briefly describe each of these forms of social attitudes.

1) Aspects of Cooperation Cooperation is a relationship of mutual assistance from people or groups of people in achieving a goal. In the book Social Psychology explained that: "Cooperation is the tendency to act in work activities together towards a goal" (Ahmadi, 2000: 89). Thus, the attitude of

cooperation is a tendency to act in cooperative activities to achieve a certain goal. Furthermore, in Budi Pekerti's General Guidelines it is explained that: "The characteristics of people who are able to work together with others are to play a role in sharing mutual cooperation activities, not letting friends or family experience a problem on their own and being prioritizing living together, standing the same height and sitting the same low. "(Depdikbud, 2001: 28).

2)  Aspects of Solidarity Solidarity has the meaning of a person's tendency to see or pay attention to the circumstances of others. According to Gerungan in his book Social Psychology, it is explained that: "Solidarity can be interpreted as a tendency to act towards someone who is experiencing a problem, namely in the form of paying attention to the person's condition" (Gerungan, 1996: 52). Thus, solidarity is a form of social attitude that a person can do in seeing or paying attention to other people, especially someone who is experiencing a problem.

3)  Aspects of Tolerance In the book of Social Psychology, it is explained that: "Tolerance is someone who always takes care of the feelings of others in their daily activities" (Ahmadi, 2000: 34).

Furthermore, in the General Guidelines for Budi Pekerti it is explained that: "The attitude of tolerance can be seen from mutual respect for each other, avoiding being ignorant, not disturbing others, always taking care of other people's feelings, in speaking not offending others, always take care of the feelings of others in association and so on" (Depdikbud, 2001: 29). Thus, from the expert opinion it is clear that tolerance is a manifestation of one's attitudes and behavior in maintaining, respecting and respecting others.

### B.  Negative Attitude

The forms of a person's negative social attitudes include:

1)  Egoism is a form of attitude in which a person feels he is the most superior to everything and that no person or thing can be a competitor.

2)  Social prejudice is a negative attitude shown by individuals or groups towards other individuals or other groups.

3)  Racism, which is an attitude based on the belief that an observable and inherited trait such as skin color is a sign of inferiority that justifies discriminatory treatment against people who have these characteristics.

4) Racism, which is the application of discriminatory attitudes towards other racial groups. For example, racial discrimination has occurred in South Africa.

5) Stereotypes are rigid images of a race or culture that are adhered to without regard to the truth of the image. For example, the Javanese stereotype is meek and slow in doing things. The stereotype is not always true, because not all Javanese have this trait. (Ahmadi, 2007: 94).

## 2. Factors Affecting Social Attitude

Sarwono (1997:89) explains that "Factors that influence social attitudes: (a) Indogen factors and (b) Exogenous factors". Meanwhile, according to Prasetyo (1997: 96) suggests that "the factors that influence social attitudes are as follows: (a) Indogen factors; factors in the child itself such as imitation factors, suggestions, identification, sympathy and (b) Exogenous Factors; factors that come from outside such as the family environment, community environment, and school environment.

In the following, each of the factors that influence these social attitudes will be explained. Indogen Factors Indogene factors are factors that influence children's social attitudes that come from within themselves. In this case, it can be divided into three factors, namely: a) suggestion factor, b) identification factor, and c) imitation factor. In the following, each of these factors will be briefly explained.

Suggestion Factor, that Nawawi (2000:72) suggests that "suggestion is the process of an individual in trying to accept the behavior and behavior of others without any criticism first". In connection with this also Sarwono (1997:65) argues that "whether or not children's social attitudes are influenced by suggestions, meaning whether the individual is willing to accept the behavior or behavior of others, such as feelings of pleasure, cooperation". From the expert opinion above, it can be said that suggestions can affect a person's social attitude while children who are not able to suggest tending not to accept other people's circumstances, such as not feeling the suffering of others, unable to cooperate with others and so on.

Identification Factors that Identification is done to other people who are considered ideal or in accordance with him. This is in accordance with the opinion of Nawawi 40 (2000: 82) that "children who identify themselves like other people will affect the development of one's social attitudes, such as children

quickly feeling the situation or problems of other people who have a problem (problem)". Furthermore, Sarwono (1997:88) explains that: Children who perceive their own situation as other people's problems or other people's circumstances such as their own situation will show positive social attitudes, they are easier to feel the circumstances of the people around them, while children who do not want to identify he is more likely to withdraw in socializing, so it is more difficult to feel the state of others.

Imitation Factors that, Imitation can encourage someone to do good. Purwanto (1999:65) suggests that "The attitude of someone who tries to imitate how people feel the circumstances of others, then he tries to imitate how people feel pain, sadness, joy, and so on. This is important in forming a person's sense of social care. Meanwhile, Nawawi (2000:42) also said that "Children who imitate the circumstances of others, will tend to be able to behave socially, then those who are not able to imitate the circumstances of others". From the two opinions above, it is clear that imitation can affect a person's social attitude, where someone who tries to imitate (imitation) other people's circumstances will be more sensitive in feeling other people's circumstances, whether those around him are in a difficult, happy or happy state. In this case, according to Soetjipto and Sjafioedin (1994:22) suggested that "there are three factors that influence children's social attitudes, namely: "a) family environmental factors, b) school environmental factors and c) community environmental factors". In the following, each of these factors will be briefly described.

Family Environmental Factors, that the family is the foundation of every child, the family is the first environment of the child from the family and the child receives education, therefore the family has a very important role in the development of the child. A good family will have a good influence on the development of children, and vice versa. Furthermore, Purwanto (1999:89) explains that "children who do not get love, attention, families who are not harmonious, who do not spoil their children can affect social attitudes for their children". From this opinion, it is clear that harmony in the family, children who get love and families who always pay attention to their children are a big enough opportunity in influencing the emergence of social attitudes for their children. In connection with this also Sarwono (1997: 66) argues that "the family is part of the personality of the child from the moment of birth, the influence of parents is very large, parental upbringing is too harsh, giving too much freedom will affect the emergence of problems in children, it is easy to feel the situation of others. other".

From the expert opinion above, it is clear that the family environment has a very large influence in shaping a child's social attitude, especially with the upbringing of parents who are full of love, it will be easier to form social attitudes in children. Giving too much freedom will affect the emergence of problems in children, it is easy to feel other people's circumstances. From the expert opinion above, it is clear that the family environment has a very large influence in shaping a child's social attitude, especially with the upbringing of parents who are full of love, it will be easier to form social attitudes in children. Giving too much freedom will affect the emergence of problems in children, it is easy to feel other people's circumstances. From the expert opinion above, it is clear that the family environment has a very large influence in shaping a child's social attitude, especially with the upbringing of parents who are full of love, it will be easier to form social attitudes in children.

School Environmental Factors, that according to Ahmadi (1996:65) explains that "school conditions such as the way the material is presented are not appropriate and between teachers and students have an unfavorable relationship will cause psychological symptoms that are not good for students which ultimately affect a student's social attitude" . Furthermore, Nawawi (2000:66) suggests that "there are several other factors in schools that can affect students' social attitudes, namely the absence of discipline or school rules that bind students not to do negative things or deviant actions". From the two expert opinions above, the school environment factors that can affect students' social attitudes are the way the material is presented, the behavior and attitudes of the teachers, the absence of discipline or school rules that really bind students.

Community Environmental Factor, that community environment is a foothold for teenagers as social beings. Humans as social beings cannot escape from society. The child is shaped by the community, and he is also a member of the community, if the surrounding environment is good, it will be very helpful in shaping the personality and mentality of a child, and vice versa if the surrounding environment is not good, it will also have an adverse effect on the social attitude of a child, such as not want to feel other people's situation. Sarwono (1997: 59) explains that "the social environment that can affect the emergence of various social attitudes in children such as how to get along is not good, how to attract friends and so on".

Furthermore, Nawawi (2000:45) suggests that "bad daily associations can bring bad social attitudes, and vice versa where a good social environment will

bring good social attitudes towards children". Thus, from the descriptions and opinions of the experts mentioned above, the community environment has a very large influence on the formation of a child's social attitude, and vice versa, a poor social environment will lead to unfavorable social attitudes towards children. It can be concluded that the factors that influence social attitudes are as follows: (a) Indogene factors; suggestion, identification, and imitation factors (b) Exogenous factors; factors that come from outside such as the family environment, community environment, and school environment.

## 3. Framework for implementing values

Pancasila is indispensable in the life of the nation and state, including students. Understanding the values of Pancasila, including the precepts of social justice, needs to be done from an early age, considering that students are the nation's next generation. The principle of social justice is the fifth precept of Pancasila. The points of value from these precepts require that we have a family attitude, please help, like to work hard, maintain rights and obligations. Social justice in the fifth precept implies the importance of the relationship between humans as individuals and humans as part of society. Consequently, the values of justice that must be realized in living together include distributive justice, legal justice and commutative justice. This understanding of the precepts of social justice is related to the formation of students' social attitudes. In order to form a positive social attitude, it is also necessary to understand the precepts of social justice and its implementation in everyday life. Students who have positive social attitudes, will be able to adapt to their environment, are also able to face the heterogeneity of social life so that social deviations can be avoided from an early age, and have a sense of empathy for other people and their environment.

The introduction of the era of modernization and globalization has turned out to be a dilemma for mankind. The dilemma itself is seen that on the one hand humans cannot always live in a traditional and stagnant state or what is called a completely manual life. But on the other hand, it turns out that modernization and globalization have a tremendous impact and influence, namely the erosion of cultural values that are the hallmark of a nation. Indonesia is no exception, where the values of modernization and globalization which are said to have originated from the west have become epidemic throughout the country. It is not so difficult to find examples that foreign culture has undermined local Indonesian cultural values, such as drugs, free sex, materialism, hedonism,

The emergence of this phenomenon slowly and simultaneously has given birth to individuals who are individualistic because they have lost their cohesive bonds, do not want to work together and consult, are reluctant to help others, are apathetic, temperamental or rude, have no respect for older people, do not have a sense of tolerance and what is even worse is the emergence of the notion that religion is not important at all, so that if someone invites them to worship, they are considered an old-fashioned group and out of date. The scene is certainly very disturbing, heartbreaking as well as embarrassing and if not anticipated as early as possible.[11]

Culture (*budaya*) comes from Sanskrit, namely *buddhayah*, which is the plural form of buddhi which is defined as matters relating to the mind and human mind. In English, culture is called culture which comes from the Latin word Colere, which means to cultivate or work. In general, the notion of culture is a way of life that develops, is shared by a group of people, and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Language, as well as culture, is an inseparable part of human beings, so many people tend to think that it is inherited genetically. Culture is a comprehensive way of life. Culture is complex, abstract, and broad. Many aspects of culture also determine communicative behavior. These socio-cultural elements are scattered and encompass many human social activities.[12]

Selo Soemarjan and Soeloeman Soemardi (Soekanto.1990:189) defined culture as all the creations, tastes and creations of society. Community work produces technology and material culture or material culture that humans need to master the surrounding nature. The sense that includes the human soul embodies all the social rules and values that are necessary to regulate social problems in a broad sense. Furthermore, creativity is a mental ability, the ability to think of people who live and which, among other things, produces philosophy and science. In short, Samuel and Koenig (Soekanto, 1990:337) say that social change refers to the modifications that occur in the patterns of human life.

From these various definitions, it can be concluded that culture is something that will affect the level of knowledge and includes a system of ideas or ideas contained in the human mind so that in everyday life culture is

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[11]Idlan Ruslan, "Strengthening Resilience in Facing Foreign Cultures", 2005. p.2.

[12]Putu Sadhvi Sita, "The Influence of Foreign Cultures on Indonesian Culture Among Youth", 2013, p.8.

abstract.[13]. While the embodiment of culture are objects created by humans as cultural beings, in the form of behavior and objects that are real, for example behavioral patterns, language, living equipment, social organization, religion, art, and others, which all of which are intended to help humans in carrying out social life.

In general, the entry of foreign cultures into Indonesia is very fast. The entry of foreign culture can be through many ways, such as, electronic and print media, as well as virtual world media (internet and social media) which greatly affect the development of Indonesian culture.[14]. Some of the impacts are positive and some are negative. If negative foreign culture enters the joints of the nation's life, especially the younger generation without being balanced with efforts to preserve the nation's cultural values, it is feared that the Indonesian nation will lose its identity as a nation.

The entry of foreign cultures into Indonesia has an effect on Indonesian culture, both consciously and unconsciously by Indonesians. Foreign cultures that have been integrated with Indonesian culture for a long time are also unwittingly considered a culture created by Indonesians or native Indonesian culture.[15]Every year or every month or even every day foreign cultures enter this country and often ignore the culture of their own country. The main object of the transformation of foreign cultures is generally teenagers, where they are classified as still happy to find their identity and always want to be free in choosing their way of life, so they are very easily influenced.

Saturation can be said to be one of the causes of people choosing to follow foreign cultures compared to their own culture. Or also the outside culture they receive feels more ideal inside them. Over time, things like this will cause a cultural shift. This cultural shift means a social change as well. Social change is part of cultural change. Changes in culture include all its parts, namely art, science, technology, philosophy and so on, even changes in the form and rules of social organization. Lots of new cultures that arise due to the movement of a society or individual to a new area (migration).[16]

The development of the times marked by the emergence of globalization in the current era makes life easy and efficient. Globalization is a special

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[13]Nurdien Harry Kistanto, "About the Concept of Culture", p.2.

[14]Alvionita Pravika, "The Entry of Foreign Cultures", 2014, p.1.

[15]Journal.ugm.ac.id

[16]Journal.unila.ac.id

phenomenon in human civilization that moves continuously in a global society and is part of a global process. The presence of technology, information, and communication is supporting the acceleration of this globalization process. Globalization touches all aspects of people's lives and has been felt since the end of the 20th century. Globalization has made the world community, including the Indonesian people, have to be prepared to accept the reality of the entry of outside influences on all aspects of the nation's life. One aspect that is affected is culture. Culture can be defined as the values held by the community, or the perception held by the community towards various things.

The process of mutual influence is a process that often occurs in interactions between people. Through interactions with various other communities, the Indonesian nation has undergone a process of influencing and being influenced. In essence, the Indonesian nation and other nations developed because of outside influences. Progress can be made by interacting with outsiders.[17]This is what happens in this process of globalization. Therefore, globalization will always be related to problems or issues of cultural meaning where the values and meanings inherent in it are still meaningful. In this case, the role of Pancasila and strengthening the nation's morals is very much needed in an effort to maintain its own culture in accordance with the philosophy of the Indonesian nation.

Indonesian society is a pluralistic society in many ways, such as cultural diversity. This of course makes a distinct advantage for our nation that should be preserved. Cultural changes that occur as a result of globalization are certainly a very unfortunate thing, especially those with negative consequences. The occurrence of these changes must be a serious concern for the community because it can erode the personality and values that have been set by the Indonesian people.

## 4. The Development of External Culture in the Era of Globalization

Along with the entry of the current era of globalization/millennials, it also accompanies foreign cultures that enter Indonesia. In this sophisticated era, technological developments are not accompanied by positive foreign cultures that enter. Foreign cultures enter our country freely without any filtering. The

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[17]Bernard T Adamey, Cross-Cultural Ethics (Yogyakarta: Kanisius, 2000), p.20.

rapid development of the current era of globalization is increasingly pressing the process of cultural acculturation, especially the influence of western culture. With the advancement of modern technology, accelerating access to knowledge about other cultures and bringing changes to the basic level of human life in Indonesia.[18]The influence of interaction with western culture colors the lives of Indonesian people. In general, the Indonesian people are open to innovations that are present in their lives, but they have not been able to sort out which ones are in accordance with the applicable rules and norms, and which are not in accordance with the rules and norms that apply in the Republic of Indonesia.

Consciously or not, the effects of globalization have caused the character of the Indonesian nation to have been eroded by foreign cultures that are contrary to the values of the Indonesian state. Western culture that entered Indonesia through globalization has changed the lifestyle of the Indonesian people, the worst thing is that this happens not only in urban communities but also in rural communities because of television, radio, internet, or other access.[19]In line with the development of society, new patterns of behavior also develop due to the entry of foreign cultures which often conflict with the normative values of regional culture and these develop into new habits. These foreign cultural values also contradict the existing noble values and consequently lead to the destruction of that culture, even being able to eliminate the character and identity of the nation.

Wrong one thing that happens due to globalization is the entry of foreign cultures, especially western culture. One of the hallmarks of western culture is the emphasis on individuality and freedom. This attitude is certainly contrary to the nation's personality which prioritizes collectivity and politeness. In modern times like now, culture in Indonesia is increasingly being displaced due to the influence of the entry of foreign cultures. With the increasing globalization crisis in Indonesia, the influence of foreign cultures is growing very fast. These changes include people's behavior, style of dress, and speech that is mixed with foreign languages. The excessive absorption of foreign cultural elements can lead to cultural inequality because people are unable to withstand the influence of that culture.[20]

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[18]Drs. H. Kasiyanto Kasemin, Aggression of Information Technology Development (Jakarta: Prenadamedia Group, 2015), p.9.

[19]Journal.upi.ac.id

[20]Choky Boel, "The Influence of Foreign Culture in Indonesia", 2016, p.1.

WrongOne example that often occurs in society is with the development of increasingly rapid and sophisticated information and communication technology, people are treated to various types of entertainment and information that may be much more interesting than typical Indonesian art and cultural performances. This entertainment and information can be in the form of television, radio, internet and newspaper broadcasts. Conditions like this have caused the shift of Indonesian arts and culture to be replaced by foreign cultures. Foreign cultures that are not in accordance with cultural values in Indonesia will have a negative impact on society. Foreign culture in the form of behavior, ethics, way of dressing, and socializing can cause environmental damage, social inequality, juvenile delinquency, and crime.[21]

Outside culture, especially western culture that entered Indonesia, actually had a positive and negative impact on the people of Indonesia. Positive impacts such as the nature of creativity, innovation in the development of science and technology, disciplined and professional life in various fields, and others. However, the inclusion of foreign cultures of course also has negative things such as the tendency of society, especially those from among teenagers who have forgotten the culture of their own nation. Culture follows suit or talkative about how to dress, for example. Teenagers don't want to be said to be old-fashioned, tacky if they don't follow the western way of dressing because they are considered modern.

In addition to the way of dressing and fashion, promiscuity and the way of having fun among teenagers which are seen as deviant behavior both religiously and socially are also a problem for culture in Indonesia. Generally, Indonesian youths behave in a non-selective way in accordance with their religious values and their customs. The youth also feel that the culture in their own country seems far from modernization. So that teenagers feel prestige if they do not keep up with the times even though it is against the values of their religious and cultural teachings. So that in the end teenagers prefer western culture, compared to our own culture.

Furthermore, how to maintain Indonesian Culture? Mark the culture that characterizes the Indonesian nation, such as mutual assistance, friendship, hospitality in the community, is a basic feature that can make individuals of the Indonesian people to love and preserve the culture of their own nation. The fire

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[21]Dinda Larasati, "Globalization of Culture and Identity", 2018, p.111.

characteristic of the Indonesian people, known as a friendly and polite society, is now starting to fade since the entry of foreign cultures into Indonesia which cannot be properly selected by the Indonesian people. So, in this case, all parties have an important role to play in maintaining Indonesian cultural values in the lives of their people because the cultural values of the ancestors are the philosophy of life in each region. These cultural values do not mean that we must be closed to foreign cultures.

Maintaining the nation's culture is very important which basically reminds the Indonesian people of the importance of maintaining cultural behavior that has been deeply ingrained and rooted in the hearts of the Indonesian people. The cultural behavior in question is such as mutual cooperation, deliberation, mutual assistance, tolerance and mutual respect and belief in something that rules the universe. This cultural behavior must not shift into cultural behavior that is inappropriate or even contrary to the original cultural behavior. Because if there is a change in the behavior of another foreign culture, it means that on the one hand, it has caused the erosion of old cultural behavior that has been passed down from generation to generation. Whereas on the other hand,[22] If this happens, it means that it is very clear that our nation's culture has undergone a shift.

## 5. Solutions in Responding to the Entry of Foreign Culture

In responding to the entry of foreign cultures that occur during this millennial era, selective attitudes and behavior are needed in every new culture that enters. In this view, the new culture must be adapted to existing values and norms in Indonesia, especially Pancasila. In this case, Pancasila plays a role as the basic norm in the administration of the state which has the position as the source of all the highest sources of law. Pancasila is a way of life for the Indonesian people and a soul that reflects the personality of the Indonesian nation. As the basis of the state, Pancasila is the basic norm in the administration of the state, as well as being the source of all sources of law which are the common aspiration of the Indonesian nation.[23]

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[22]Dwi Sucipto, "The Influence of Foreign Cultures on Indonesian Culture from Sociological and Anthropological Aspects", 2014, p.4.

[23]Dr.PJ Suwarno, SH, Pancasila Culture of the Indonesian Nation (Yogyakarta: Kanisius, 1993), p.13.

The entry of foreign cultures will certainly have an impact on the Indonesian people, both positive and negative influences. In responding to the negative impacts caused by these problems, there are various ways that can be done to overcome them. The main steps of these efforts are strengthening national identity (national identity), strengthening national culture, and strengthening national resilience.[24]In addition, the nation's moral development is also important in overcoming these problems. Moral development in this case is to promote positive values such as independence, trustworthiness, discipline, honesty, work ethic, mutual cooperation, tolerance, responsibility and shame. With the actualization of moral and religious values, there will be a cultural transformation through the adaptation and adoption of positive foreign cultural values in order to enrich the nation's culture, revitalize and re-actualize local cultures of high value.

The word moral comes from the Latin moralis-mos, moris which means customs, customs, habits, ways, behavior, character, character, morals, way of life (Bagus, 1996: 672)[25]. The word moral always refers to good or bad human behavior. Morals also determine what is considered good and bad from human activities in life which also distinguishes the degree of humans from other creatures. The definition of morality in the Big Indonesian Dictionary is defined as a generally accepted state of good and bad regarding actions, attitudes, obligations, character and morals. Moral also means a mental condition that is revealed in the form of actions (Depdikbud, 1994: 192).[26]It can be concluded that morality is the control of a person from every attitude and behavior of that person. Morals have a function to regulate and maintain order, and harmony among members of society.

The current decline in the moral standards of the millennial generation is nothing but related to the currents of development or modernization. Mentioned by Siauddin Sardar who said that the present is the occurrence of an information revolution as described in his book "The Challenges of the Islamic World" in the 21st century. In the information revolution, information intervention is difficult to stem because its flow is not limited by space and time[27]The millennial

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[24]Prof. Dr. Juwono Sudarsono, Nationalism and Cultural Resilience in Indonesia (Jakarta: LIPI Press, 2011), p.6.

[25]Khabib Luthfi, Indonesian Society and Moral Responsibility, p. 13

[26]Khabib Luthfi, Indonesian Society and Moral Responsibility, p. 14

[27]Putu Sadhvi Sita, "The Influence of Foreign Cultures on Indonesian Culture", (Surabaya, Ten November Institute of Technology, 2013), p. 18

generation is currently faced with a difficult choice where on the one hand socializing with the international world is very necessary because what will happen if you only isolate yourself from international relations. But on the other hand, the implications of this association can undermine existing cultural values. Then the question here and will be the subject of discussion is how the role of Pancasila in strengthening the nation's morals in the midst of the current millennial generation. Modernization or globalization is something that cannot be avoided; indeed modernization can also bring various positive impacts, but it cannot be denied that the negative impacts are always present and accompanying them.

With the freer contact between nations and the more efficient interaction between individuals around the world, it becomes more and more likely that there will be conflicts between ideologies or the entry of cultural customs from outside of this nation which unknowingly undermines the ideology and ideals of the nation in the future. This does not just happen without the roles and activities carried out by each individual. Why is that? Due to the smallest component of a country, humans then from humans will develop again into a group or society and later it is the combination of various communities that will form a country. More and more people or individuals who consider trivial the phenomenon of promiscuity without being filtered for good or bad will also accelerate the flow of promiscuity which will later have an impact that is not in accordance with national identity and the ideals of the nation. The important role of Pancasila as the basis for determining the future direction of the nation is tested in the context of this discussion.

Without a national identity, a country will be easily swayed in the current era of rapid globalization or modernization. Now is the time to look back starting from each of us, have we practiced and adhered to the meanings contained in the ideals of the Indonesian nation? The ideals of the Indonesian nation as we know it have been written in the Preamble to the 1945 Constitution, with the aim of realizing a just and prosperous Indonesian society based on Pancasila. As can be seen today, Pancasila is also experiencing challenges from outsiders/foreign parties. This will determine whether Pancasila is able to survive as an ideology or end up as predicted by David P. Apter in his thought "The End of Idiology".[28]If

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[28]I Putu Ari Asatawa, "Pancasila as an Ideology in Various Fields of Social, National and State Life", 1993, p. 7.

it is interpreted more deeply about this existence, we will realize the importance of a national unity in which there are various ethnic groups, races, religions, beliefs that go hand in hand without conflicts due to differences in interests here. This is possible if all components of this nation can interpret and practice the importance of Pancasila which has been formulated by our ancestors who have built this country and its aspirations so that one day, we can enjoy a peaceful and prosperous situation.

However, what is written in the ideals of this nation in Pancasila is the ideal form, in contrast to its application which is now facing many challenges in the future. The swift currents of modernization, especially those that often make us neglect the importance of real national identity. The author takes the example of problems such as promiscuity, which is now increasingly worrying among the millennial generation, even though this cannot be considered as something "natural" considering that it is this young generation who will fight for the direction of this nation too, of course. Reflecting on the many news about the behavior of the political elites in the country is one of the effects of neglecting the original meaning of a nation's ideals contained in Pancasila, quoting M. Abdurrahman – the failure of clean governance or clean government shows that Pancasila is limited to a name without meaning, seeds without content, only a showcase for the nation to fulfill the complementary apparatus of the state. Pancasila is only as a day to be commemorated, it does not produce deeds to be proud of.[29]It will be very concerning if this nation experiences a loose generation phase where a nation is inhabited by humans who no longer have self-confidence and pride in their own nation because of the loss of the basic and universal values that have been inherited by the ancestors of this nation.[30]In this case, loose generation will be very possible if the current generation does not realize the impact that will occur in the future if it is still easy to think that the nation's ideals are just nonsense.

Observing the current phenomenon of promiscuity further clarifies the evidence that this nation's identity is in a state of disrepair. The tendency of society to regard this as an ordinary phenomenon is a very wrong view. Before going to the discussion, it is necessary to know that promiscuity is only one of

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[29]Idrus Ruslan, Civil State "Actualization of Pancasila Values in the Life of the Nation and State", (Jakarta, Idayu Foundation, 1979), p. 245.

[30]Idrus Ruslan, "Strengthening Cultural Resilience in Facing the Heavy Flow of Foreign Cultures" Journal of TAPIs Vol.11 No.1 January-June 2015, p. 2

the various forms of juvenile delinquency that often occur in this nation or maybe even in the world. Juvenile delinquency in the form of promiscuity is a harmonious impact of the current of modernization that is increasingly intense, in its understandingJuvenile delinquency is a crime / delinquency committed by young children, which is a symptom of social (pathological) illness in children and adolescents caused by a form of social neglect, so that they develop a form of deviant behavior. .[31]Here the definition of juvenile delinquency is a normal thing, but if it is not accompanied by a strong social control, it will cause chaos in society.

Next is about the existence of promiscuity in this nation which is sometimes interpreted as something that smells negative and is not good to do. Whereas if it is said that association is a human nature as social beings who need each other, then a reciprocal interaction will arise later. However, this does not apply because the stigma of promiscuity is a form of deviant behavior where "free" means crossing the boundaries of norms that have been set by society.[32]. Norms that function as tools of social control in society are now no longer being heeded, even though the millennial generation sometimes even forgets what the norms that apply in their environment are. Obeying the norms is also considered a futile thing because the people also do not monitor the running of the applicable norms. The more here the norm, the need for renewal in accordance with the direction of development of the times that occurs because the problems are now increasingly complex. However, the function of the norm must be enforced properly and with its main function. According to an objectivistic perspective, good and bad are certain or unchanging. A behavior that is considered good will remain good, not sometimes good and sometimes not good.[33]As we know that the modernization process will continuously have an impact on changing the character of Indonesian society. lack of character education will cause a moral crisis that results in negative behavior in the community, for example promiscuity.[34]

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[31]Nunung Unayah, Muslim Sabarisman, "The Phenomenon of Juvenile Delinquency and Crime", Sosio Informa; Vol 1, No 2 , 2015, p. 127

[32]Asih Pusparini, Muhammad Ali Sodik, Problems of Youth Association "The Effect of a Free Environment on Youth Association", 2010, p. 3

[33]I Nyoman Subagia, "Adolescent Ethical Confrontation in the Age of Globalization", 2015, p. 13

[34]Muhammad Sain Hanafy, "Multiculturalism Education and the Dynamics of the National Space", Volume 3 Number 1, 2015, p. 114

Promiscuity is one of the consequences of negligence from the non-enforcement of social control tools in society, one of which is in the form of applicable norms. Soekanto (1982:19) asserts that in a sociological perspective, a society at a time and place has certain values. Which means that in this approach the community in its development can examine social structures, social processes, including social changes, and social problems that should be addressed wisely by using standard values that refer to the values of Pancasila.[35]Free association is also the impact of ignorance which will filter out what is good and what is bad from the swift pace of modernization. This ignorance can stem from the low level of education that the Indonesian people have about what the true identity of this nation is or how to apply the values contained in Pancasila as the nation's ideals. Education in question is not only material education, of course. Education is the most important thing to shape personality. Education does not always come from formal education such as school or college. Informal and non-formal education also has the same role to shape personality, especially children or students.

In the National Education System Law no. 20 of 2003 we can see the three different models of educational institutions. It is said that formal education is a structured and tiered educational path consisting of basic education, secondary education, and higher education. While non-formal education is an educational path outside formal education that can be carried out in a structured and tiered manner. Non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers, and taklim assemblies, as well as similar educational units. While informal education is a family and environmental education path. Informal education activities are carried out by families and the environment in the form of independent learning activities. It is said that formal education is a structured and tiered educational path consisting of basic education, secondary education, and higher education. While non-formal education is an educational path outside formal education that can be carried out in a structured and tiered manner. Non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers, and taklim assemblies, as well as similar educational units. While informal education is a family and environmental education path.

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[35]Paristiyani Nurwadani," Pancasila Education for Higher Education, (RISTEKDIKTI, 2016), p. 45.

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What is the role of Pancasila educational institutions, especially in overcoming the phenomenon of promiscuity that undermines national identity today? Based on the literature that the author has summarized, in terms of the

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[36] Naufal Ilma, "The Role of Education as the Main Capital to Build National Character", Journal of Islamic Education Management, Volume 3 Number 1 February 2015, p. 83

success of people practicing behavior according to Pancasila, it has not yet materialized. Apart from that, all the characters of the Indonesian people are still far from what has been taught or are still not in accordance with the ideals of the core of Pancasila, character building must continue to be carried out holistically from all educational environments, namely family, school, and community. When discussing the role of character education from each line from elementary to adulthood, it is explained according to Miftahudin (2010) character education at an early age in the family aims to form,[37]Making students characterized is the task of educational institutions, the essence of which is to build a whole person, namely a good human being and with character. refers to the norms adopted, namely the noble values of Pancasila. All points of Pancasila are fully integrated into human dignity (HMM). HMM consists of three components, namely human nature, humanity, and the human dimension (Alwis, 2011:1). Human nature is a pious being, created perfect for each other and with the highest degree, caliph on earth, and holder of human rights.[38]

It is not an instant thing if you want to fix the education system regarding awareness in practicing Pancasila values in Indonesian society, considering that this country consists of various unified diversity. So, it does not mean that all of them can be equated with the same method of absorbing the basics of Pancasila. Of course, this diversity has a different absorption capacity or requires different handling. It should be noted that the equitable distribution of infrastructure in the field of education is also one of the factors sooner or later that education can be absorbed and practiced by the people of this nation. Formal education as said above is indeed not one of the factors that causes the dilapidated character of the nation which basically education can come from anywhere and in other words.[39]

Earth should be a peaceful place full of pleasure for humans. However, this depends on the humans themselves, whether they want to live in harmony and peace or busy with conflicts and fighting each other. One of the factors that contribute significantly to creating an atmosphere of human life is religion. Religion, according to the sociological perspective, has a dual role and function,

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[37]Muhammad Kristiawan, "A Study of Mental Revolution and Character Education in the Formation of Smart and Noble Indonesian Resources", Ta'dib, Volume 18, No. 1 (June 2015), p. 14.

[38]Nanda Ayu Setyawati, "Character Education as a Pillar of National Character Building", Vol. 1 No. 1 2017, p. 348-352.

[39]Huriah Rachmah, "Values in national character education based on Pancasila and the 1945 Constitution", Volume 1 Number 1 July-December 2013, p. 7-14.

it can be constructive, and it can also be destructive. Constructively, religious ties often exceed blood ties and kinship or lineage relationships.

Sobecause of religion, a community or society can live firmly united, harmonious, and peaceful. On the other hand, destructively, religion also has the power to destroy unity and even break the bonds of blood brotherhood. [40] So that the outcome of a conflict with a religious background is difficult to predict.1 Apart from the dual function above, what is certain is that as human beings, all religious people are. yearn for a peaceful life even in a multi-religious and belief community. However, harmony and harmony among religious people can only be realized if every people respect tolerance. Without tolerance, inter-religious harmony is difficult and never even occurs. Indeed, the relationship of tolerance and harmony is causal or causal, so tolerance is an absolute requirement for the realization of harmony itself. This short and simple article will present Tolerance Between Religious People from an Islamic perspective, both from a theoretical or teaching point of view as well as historical aspects or the practice of tolerance by Muslims throughout the history of their interaction in the midst of multi-religious associations. In particular, it also gives a glimpse of the atmosphere of tolerance in Indonesia, as a country with a multi-religious population, and as a country with the largest Muslim population in the world.

## 6. Tolerance and Religion

What is religious tolerance? Before entering the substance of religious tolerance, let us examine the meaning of tolerance and religion itself. Etymologically, tolerance comes from English, toleration, Indonesianized into tolerance, in Arabic it is called altasamuh, which means, among other things, tolerance, teposelero, and letting go. Meanwhile, in terminology, tolerance is the attitude of letting others do something according to their interests. If it is called inter-religious tolerance, it means that each religious community allows and maintains a conducive atmosphere for people of other religions to carry out their worship and religious teachings without being hindered. This is the tolerance meant by Islam.[41]

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[40]Joachim Wach, The Comparative Study of Religions (New York: Columbia University Press, 1958), 128.

[41] Suryan Suryan, 'Tolerance between Religions: An Islamic Perspective', Ushuluddin Journal, 23.2 (2017), 185 <https://doi.org/10.24014/jush.v23i2.1201>.

After knowing and understanding about what tolerance is. Then the next question will arise, what is religion? The many variations on the definition of religion as put forward by religious experts actually obscure what we really want to understand with religion. This is because it is so difficult to define a terminology called religion. In fact, Mukti Ali said that there is no word that is more difficult to understand and define than the word religion. He suggested there are reasons for this, namely:

1) Religious experience is a subjective and very individualistic matter of the mind

2) Religious discussions always involve strong emotions

A person's conception of religion is always influenced by the person's goal of defining that religion. People who like to go to places of worship tend to think that religion is synonymous with going to mosques, churches, temples, and so on, while anthropologists who study religion tend to think of religion as activities and customs that can be observed.

Many also understand religion with diversity. For EB Taylor, religion is the faith in Spiritual Beings. Pratt argues that religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies. supreme power over their interests and destiny).

Meanwhile, Everyman's Encyclopedia, as quoted by Ansari, explains that in a broad sense religion can be defined as acceptance of obligation toward power higher than man himself (acceptance of the rules of power higher than man himself). Furthermore, Harun Nasution presents several definitions of religion as follows.

1) Recognition of the existence of human relations with supernatural powers that must be obeyed.

2) Binding oneself to a form of life that involves acknowledging a source that is outside of human beings and which influences human actions.

3) Belief in a supernatural power that gives rise to a certain way of life.

4) Recognition of obligations that are believed to originate from supernatural powers.

5) The worship of supernatural powers that arises from feelings of weakness and fear of the mysterious powers that exist in the natural environment around humans.

If all of the above definitions are examined carefully, it can be understood that religion is not a stand-alone existence, but is attached and integrated into other forms, namely in various human beings. Words such as belief, attitude, acceptance, recognition, binding, worship, and other words that are often used to formulate the definition of religion refer to something inherent in humans. Religion is not seen as a noun, but an adjective or a verb because all these definitions refer to a state or activity inherent in human beings.

In various sources, the word "religion" is given the meaning of not being chaotic or orderly. That is, religious people have guidelines that can make their lives orderly and not chaotic. Religion is understood as the state or nature of the life of religious people. This understanding refers more to the results or impacts of diversity, not to religion itself. With religion, a person or a society will live in an orderly and orderly manner. However, this understanding is seen as inconsistent with the rules of the original language.

In terms of language, Rangkuti emphasized that religion comes from Sanskrit, *a-gama* (with a long a). A means the *a-* (the way), and *gama* means to go, which means walking or going. Starting from that understanding, religion means ways of walking to arrive at the pleasure of God. From this it can be understood that religion is a way of life (the way to go) that must be taken or guidelines that must be followed by someone. This understanding is in line with the meaning of the Arabic word shari'ah, which literally means the road to a spring. Water is the source of life for humans. The word shari'ah is used in the sense of the way to the source of life or the way of life.

Based on this description, it can be understood that religion is a form that stands alone and is outside of humans. For example, Islam is not automatically the same as the attitudes and practices of people who claim to be followers of Islam. Not necessarily someone who claims to be Muslim already reflects the true religion of Islam. Likewise, Christianity as well as other religions. The attitude and practice of every religious adherent is a form of diversity, the nature and level of their belief, understanding and loyalty to their religion. Adherents of religion who seem to behave well, are not necessarily true and good religion. On the other hand, religious adherents who behave badly do not mean that their religion must be wrong.

Thus, religion is definitively the teachings, instructions, orders, prohibitions, laws and regulations, which are believed by its adherents to come from the supernatural substance of the Almighty, which humans use as

guidelines for action and behavior in living daily life. In other words, the essence of religion is the teachings that humans use as a way of life. Religion is the teachings and various rules that serve as guidelines for life which consist of guidelines for thinking, seeing and judging things, and acting daily. As a teaching, religion is believed by its adherents to come from the supernatural essence of the Almighty, not from humans. There are no religious adherents who admit that their religion is a cultural product (in the science of religion it is often called ardhi religion). For each of its adherents, their religion is a divine religion.[42]

Therefore, what is the correlation between tolerance and religion, with Pancasila? As we know the first principle of Pancasila reads, "Belief in One Supreme God" which means that everyone who practices Pancasila well, of course, has a religion as well. And the attitude of tolerance possessed by humans is part of the sense of humanity itself according to the 2nd principle of Pancasila "Just and civilized humanity". Therefore, as good Indonesian citizens, we must always practice the values contained in Pancasila.

## 7. Religious Tolerance

Religious tolerance is an attitude in which we give freedom to fellow human beings or to fellow citizens to practice their beliefs or regulate their lives and determine their own destiny, as long as in carrying out and determining their attitude they do not violate, interfere, and interfere in the affairs of other religions. Religious tolerance is a topic that is being hotly discussed or debated in Indonesia. The issue of religious tolerance began to intensify and surfaced when the governor of DKI Jakarta, Basuki Tjahaja Purnama (Ahok), issued a controversial statement. Regarding the procedure for selecting leaders in Islam, which I think is a very sensitive topic of discussion to be discussed in public. Because in my opinion regardless of the attitude of religious tolerance that we must uphold. Ahok's attitude has interfered with Islam itself.

Long before it was born as an independent state and nation, on earth, Indonesia had lived a heterogeneous, multi-religious society. Once this nation became independent and formed a State called Indonesia, 1945, tolerance among religious believers, especially by Muslims, had contributed to maintaining national unity and integrity. Why not, the nationalist Muslim leaders who originally wanted Indonesia as an Islamic State, were finally willing to accept

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[42]Dr. Adon Nasrullah Jamaludin, M.Ag., Religion & Social Conflict (CV Library Setia, 2015),65

Indonesia as a republic based on Pancasila and the 1945 Constitution. This was the first tolerance given by Muslims to the nation and the newly independent Republic of Indonesia. Furthermore, when the seven sentences at the opening of the 1945 Constitution were deleted, at the request of certain religious communities in eastern Indonesia.

Since the beginning of the independence period until now, the Indonesian government has realized the importance of tolerance and inter-religious harmony for the sake of national unity and the integrity of the Unitary State of the Republic of Indonesia (NKRI). So, the government is actively continuously trying to build and oversee the course of this tolerance in order to create a triangular harmony: Internal Harmony of Religious People, Interreligious People, and Between Religious People and the Government. In line with the efforts of the government and religious communities to continue to build and intensively maintain this triangular national tolerance and harmony, of course the atmosphere of tolerance and inter-religious harmony in this country cannot be separated from the law of ups and downs. In a certain period of time and on various issues, religious tolerance and harmony in Indonesia have been disturbed by religious factors themselves. This happened, among other things, because there is a religion which, in its mission of spreading it, breaks through the fences of people of other religions by carrying out missionary activities in various ways. With the hope, of course, to attract other devotees to conversion[43].

## 8. Obstacles of Tolerance Between Religions

Basically, all religious people yearn for a life full of peace without conflict, especially conflicts caused by problems related to religion. Because basically there is no religion that teaches its people to commit violence and incite conflict. But in reality, tolerance which is a condition of creating a life without conflict and hostility is difficult to obtain and realize. This is because there are many obstacles that can hinder the occurrence of tolerance itself. And those obstacles include the following:

1) Fanaticism

Fanaticism arises because adherents of certain religions think that the religion, they follow is the most correct. But that is not wrong either because, every adherent of a certain religion certainly thinks that his religion is the

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[43] Surya.

most correct. But fanaticism becomes wrong if the adherents of a certain religion think that their religion is the most correct and other religions are wrong. If that thought develops further and can lead to an intention of adherents of a certain religion to take an action that exceeds the limits of tolerance, it can intervene or attack other religions.

Religion, by experts, is usually distinguished into mission and non-mission religions. Mission religion is one that believes in and carries the obligation to develop its religious teachings universally to all mankind. Now there are two major religions that are classified as mission religions, namely Christianity with its missionary movement, and Islam with its da'wah movement. While non-mission religions are those that do not consider the spread of religion as an obligation, they passively do not feel there is a need to invite others to their religion, such as Judaism, Hinduism, and Buddhism. Each mission religion believes that the effort and activity of spreading religion to reach as many adherents as possible is an obligation to carry out God's commandments, so efforts to preach or broadcast religion must be carried out as much as possible, in all corners of the world and to all human beings. But if the spread of a religion is directed at people or communities who have a certain religion, it will become an obstacle and even a threat to tolerance and harmony, because conflict in the name of religion is unavoidable and very difficult to stop.

Those who spread it feel right because they believe that what they are doing is an order and obligation from God. However, those who were targeted for dissemination are also right, because defending the faith from apostasy is God's commandment and obligation as well. Which in the end only creates an endless conflict between the two religious' adherents. because conflict in the name of religion is unavoidable and very difficult to stop. Those who spread it feel right because they believe that what they are doing is an order and obligation from God. However, those who were targeted for dissemination are also right, because defending the faith from apostasy is God's commandment and obligation as well. Which in the end only creates an endless conflict between the two religious' adherents. because conflict in the name of religion is unavoidable and very difficult to stop. Those who spread it feel right because they believe that what they are doing is an order and obligation from God. However, those who were targeted for dissemination are also right, because defending the faith from apostasy is

God's commandment and obligation as well. Which in the end only creates an endless conflict between the two religious' adherents.

2) Syncretism

In the practice of tolerance, excessive behavior often appears which leads to nuances of syncretism, which in Indonesia is called excessive tolerance. The syncretism referred to here is of course not the same as the phenomenon of syncretism that occurs between Hinduism and Buddhism, but in the sense of a compromising attitude, mixing creed and worship between religions. This excessive tolerance that can lead to syncretic nuanced behavior is quite symptomatic in Indonesia. This symptom arose, perhaps because some people misunderstood so that they misapplied tolerance. Or, perhaps to be seen as genuine pluralist-nationalists, they want to show deep tolerance, so that they become counter-productive and hypercorrect. Wants to show very deep tolerance but sinks in, wants to be super right but stray,[44]

In accordance with the explanation above, that is the reason why religious tolerance is something that requires many challenges to be created. In fact, if a person follows the teachings of his religion correctly, it will create humans who have the appropriate morals.

Because basically every religion teaches about morality for its adherents. And no religion teaches its adherents to commit immoral acts and do evil things to others. Religion always teaches its adherents to always maintain the morals of its adherents and always take commendable actions to fellow human beings. And religion also tells its adherents the right things to do and the bad things to do. And that is what we call "morality".

3) Morality

Moral, taken from the Latin mos (plural, mores) which means habit, custom. Meanwhile, morality also comes from the Latin word mos (plural, mores) which means habit, custom. The word 'moral' refers to how a cultured society behaves. And the word morality is also a Latin adjective moralis, has the same meaning as morals, only in a more abstract tone. The words morality and morality have the same meaning, so in that sense the emphasis is more on the use of morality, because of its abstract nature. Morality is the moral nature or overall principles and values relating to good and bad. In line with this understanding, W. Poespoprodjo defines morality as "the

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[44] Surya.

quality in human actions that indicates that the action is right or wrong, good or bad. Morality includes the good and bad of human actions. The sources of moral teachings themselves can be found in religious teachings, customs, and certain ideologies[45].

Morality is the main component in the formation of a social community in society. A good social community will depend on the morality of the organs in that community. So, if the members or organs of a social community have good morality. Then a social community will be "healthy" too if it is supported by its components as well[46]. And that is why Pancasila must be present among the millennial generation in this era. Because the current generation really needs to have a sense that Pancasila is present in every sideline of the life of the millennial generation. By providing an understanding of the importance of practicing Pancasila for today's generations. Then the moral problems that are decreasing in this millennial generation can be overcome. And the solution that I gave, is a solution through the perspective of the 1st and 2nd precepts of Pancasila. Which is based on the principle of divinity and humanity.

## D.    Conclusion

The conclusion of this paper is to make the writers and readers aware that the phenomenon of the loss of national morality is something that seriously threatens the integrity of the nation in the future. Here the role of millennials is faced with a difficult choice because of their very vital role in determining the fate of this nation in the future. But in reality, the millennial generation is now faced with a period where the swift currents of modernization can threaten the integrity of the nation and state. Various problems that arise in the millennial era such as the entry of foreign cultures, promiscuity, and lack of tolerance/religion seem to be serious problems that must be faced. This problem is a challenge for the Indonesian people in an effort to maintain the integrity of the country as stated in the ideals and goals of the country. The phenomenon of globalization/modernization should be a reference for the Indonesian people to advance our beloved country. Various attitudes/behaviors needed to respond to

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[45] CHAPTER II and A Definition of Morality, 'CHAPTER II OVERVIEW OF MORALITY A. Definition of Morality, Taken From Latin', 14–34.

[46] Akhmad Siddiq, 'Religion's Power to Change Human Behavior', 1.September (2011).

this phenomenon such as being selective, maintaining harmony, and mutual tolerance need to be applied in everyday life. In this case, selective attitude can be interpreted as behavior to filter out foreign cultures that have positive values for the Indonesian nation. Maintaining harmony is defined as an attitude of mutual harmony and mutual cooperation in maintaining a harmonious social life in this millennial era. Tolerance also needs to be developed in an effort to defend this country, which essentially consists of various groups in the millennial era. So, in essence the role of the millennial generation today is to fight for the identity of this nation from the exposure of the currents of modernization and globalization that exists without avoiding it, what is needed is to wisely filter which ones have a good impact and which ones threaten the integrity of the ideals and national identity.

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