

INTERNALIZING PANCASILA THROUGH POP CULTURE AND YOUTH COMMUNITY

INTERNALISASI PANCASILA MELALUI BUDAYA POP DAN KOMUNITAS PEMUDA

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ABSTRAK

Tulisan ini bertujuan untuk memahami bagaimana cara menginternalisasikan nilai Pancasila di kalangan generasi muda yaitu Milenial dan Generasi Z di Indonesia. Metode yang digunakan adalah pendekatan kualitatif dengan wawancara mendalam, focus group discussion (FGD), dan studi literatur untuk pengumpulan data. Penelitian dilakukan pada Mei 2021 hingga Januari 2022. Berdasarkan hasil penelitian lapangan, salah satu metode yang aplikatif untuk menginternalisasikan nilai Pancasila di kalangan anak muda adalah melalui budaya pop seperti film, animasi, dan musik. Selain itu, komunitas anak muda dengan kegiatan offline dan online seperti sekolah Pancasila, konten positif di media sosial berbentuk vlog, meme, video pendek, dan donasi kemanusiaan. Melalui Pancasila, bangsa Indonesia belajar nilai toleransi dan saling menghormati. Proses tidak indoktrinatif membuat nilai-nilai yang terkandung dalam Pancasila dapat dipahami oleh generasi muda dan diimplementasikan sebagai sikap keseharian.

Kata Kunci: Pancasila, Budaya Pop, Komunitas, Generasi Muda, Toleransi

ABSTRACT

This paper aims to understand how to internalize the values of Pancasila among the younger generation, which are Millennials and Generation Z, in Indonesia. The method used is a qualitative approach with in-depth interviews, focus group discussions (FGD), and literature study for data collection. The study was conducted from May 2021 to January 2022. Based on field research's results, one applicable method to internalize the values of Pancasila among young people is through pop culture such as film, animation, and music. In addition, youth communities with offline and online programs such as Pancasila schools, positive content on social media such as vlogs, memes, short videos, and humanitarian donations. Through Pancasila, Indonesian learn the value of tolerance and mutual respect. The non-indoctrinated process makes the values of Pancasila can be understood by the young generation and implemented daily.

Keywords: Pancasila, Pop Culture, Community, Young Generation, Tolerance

INTRODUCTION

Pancasila is Indonesian state philosophy compiled through a joint formulation by the founders of the Indonesian nation. Pancasila contains the conception of the ideals of an independent nation derived from Indonesia's values, culture, and character. In addition, the big ideas of world ideology, such as nationalism and democracy, are also inspired by the Pancasila precepts. In his speech before the United States Congress on May 17, 1956, President Soekarno explained the concept of Pancasila as a way of life for the Indonesian people, including divinity (belief

in God), humanity (humanity), nationalism (nationalism), democracy (democracy), and social justice (social justice)¹.

As the unifying tool, Pancasila became Indonesia's meeting point, the fulcrum point, and the departure point of Indonesia. Pancasila must be implemented continuously to guide daily behavior since Indonesia consists of various religions and ethnicities. Through Pancasila, Indonesian learn the value of tolerance and mutual respect.

¹ Soekarno's speech at the US Congress regarding Pancasila. Retrieved 5 January 2022, from https://www.youtube.com/watch?v=0_pflekEbul



Through Presidential Decree (Keppres) No. 24 of 2016, President Joko Widodo officially designated June 1, 1945, as the Birthday of Pancasila. Pancasila was based on Soekarno's speech at the Investigating Committee for Preparatory Work for Independence (BPUPK) which first introduced the concept of Pancasila. At that time, Pancasila consisted of Indonesian nationality, internationalism or humanity, consensus or democracy, social welfare, and piety to the one and only God (Perpusnas, n.d.).

In today's digital era, people, especially youngsters, seem to have lost their identity as Indonesians. Recently, social media has been colored by various viral videos showing moral degradation. For instance, the ignorance and lack of understanding of Pancasila, brutality behavior from students to teachers and vice versa, acts of violence between religions and ethnicities, hate speech, hoaxes, and cyberbullying. In addition, the attitude of netizens on social media also shows the loss of manners and ethics in cyberspace.

Indonesia's predicate as a friendly nation was tarnished when Microsoft released its research results on the Digital Civility Index (DCI). On DCI, Indonesia was mentioned as the most disrespectful country in cyberspace in Southeast Asia. The response of Indonesian netizens to this also seems to reflect the results of the Microsoft survey. Microsoft's social media was flooded with scathing comments and hate speech from Indonesian netizens as a form of national defense. A pseudo nationalism.

Microsoft's hate speech further confirms previous findings regarding cyberbullying in Indonesia. In the research, parties who experience cyberbullying such as famous figures (e.g., celebrities and politicians), ordinary people (e.g., students and homemakers), and institutions (Rastati, 2016). The phenomenon then raises the question of how Pancasila's role and relevance shape the character of Indonesians in the recent era.

A national survey regarding the effectiveness of the socialization implementation of the four

pillars² was conducted by the Center for the Study of Religion and Culture – State Islamic University (CSRC UIN) Jakarta and the People's Consultative Assembly of the Republic of Indonesia (MPR RI). The survey found that 99.8% of respondents agreed on Pancasila as the basis and ideology of the state. In addition, it was also found that 99.4% of respondents viewed Pancasila as suitable as a basis for daily behavior (RI, 2018). The results of this survey show that Pancasila is still relevant to Indonesian people.

However, a different survey conducted by Komunitas Pancasila Muda (the Young Pancasila Community) in 2020 showed shocking results (SindoNews, 2021b). It was found that only 61% of respondents (aged 18-25 years old) believe, agree, and feel relevant to Pancasila's values. Also, 19.5% of respondents said they were unsure about Pancasila's relevance in today's era. The results of this survey indicate a shift in the views of the millennial/young generation towards Pancasila.

Several forms of declining nationalism were found in other research. For instance, laziness in attending flag ceremonies, preferences for foreign products, not being aware of national problems, and considering Western figures to be better (Yurisdika, 2019). The central leadership's general secretary, Muhammadiyah, Abdul Mu'ti, claimed that young people view ideology as merely an established value or tradition (SindoNews, 2021b). Furthermore, they do not believe it to be fundamental.

Additionally, the internalization process used by the government is frequently ceremonial and excludes participation from the community. For example, the phrase "*Saya Indonesia, Saya Pancasila*" (I am an Indonesian and a Pancasila) was just jargon with no accurate information. Furthermore, the National Awakening Party (PKB) branch of the MPR chose Zaskia Gotik as a Pancasila Ambassador in 2016 (Kompas, 2016), which did not align with Pancasila's ideals. During the television program Dahsyat in RCTI, Zaskia had previously ridiculed Pancasila

2 Four pillars are Pancasila as the basis and ideology of the state, the 1945 Constitution (UUD 1945) as the state constitution, the Republic of Indonesia (NKRI) as the form of the state, and Bhinneka Tunggal Ika as the state motto.

by claiming that the bend-over duck (*bebek nungging*) symbolized the fifth principle of Pancasila. It was grains and cotton representing social justice for all Indonesians. Zaskia's actions breached Law Number 24 of 2009 regulating the State Flag, Language and Emblem, and National Anthem, in addition to not setting a good example for children and society.

The character crisis in human resources is one of the main issues Indonesians face as they transition to the digital age (Abi, 2017). Then, Pancasila emerged as the final stronghold in addressing the many problems brought on by globalization and forming the character of the country, particularly the young generation (Asmaroini, 2016). To achieve this, efforts must be made to instill Pancasila principles in the younger generation. Therefore, this study aims to comprehend how Indonesian Millennials and Generation Z might internalize Pancasila ideas.

The Pancasila Ideology Development Agency (BPIP) is also concerned with internalizing Pancasila values through a formal education curriculum for the younger generation. Additionally, the process of internalizing Pancasila is carried out through a habituation process without indoctrinating and patronizing, such as using moral messages and local values (BPIP, 2022b). Creative industries, such as film and music, can effectively interpret Pancasila to the public because it can be delivered interactively, creatively, and easily understood (BPIP, 2022e).

In January 2022, BPIP and MPR RI, launched the song '*Jiwaku adalah Pancasila*' (My soul is Pancasila) as a creative way to socialize the values of Pancasila to the younger generation (BPIP, 2022d). The music launch also involves groups of artists such as Andre Hehanusa and Harvey Malaiholo. Besides, BPIP and MPR RI also collaborate with communities such as the big motorcycle and antique cars community to socialize the programs.

Pancasila has been the subject of numerous research by Indonesian academics. However, a recent study is needed regarding the alternative process of instilling Pancasila values into the younger generation. Mostly, they are learning and instilling Pancasila values rely on memorization.

Thus, young people consequently become less motivated to internalize Pancasila values.

There have been numerous researches on the implementation of Pancasila ideals based on cultural locality. Alhudawi & Malihah, for example, use the traditional knowledge of the Balinese Hindu community as a learning resource for Pancasila and Citizenship Education (PPKn) course (Alhudawi & Malihah, 2020). Nanggala & Malihah also discuss the importance of *irung-irung* traditions or ceremonial practices to preserve spring water (Nanggala & Malihah, 2020). In addition, some studies emphasize the transformation of Pancasila values through education, such as political education for party cadres (Wibowo, 2020), political education through PPKn for students (Rahman & Suharno, 2019), and contextual model learning (linking the material with the situation in real-world) at school (Parhan & Sukaenah, 2020).

There is not much research linking Pancasila and pop culture from various studies on Pancasila. Indeed, several studies related to Pancasila and pop culture, but the research's main concern was the negative impact of pop culture on strengthening national identity based on Pancasila (Istiqomah, 2020).

This paper attempts to provide answers regarding efforts to socialize the values of Pancasila using the Pancasila as the foundation of values by Yudi Latif (Latif, 2018). According to Yudi Latif (DetikNews, 2017) attractive approaches such as pop culture products (such as films, comic music), art instruments, and local wisdom can stimulate people's interest in learning more about Pancasila. This study will focus on how pop culture and the youth community help to internalize Pancasila.

METHOD

This research was conducted using a qualitative approach with data collection using in-depth interviews with ten informants, including students, youth community members, and teachers. All informants are from the category of Millennial generation and Generation Z. In addition, a focus group discussion (FGD) was

conducted with fifteen people consisting of professionals and practitioners in the fields of education, counseling, government, and private/community sector. The FGD participants are from generational groups ranging from Generation X and Millennials. Interviews and FGD were placed between May to July 2021.

The major data in this study come from informant interviews and focus group discussions. Between November 2021 and January 2022, the researcher additionally carried out a literature review as secondary data collection data. The collected data was analyzed through reduction, presentation, verification, and concluding.

RESULT AND DISCUSSION

In *Negara Paripurna: Historitas, Rasionalitas, dan Aktualitas Pancasila* (Plenary State: History, Rationality, and Actuality of Pancasila) (Latif, 2011), Latif describes a concern on why Pancasila values are difficult to apply in the life of the nation and state. The study of Pancasila is often carried out with caution and is reluctant to be criticized because it has become something sacred. This sacredness then had implications for the tenuous relationship between Pancasila and the Indonesians. Pancasila was even used as a political tool in the New Order era. Pancasila is therefore thought to be something that exists but is patchy in its experience (Utama, 2014).

When studied as a science, Pancasila can be used to explain social realities that exist in society and to critique state policy (Utama, 2014). Pancasila needs to be recognized as a meeting point and a room for the younger generation to assess and develop themselves rather than being used as a coercive tool (Latif, 2018). Thus, Pancasila will not be seen as abstract and distant because there is something to discover, experience, and feel to find purpose in life.

Pancasila as a Foundation

Pancasila has a theoretical, normative foundation. As a philosophical system, Pancasila is scientifically objective because it has a logical description and is accepted by other understandings (Asmaroini, 2017). Every

principle in Pancasila has values that can be practiced daily as a way of life.

The first principle is to believe in the one and only God. The first guideline that forms the basis of life means recognizing God Almighty's existence as the creator of the universe. This principle shows that Indonesia is a secular and a religious state that only represents one religion (Latif, 2018). Furthermore, according to Latif, the first principle become the primary source of the ethics and spirituality of state life. In addition, this first principle also shows that the Indonesian uphold a lifestyle that respects each other between religious communities. This religious behavior is shown through the existence of standards of morality, social behavior, and noble character according to the teachings of the religion adopted (Purwanto et al., 2020).

The second Principle is just and civilized humanity. Humanity's values displayed through the second principle are the ethical basis for state life and global relations (Latif, 2018). The values in the second principle include recognizing human rights, treating fellow human beings with dignity, supporting independence, and rejecting colonialism. In addition, this value also implies the importance of being a role model for others, for example, educators to their students (Riswanto, 2019).

The third Principle is the unity of Indonesia. The third principle is a conception of the motto *Bhinneka Tunggal Ika* which means it is different, [yet] it is one of unity in diversity. Indonesian unity can be seen through the language, flag, and other national symbols. However, on the other hand, the third principle still provides living space for all existing differences, such as the horizon of Indonesian pluralism, such as various religions, beliefs, regional languages, and traditional values in society (Latif, 2018).

The fourth Principle is democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives. The fourth principle shows the political basis of the state in the form of democracy within the framework of deliberation and consensus. This principle contains the value of prioritizing common interests, mutual respect, and cooperation. Even

though they have different opinions, they do not impose their will (Riswanto, 2019).

The fifth Principle is Social Justice for the whole of the People of Indonesia. The vision of social justice contained in the fifth principle is a balance between rights and obligations. For instance, everyone has the right to obtain basic needs (clothing and food) fairly and equitably. Moreover, at the same time, everyone should help each other through social services and donations. The practice of the fifth principle can also include an attitude of kinship, cooperation, not harming the public interest, and respecting the hard work of others. All of it is in the context of realizing a society with progress and equitable social justice (Purwanto et al., 2020).

Pancasila and Pop Culture

The young generation is one of the driving forces in realizing the “Indonesian Dream 2015-2085,” which was initiated by President Joko Widodo. By focusing on human resources with superior intelligence and upholding pluralism, culture, religion, and ethical values (Bappenas, 2019). To achieve the “Indonesian Dream 2015-2085”, the “Vision of Indonesia Year 2045” is carried out with four main pillars, namely (1) human development and mastery of science and technology; (2) sustainable economic development; (3) equitable development; and (4) strengthening national resilience and governance built on Pancasila and the 1945 Constitution (Bappenas, 2019). To prepare for the “Indonesian Dream 2015-2085”, Pancasila’s values need to be internalized in the younger generation so that the spirit of diversity is maintained from generation to generation. In addition, it is crucial to internalize Pancasila to prepare a solid Indonesian golden generation but still adhere to the values of Pancasila (Abi, 2017).

Several strategies that can be taken to promote Pancasila values among the younger generation are social media platforms, information technology, influencers (influencers), and not doctrinalization (Maulana, 2020). Although both belong to young people, Millennials (or Generation Y) and Generation Z have slightly different characteristics. Millennials born in 1980-1994 have experienced a technological

transition from analog to digital. Millennials use instant communication technologies such as email, short messages, and social media like Instagram, Tik Tok, and Twitter. They are a generation whose communication patterns are very open and reactive to change (Putra, 2016).

Meanwhile, Generation Z (born 1995-2009) was born when internet technology existed. They are a digital generation who loves technology, are globally connected, actively networked in the virtual world, love instant culture, and consistently uploads their lives on social media (Rastati, 2018). With their dynamic character in the digital world, Generation Z prefers to provide information through Youtube, memes, and positive image programs (Rastati, 2018).

It is not surprising that many Generation Z aspires to become YouTubers, celebrities, influencers, content creators (content creators), and gamers (game players). This future dream projection is different from the previous generation, namely Millennials.

“Regarding Pancasila, the majority of our students are from elementary, middle, and high school. If you ask about our students’s goals, spectacle, and idols, it is certainly different from our generation. Their goal is to become content creators. Our students are content creators and YouTubers with hundreds of thousands of subscribers and tens of millions of income a month. In our opinion, students understand the lecture more if they are taught by YouTubers, celebrities, influencers, and animation. Because that is what they like. They also aspire to be gamers.”³ (Ikhsan Muttaqin, Educator, FGD 24 June 2021).

Apart from being an entertainment medium, films have been a propaganda tool in Indonesia since the New Order era. In July 2021, the Instagram account of the Pancasila Ideology Development Agency (BPIP) provided recommendations for

3 In original language: “*Terkait Pancasila di mata siswa siswi, murid kami mayoritas dari SD, SMP, dan SMA. Kalau ditanyakan apa cita-cita, tontonan, dan idola, tentu berbeda dengan generasi kita. Cita-cita mereka mau jadi content creator. Ada kakak siswa kami yang jadi content creator, Youtuber dengan subscriber ratusan ribu dan penghasilan belasan juta sebulan. Menurut kami, untuk anak sekolah lebih kena jika diajarkan oleh youtuber, selebgram, influencer, dan animasi. Karena idola mereka ya itu. Mereka juga bercita-cita menjadi gamer.*”

Indonesian films-themed Pancasila to watch during working-from-home (WFH). The five film recommendations are *Soekarno: Indonesia Merdeka* (2013), *Sang Kiai* (2013), *Guru Bangsa: Tjokroaminoto* (2015), *Jenderal Sudirman* (2015), and *Kartini* (2017). Not only films but efforts to strengthen Indonesianness can also be made through animation, which is favored by the younger generation. Some examples of animations with the theme of nationalism such as *Battle of Surabaya* (2015), *Knight Kris* (2017), and *Kita Satu* (2018). These films contain Pancasila values such as respecting each other between religious communities (Pancasila first principle), does not differentiate between humans (Pancasila second principle), and defending the country (Pancasila third principle). In addition, prioritizing the nation's interests over personal interests (Pancasila fourth principle) and human rights (Pancasila fifth principle).

Besides films, music is also an attractive medium to spread the spirit of nationalism and love for the homeland. For example, the song *Bendera*, popularized by Chocolate, *Garuda di Dadaku* by Netral, and *Rumah Kita* by Indonesian Voices. Indonesia, oriented towards oral communication, makes Indonesians more receptive to the charm of moving images and more responsive to what video cameras offer than words (Heryanto, 2014).

According to Heryanto (Heryanto, 2014), people-oriented toward oral communication tends to be communal. There is little room for personal privacy. For example, Indonesians are used to starting conversations with foreigners in public spaces. The topic of discussion such as children, family, origin, and occupation are commonplace. These characteristics contrast with people with written communication traditions who prefer to read a book in public and avoid conversation on personal matters (Heryanto, 2014).



Source: <https://www.instagram.com/p/CRfibHAh6dQ/>

Picture 1. BPIP Instagram on Five Film Recommendations for Indonesian films-themed Pancasila

With the background of this oral communication tradition, most Indonesians are more comfortable sharing information through face-to-face communication (Heryanto, 2014). Because people more easily express themselves through words, intonation, body language, and interact through oral communication. This tendency towards verbal communication makes the process of grounding Pancasila through pop culture products, such as films, animation, and music, become more interactive, not rigid, and up-to-date.

“I think learning through YouTubers or films is more interesting than the teacher’s explanation. I think not all teachers can be good storytellers, sometimes listening to teacher is boring.”⁴ (Student A, Grade 8, Interview June 9, 2021)

Pancasila values are conveyed rigidly and explicitly and can use pop culture mediums such as films, animation, and music. Various values can be learned in an indoctrinating way, such as diversity, unity, multiculturalism, courtesy, and respect for parents. By using pop culture, the values of Pancasila can then be understood as a daily attitude, down-to-earth, and not just a dogmatic ideology.

“Pancasila can be internalized through films, songs, etc. Gen Z and Alpha characteristics are very familiar with digital media. They are different from Boomers, Gen X, and Gen Y. Pop culture can be used (to socialize Pancasila), even it’s a must. For example, the content of the Pancasila Muda, which gives various messages, respects the value of unity. The delivery is not rigid and must be interactive. Another example is Upin Ipin whose delivery is interesting. Nussa Rara is just political polarization and tendentious. My son said, Nussa Rara is good. It teaches morals and can be implemented every day. Back then, we had Si Unyil, which was multicultural. They mingle and play together.”⁵ (Yudha Pradana, Lecturer of Pancasila Course, FGD 24 June 2021)

Mass-produced and commercial popular culture can reach many consumers because the

4 In original language: “Menurut saya belajar lewat Youtuber atau film itu lebih menarik daripada penjelasan guru. Karena gak semua guru bisa jadi storyteller yang baik, makanya kadang jadi membosankan.”

5 In original language: “Pancasila itu bisa masuk lewat film, lagu, dsb. Karakteristik gen z dan alpha dengan media digital itu sangat erat. Berbeda dengan kakek nenek yang boomer, gen x, dan y. Budaya pop sangat

public loves it. Popular culture is easily accessible and attracts many people from various races, locations, ages, and genders (Heryanto, 2014). In addition to attracting the public’s attention, pop culture also shows the reality of society through the consumption process of pop culture.

Pancasila Muda Community: Efforts to Build a Positive Narrative

In addition to introducing Pancasila to the younger generation through pop culture, the youth community has the potency to introduce Pancasila at the grassroots. One of the communities that actively internalize the values of Pancasila is the Pancasila Muda. A group of young people founded Pancasila Muda Community on September 11, 2018, due to their concerns about society’s situation. The founders were anxious about Indonesia’s condition ahead of the 2019 Presidential Election. Various accusations were experienced by the two pairs of presidential and vice-presidential candidates, both Joko Widodo and Makruf Amin versus Prabowo Subianto and Sandiaga Uno. For instance, *cebong versus kampret*⁶, *antek asing* (a foreign nation’s lackey), and human rights violations can cause discordance. Social media was also full of cyber wars, hoaxes, and hate speech between the two camps of supporters.

The polarization of the two camps supporting the presidential candidate occurs in the real world and cyberspace. The degree of polarization is thicker in cyberspace, giving rise to *cebong* (the term for Jokowi’s supporters) versus *kampret* (the term for Prabowo’s supporters), which is a label for each supporter of the presidential candidate. This labeling has a tremendous social effect because it shows stereotypes and excessive expressions of political cynicism (Tazri, 2019).

bisa digunakan bahkan harus. Misal konten Pancasila muda yang memberikan banyak pesan keberagaman, menghargai nilai persatuan. Penyampaiannya tidak kaku dan harus interaktif. Contoh upin ipin yang penyampaiannya menarik. Nussa Rara itu polarisasi politik dan tendensius saja. Kata anak saya, nussa rara itu bagus, mengajarkan moral dan bisa diimplementasikan sehari-hari. Dulu ada Si Unyil yang multikultur. Mereka berbaur dan bermain.”

6 *Cebong vs kampret* term was used to mock each other between Jokowi and Prabowo supporters

Pancasila Muda Community then tried to neutralize the atmosphere by returning to the values of Pancasila. Thus, the nation's integrity can be maintained following the third principle of Pancasila, Unity in Diversity.

“2018 was the first time we held a training for young people. We started this community because of our anxiety, and it was the presidential election. All of us believe in Pancasila. At that time, we wanted to back up the government. The problem was not *kadrun*, *cebong*, and *kampret* because they were buzzers. We were trying to mediate so that this *cebong kampret* subsides on social media. Do not fight with fellow Indonesians. That anxiety that made us form this a community or forum.”⁷ (Samsul Bahri, Chairman of the Pancasila Muda Community, Interview 2 July 2021)

Pancasila Muda Community is located in Jakarta and three other areas, namely Jakarta, Depok, Bogor, and Bandung. Currently, Pancasila Muda Community has 400 members with an age composition of 15 to 35 years. To internalize Pancasila among young people, Pancasila Muda Community conducted several offline programs such as the Pancasila Muda School, the Mantik School (logic school), and the Anti-Amnesia Book Movement.

Besides offline programs, Pancasila Muda Community also has online programs. The importance of having online programs is due to the massive reach of the audiences. Social media posts make it easy for people to get emotional on social media during the digital era. Thus, it is essential to implement online programs to create positive content on social media through educational memes, infographics, and short videos/animations. The shared content contains the national history, quotes from national figures, and explanations of state symbols and historical events. Using the hashtag on the viral phenomenon is also crucial to get high engagement and go viral.

7 In original language: “*Tahun 2018 itu pertama kali kami mengadakan acara pelatihan ke teman-teman. Kita ngerintis komunitas ini atas kegelisahan karena saat itu menuju pilpres. Teman-teman ini percaya sama Pancasila. Saat itu ingin memback up pemerintah. Akarnya bukan di masalah kadrun, cebong, kampret karena itu mainan buzzer. Kami berusaha menengahi agar cebong kampret ini reda di media sosial. Jangan berantem sesama anak bangsa. Kegelisahan itu lah yang membuat kami membentuk komunitas atau wadah.*”

To penetrate people's hearts, it is essential to creatively provide positive content about Pancasila, such as togetherness, religious tolerance, politeness, and cooperation (BPIP, 2022c). BPIP also supports efforts to socialize the values of Pancasila through social media by creating positive narratives (BPIP, 2022a). The strategy is similar to the research result on Pancasila and social media, which shows that social media is crucial for maintaining Pancasila and preventing radicalization in Indonesia (Arifin, Handayani, & Virdaus, 2022).

Pancasila should be the foundation for developing and maintaining ethics/ digital ethics. Even though Indonesian netizens are classified as the most disrespectful country in cyberspace in Southeast Asia, they still have Pancasila characteristics. For instance, Indonesian netizens have a high sense of empathy and touching feelings. One of the phenomena that can be seen from this characteristic is online donations, such as raising funds to construct a new ship for the Floating Hospital (*Rumah Sakit Apung*) dr. Lie Dharmawan 2 reached 33 billion rupiahs on July 1, 2021. Indonesian netizens' high sense of empathy ultimately formed online *gotong royong* (cooperation) to strengthen their national identity. *Gotong royong* includes the practice of the fifth principle of Pancasila, which is social justice for the whole of the people of Indonesia.

The Pancasila Muda School is one of the regular and free-of-charge programs the Pancasila Muda Community carries out. The school, which was first held in 2018, aims to attract the attention of the young generation (Millennial and Generation Z) to preserve Pancasila by spreading its values through social media. The first Pancasila Muda School was held in Jakarta, followed by Bogor, Bandung and Depok. In the fourth Pancasila Muda School (2019) in Depok, the Young Pancasila Community collaborated with the Mahfud MD Initiative (MMD). Pancasila Muda School also intends to spread social media attitudes wisely by creating positive content for enlightenment. They were also taught how to implement the values of Pancasila through humanitarian movements like fundraising and charity acts. The attitude of help to others is the essence of the second and five principles of Pancasila.

“We try to encourage young people to apply Pancasila values in a simple way, not in a complicated way. Participants can apply positive things on social media such as status updating, creating vlogs, and content about Pancasila values in everyday life. Then, we will observe which content that catch public concern”⁸ (Dedi Triadi, Principial of Pancasila Muda School, quoted from (Liputan6, 2019).

According to Samsul Bahri, Pancasila Muda School is not a conventional school. Several types of training are provided, such as writing, digital marketing, digital social media, and content creation. The speakers of Pancasila Muda school come from the Pancasila Muda community, social media enthusiasts, government practitioners, and journalists. With the number of participants reaching 100 people in one program, the alums of the Pancasila Muda School are also expected to become spokespersons related to Indonesia and be active in inspiring the young generation to be more concerned with Indonesia.

Participants of Pancasila Muda School consist of young people, including students, employees, and vloggers. They were interested in joining the Pancasila Muda School because they are concerned about Indonesia’s situation, which is full of conflicts between political supporters in the real world and cyberspace. As a community, Pancasila Muda claims to be neutral, financially independent, and not driven by political interests. For those reasons, the Pancasila Muda community succeeded in gaining the attention of young people.

After completing the Pancasila Muda school program, all participants joined the Pancasila Muda community group. Each class has a class leader and routinely conducts meet-ups to discuss Pancasila. They also spread positive messages in social media groups, including pro-government and contra-government groups.

“After the school program is done, we create content. All school program participants are

8 In original language: “Kita hanya memacu anak muda untuk menerapkan nilai Pancasila secara sederhana, tidak terlalu rumit. Setidaknya di kehidupan sehari-hari mengaplikasikan yang positif di medsos... peserta harus update status, ngevlog tentang nilai Pancasila dan membuat konten tentang Pancasila. Nanti kita pantau sejauh mana sih konten itu menjadi perhatian publik “

assigned to create social media content in Facebook and Instagram. For example, instead of making statuses, we focus on joining (Facebook) groups. From 2018 to 2021, they join the pro-government and non-pro-government groups. If harmful contents appear, our job is to neutralize it by providing positive content.”⁹ (Samsul Bahri, Chairman of the Pancasila Muda Community, Interview 2 July 2021)

In addition to the Pancasila Muda school, the Pancasila Muda Community also has a program called the Mantik School (School of Logic) which focuses on basic logic and critical thinking. Having an educational background in philosophy, Samsul Bahri initiated this program to analyze the news circulating in the community. The participants were taught how to think critically and use logic when reading the narrative of a news story. Thus, they will understand it holistically and proportionally. Even though it only takes place in Jakarta, Mantik School is held every two weeks. However, since the COVID-19 pandemic, Mantik School has been postponed due to difficulties in conducting face-to-face activities.

In addition, the Pancasila Muda community also has a program called the Anti-Amnesia Book Movement (*Gerakan Anti Amnesia Buku - GAAB*) which focuses on the literacy movement. GAAB targets groups of children, including schoolchildren, school dropouts, and street children. GAAB conducts an approaching system by visiting bridges and parks to interact with the targeted group.

The efforts made by the Pancasila Muda Community through the Pancasila Muda school are not only to disseminate the values of Pancasila but also to contribute to improving the quality of human resources towards Indonesia’s demographic bonus in 2045. In *Wawasan Pancasila (Pancasila Insights)* (Latif, 2020), Latif stated that “...Like the cultivation of plants, the

9 In original language: “Setelah semua selesai, kami membuat konten. Anak-anak yang ikut Sekolah Pancasila Muda itu tugasnya membuat medsos seperti Facebook dan Instagram. Misalnya Facebook, tapi bukan bikin status, kami fokus masuk ke grup-grup. Misal dulu 2018-2021 masuk ke grup pro pemerintahan dan yang tidak pro pemerintah. Tugasnya adalah gimana cara jika terjadi hal negatif, kita berusaha menetralkan dengan memberikan konten positif.”

rate of growth of Pancasila will not automatically go well, without intentionally caring for it with full understanding, accuracy, and perseverance throughout the process of seeding, planting, fertilizing, and lighting."¹⁰ Internalizing Pancasila values, carried out through the Pancasila Muda community, continuously implements the actualization of Pancasila values through concrete actions. By targeting the young generation, it is hoped that young Indonesians who are the next generation of the nation will become human beings with the spirit of Pancasila.

Apart from being community-based, efforts to implement Pancasila values must also be carried out massively and structured by stakeholders. Characters of the young generation familiar with social media and digital technology can be the main asset. According to Hendra Nurtjahjo, Chair of the Center for Pancasila Studies at the University of Pancasila, establishing digital Pancasila schools with programs like courses, workshops, and webinars can accelerate the dissemination of knowledge of the Pancasila ideology (SindoNews, 2021a). This program is crucial because it can reach young people throughout Indonesia.

In addition, a non-memorization of the Pancasila incident happened at the Puteri Indonesia 2020 pageant's grand finale. Bambang Soesatyo, the Chair of MPR RI 2019-2024 and one of the pageant's judges, questioned the five Pancasila principles at that time. Kalista Iskandar, a contestant from West Sumatra, was the one to whom the question was directed. Kalista, however, was unable to mention the fourth and fifth principles correctly. The viral incident drew criticism from Indonesian internet users. The primary capital to internalize Pancasila value is the ability to memorize Pancasila. Because, without knowledge of Pancasila's principles, it will be challenging to practice the values of Pancasila. Meanwhile, the younger generation tends not to memorize the Pancasila principles.

10 In original language: "...Ibarat budi daya tanaman, Laju pertumbuhan Pancasila tidak dengan sendirinya akan berjalan baik-baik saja, tanpa kesengajaan merawatnya dengan penuh pemahaman, kecermatan, dan ketekunan sepanjang proses pembibitan, penanaman, pemupukan, dan pencahayaan."

"I have been teaching since 1998, and I am a PKn teacher. I also teach morality at school. These two things are interrelated. As a teacher, when I teach the value of Pancasila, I will associate it with morality. Which one is the commendable and which one is despicable morals? Implementation of Pancasila is also carried out through (flag) ceremonies, and the students must also memorize Pancasila. I also asked students to memorize the opening of Pancasila. They need to memorize it before implementing it."¹¹ (Abdul Hamid, Civic Education Teacher, FGD 24 June 2021)

As educators, Civics teachers are required to be creative and flexible when internalizing the values of Pancasila in students. Teachers must also show exemplary daily behavior to instill Pancasila values into the younger generation to achieve maximum efforts (Ito, 2016). Besides using textbook media, interactive images and multimedia can also be an exciting teaching strategy (Yurisdika, 2019).

CONCLUSION

Efforts to internalize Pancasila as a way of life can be made through the youth community under programs such as training and Pancasila schools. The use of social media (Instagram, Tik Tok, and Twitter) is also essential to spread positive content via infographics, memes, and short videos. Positive content also may use quotes from national leaders to inspire the young generation. Socialization of Pancasila values will undoubtedly be interpreted through positive narratives via invitations to implement tolerance, cooperation, and mutual respect. For instance, fundraising can be used to promote national integrity and unity, which is Pancasila's third guiding principle. Fundraising demonstrates an implementation of online *gotong royong* or community self-help.

In addition, the implementation of Pancasila can be done through pop culture products such

11 In original language: "*Saya mengajar sejak tahun 98 dan saya guru PKN. Di madrasah juga mengajar akhlak. Kedua hal ini saling terkait. Praktek di lapangan, Sebagai guru, saat mengajarkan nilai Pancasila maka saya akan mengaitkan dengan akhlak. Mana akhlak terpuji dan tercela. Implementasi Pancasila juga dilakukan melalui upacara (bendera), anak-anak perlu hapal Pancasila. Bahkan anak-anak saya suruh hapal pembukaan Pancasila. Mereka perlu hapal dulu sebelum mengimplementasikan*".

as film, animation, and music. Pop culture products with the theme of nationalism such as the film *Soekarno: Indonesia Merdeka* (2013), film *Guru Bangsa: Tjokroaminoto* (2015), film *Kartini* (2017), animation *Battle of Surabaya* (2015), animation *Kita Satu* (2018), song *Garuda di Dadaku* by Netral, and song *Rumah Kita* by Indonesian Voice. It is critical to incorporate pop culture into the internalization of Pancasila because Indonesia is focused on oral culture. It is easier to accept the charm of moving images and more responsive to what video cameras offer than words (Heryanto, 2014). This way, internalizing Pancasila through pop culture products becomes more interactive, flexible, and modern. By using contemporary cultural products, the values of Pancasila can then be massively internalized and can embrace the younger generation.

As a meeting point, Pancasila can be an entry point for developing the roles and initiatives of the young generation. Besides formal education, the youth community can act as a platform or medium to spread, understand, and implement the value of Pancasila. The current young generation, Millennials, and Generation Z are at the forefront of efforts to preserve Pancasila. They are accountable for preventing harmful content from disrupting racial harmony in public and online areas. Pancasila Muda carried out several activities by saturating social media with uplifting stories and information that embodied Pancasila's ideals. As a result, positive content can foster a sense of patriotism and affection for the country.

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