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Impact of Pancasila Ideology for Millennial Generation

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Abstract

In making the millennial generation with high character and insight, it is necessary to implement Pancasila values according to their abilities. In addition, Pancasila will also be used as a unifying medium for the millennial generation in carrying out their various daily activities, so it is fitting for this generation to have a strong and highly integrated character, especially in facing various challenges and obstacles caused by the flow of globalization. This research is a type of qualitative research, using descriptive method. As for the goal to be achieved in this research, it is to find out the extent of the impact of Pancasila ideology on the millennial generation, the results of this study explain that, to create a millennial generation with good character, it is necessary to practice Pancasila values that are in accordance with the mindset and the personality that exists in this generation, because as we previously knew, this millennial generation is very much needed for the process of progress and growth of the nation and state, especially in understanding the various characteristics and norms that exist, so it will be easy to shape the character of the generation. On the other hand, the importance of Pancasila as the state ideology is to show how Pancasila can be a moral guide in the life of the nation and state so that threats that come from outside can be prevented quickly, because the position of Pancasila is an ideology that is open to all developments of the times, so that whatever happens in the development of the times, it must be in accordance with the rules that apply in the body of Pancasila.

Keywords: Ideology, Pancasila, Millennial Generation

A. Introduction

In the global era with the characteristics of a world without borders, or often called cyberspace, directly or indirectly, there are many foreign ideologies that are aggressively hitting Indonesian society. This is sometimes not realized by us, even many of them think that these foreign values and ideologies have become a trend and are included in the culture of the people in the country, for example such as materialism, hedonism and consumerism. Materialism in this case is defined as an attitude of life that glorifies material, money or objects that are measured from a person's success or success, as a result the process often ignores the work ethic and existing human values, and over time wealth becomes a reference. and benchmarks that are often involved in this life, especially when looking at the lives of others (Asyari & Dewi, 2021).

As a country that has a variety of ethnic groups and also very abundant customs, through the flow of globalization and strong communication, there are many changes that occur in a society, where the process often brings various kinds of influences, both positive and negative influences. ultimately can break the integrity and resilience of the Indonesian state. Of course, our society must be smarter and more selective in choosing existing cultural values so that their effects do not have an impact on the

existing ideological order. On the other hand, our society cannot directly accept a value without knowing the good and bad impact of that value, where in considering it we must always involve elements of the existing state foundations, one of which is Pancasila.

Pancasila as the basis for making a decision is a noble value obtained by the sacrifices and struggles of the fighters, besides that Pancasila was also created with the aim of forming a government order based on the integrity of the nation and state. Basically, Indonesia is a rich country that has various tribes, religions, races, traditions, languages and customs based on unity and integrity where Pancasila has become an important part of the existing fighting spirit. Pancasila has a very important role in maintaining the existence of the Indonesian nation's personality, especially in the current era of globalization where the boundaries between one country and another are very open and blend with the norms that existed previously (Aulia et al., 2022).

One of the concerns that often arise in the minds of Indonesian people with the progress of globalization is the waning of the spirit of nationalism and patriotism among the millennial generation, which is caused by the entry of various foreign cultures so that many young people begin to forget their own culture because they think that culture is foreign is a trend that is far more modern than our culture. The millennial generation itself is a term for the generation born in the 1990s, at which time people's lives have been heavily influenced by technology in carrying out all their life activities. Especially with the presence of several telecommunication tools such as computers which are widely used in various public service processes. Another characteristic of this millennial generation is their open attitude, where they are ready to open their minds and abilities to new things that are trending today.

To create a millennial generation with good character, it is necessary to practice the values of Pancasila in accordance with the mindset and personality that exists in that generation, because as we know before that, this millennial generation is very much needed for the process of progress and growth of the nation and state, especially in understanding the various characteristics and norms that exist, so that it will be easy to shape the character of the younger generation who have the spirit of Pancasila and have noble character. Understanding the behavior of today's young generation can indeed be said to be very worrying, various promiscuity began to enter and become a separate trend until finally many of them were trapped in less commendable actions such as drugs, free sex, gambling, and several other bad things. . For this reason, it is important to build a fighting spirit among the millennial generation so that they can become role models and driving pillars in order to strengthen the unity and integrity of the Unitary State of the Republic of Indonesia (Azzaria, 2021).

Pancasila is an ideology or view of the Indonesian nation in the context of national and state life, where all elements of society adhere to the values contained in it. As a nation's view of life, the values contained in Pancasila have their own meaning. Fundamentally, the basic concept of Pancasila is about the life you aspire to, the deepest thoughts and a view of the form of life that is considered good. In addition, Pancasila can also be said to be the guideline for the Indonesian nation, if the values contained in it can be realized into a norm that applies in the community.

Basically, the values contained in Pancasila can be known through the precepts in it, including the values of Divinity, Humanity, Unity, Democracy and Justice. These

values become the basic values for the life of society, nation and state. As moral or ethical values are values, norms and behavior that should be a reference for the Indonesian people to behave, it aims to regulate the character of society in acting. Ethics can be used as a basis for evaluating good and bad according to human views in acting. Therefore, the moral values in Pancasila as a core part of the character of the Indonesian nation must be implemented properly so that in the future it can increase the fighting spirit of the existing millennial generation (Ekaprasetya et al., 2021).

The millennial generation is a generation that is already familiar with the various sophistications of existing technology, so it is only natural that we must take advantage of this for the advancement and improvement of the quality of the community fully. If the millennial generation has made Pancasila the basis for doing everything, it is automatically impossible for various negative impacts to come and approach our generation. In addition, the community must also have an intelligent and appropriate attitude to deal with these various changes, through the existing Pancasila values, it is hoped that all citizens are obliged to believe, understand and implement the truth values contained in Pancasila, especially when carrying out social and national life. and state (Baureh, 2018).

Pancasila as the basis and ideology of the state is the result of the agreement of the founding fathers of the nation when the Indonesian state was founded, and even today when the world begins to experience many changes and progress, the Indonesian state still holds fast to Pancasila as the nation's ideology. As the basis of the state, Pancasila must be the state's reference in facing various challenges in the global world that are increasingly developing. In this era of globalization, the role of Pancasila is certainly very important to maintain the existence of the personality of the Indonesian nation, because with this globalization the boundaries between countries seem invisible, so that various foreign cultures can easily enter the fabric of Indonesian society. This of course can have a very diverse impact on the growth of our society's mindset, but if we can filter it properly, the various things that arise from the impact of globalization will become a new insight and strengthen relations between nations and countries in the world, but if on the other hand the negative impact from this globalization can damage the morale of the nation and the existence of Indonesian culture, especially those of the next generation of the nation. In connection with this, the millennial generation as a pillar of the nation is expected to have the spirit of patriotism and nationalism by persisting in the cultural values of the Indonesian nation even though many foreign cultures have begun to enter the life order of the Indonesian nation. interested in further elaborating the focus of the problem in the context of the Impact of the Pancasila Ideology for the Millennial Generation.

B. Method

This research is a type of qualitative research, using descriptive method. The definition of qualitative research can be understood as a research procedure that utilizes data and has the aim of describing and analyzing events, social dynamics, phenomena and attitudes of individual and group perceptions of something. The process of collecting these data begins with making observations in the form of taking data that is relevant to various problems that arise in the surrounding environment.

The data collection tool is the researcher himself who functions as an instrument, the researcher must be able to approach the respondent so that the data obtained is valid.

Next, the researcher begins activities systematically to collect, process, and conclude data by using certain techniques to find answers to the problems at hand. The data analysis technique uses descriptive qualitative analysis, where this technique describes the existing data and makes conclusions so that they are easily understood by themselves and others. The subject in this study is the temporary millennial generation whose research object is related to Pancasila ideology and the secondary data itself is obtained from articles, journals, and books related to Pancasila (Fanindy & Mupida, 2021).

C. Result and Discussion

1. Implementation of Pancasila Values and Ideology

Pancasila is often said to be a moral barometer for all Indonesian people, where the citizenship framework must be based on the ideology of Pancasila and the 1945 Constitution. Fundamentally, Pancasila plays a role as a strong framework for defining the concept of inclusive citizenship, because it has a strong commitment strong against pluralism and tolerance. This commitment is then able to unite and maintain the integrity of the nation from various ethnic, national, ethnic, racial and religious differences. Therefore, as good citizens, we should have an awareness of the responsibility of carrying out these commitments, especially in overcoming anxiety about the fading sense of nationalism among the Indonesian people (Handitya, 2019).

The collapse of Pancasila values since the New Order era until now is often caused by deviant actions carried out by the government and in fact have violated the values that exist in the body of Pancasila, for example such as forms of violations contained in several aspects ranging from government, public departments to institutional organizations, especially in terms of corruption, collusion, and nepotism, which activities seem to have been ingrained to this day. Practice often. KKN was carried out because of the crisis of nationalism in the body of the Indonesian nation and the decline in moral and ethical values that deviated from the good and true principles of Pancasila so that the sense of nationalism became irrelevant in the current era of globalization.

Pancasila as a national ideology transcends individual, group, ethnic and religious beliefs, so the motto 'Bhineka Tungga Ika' is applied to all Indonesian people in a unified whole, namely, the Unitary State of the Republic of Indonesia. Pancasila as a national ideology seeks to put the interests of the nation and the State of Indonesia in a prime position above other interests. The position of Pancasila as the ideology of the Indonesian nation and state is stated in the preamble to the 1945 Constitution as the basis of the Unitary State of the Republic of Indonesia (NKRI) which must be implemented continuously in the life of the nation and state. Thus, Pancasila as the nation's ideology is the overall view, ideals, beliefs, and values of the Indonesian nation that must be implemented in life, society, nation and state (Hanum, 2019).

As a national ideology, Pancasila is a systematic and comprehensive unity of basic ideas about humans and their lives, both between individuals and within the scope of state life. In addition, the values of Pancasila are also born from the living habits of the people that existed long before the independence of Indonesia, for that the nature of Pancasila as an open state ideology is expected to be able to interact with the times and

be able to become a way of life and shape the character of the Indonesian nation. On the other hand, in its development in this millennial era, human behavior in social life seems to have begun to deviate from the values of Pancasila, including treating humans not essentially as human beings, then respect for human dignity and respect seems to be neglected in the social life of the community.

As the basis of the state, Pancasila is a fundamental principle that has a special, permanent and strong position because it cannot be changed by any legal means. For this reason, as the source of all sources of law in Indonesia, Pancasila is listed in the highest provision, namely the preamble to the 1945 Constitution of the Republic of Indonesia, then further elaborated on the main ideas, which include tolerance, caring and democracy up to finally concretized in the body of state laws and other positive laws. To answer all the challenges of an increasingly complex life, Pancasila needs to appear as an open ideology and apply it further in solving new problems that arise due to the development of the times (Hasanah, 2021).

There are eight characteristics that Indonesian citizens need to have in dealing with issues of global development as a manifestation of the practice of Pancasila values today, namely (1) the ability to recognize and approach problems as citizens of a global society (2) the ability to cooperate with others and assume responsibility. responsibility for their roles or obligations in society (3) the ability to understand, accept, and respect cultural differences (4) the ability to think critically and systematically (5) the willingness to resolve conflicts in a peaceful way without violence (6) the willingness to change lifestyle and consumptive habits to protect the environment (7) have sensitivity to human rights and the ability to defend them (such as the rights of women, ethnic minorities) and (8) willingness and ability to participate in political life at local, national and international levels.

The process of the occurrence of Pancasila as a state ideology must have gone through a very high-quality process, meaning that before it was ratified as the basis of the state, both as a way of life and a philosophy of life for the Indonesian people, Pancasila had been functioned as a driving force for actions and actions in achieving state goals. In addition, Pancasila is the basic principle and basic values that grow and develop in Indonesian society, as well as the identity of the Indonesian nation. Pancasila can also guide all human actions in everyday life, so that they do not violate the law and also do not rob them of their rights as human beings. The importance of Pancasila as a state ideology is to show how Pancasila can be a moral guide in the life of the nation and state so that threats that come from outside can be prevented quickly, because the position of Pancasila is an ideology that is open to all developments of the times, so that whatever happens in the times must be in accordance with the rules that apply in the body of Pancasila (Huwaitdah, 2019).

As the basis of the state, Pancasila must also be a reference for the state in facing various global challenges in the world that continues to develop. In this era of globalization, the role of Pancasila is certainly very important to maintain the existence of the Indonesian nation's personality, because with globalization the boundaries between countries seem invisible, so that various foreign cultures can easily enter the scope of Indonesian society. In this regard, the role of the younger generation as pillars of the nation is expected to remain steadfast in having the spirit of patriotism and

nationalism and persist in the cultural values of the Indonesian nation even though many foreign cultures have begun to enter the fabric of our lives.

Pancasila is an ideology for the Indonesian people because Pancasila is a belief that is considered valid, absolute, and the only ideology that is most appropriate in carrying out the state system of the Republic of Indonesia. The five main points contained in the body of Pancasila and must be implemented in government systems in Indonesia include, one and only God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation and social justice for all. all Indonesian people, with these five basic principles we must obey and obey all the principles that exist in the body of Pancasila as well as the foundation in facing various challenges of changing times and the brunt of global ideology (Khair et al., 2022).

Pancasila as an ideology in various fields of social, national and state life. can play a role and function as the basis and at the same time the goals of various fields of life that continue to develop in tune with the development of aspects of society and the changing times from time to time. As for the reciprocal relationship or interaction between the dynamics of life with Pancasila and ideology, where the interaction will be positive or mutually beneficial if it is mutually stimulating and simultaneously animates the dynamics of life while at the same time the dynamics of life stimulate the internal dynamics contained in Pancasila as ideology is open to develop its identity. Therefore, Pancasila must also be actualized in various fields of life such as economics, law, and education.

Pancasila, which was created long ago as the basis of the state and 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 is aware of and understands the function of Pancasila and is able to practice it in daily life. This can be seen from the number of young people who think that western culture is more modern than their own culture, then other things can be found from the way they behave, dress, talk to their lifestyle which tends to imitate foreign cultures rather than their own culture. Pancasila is also expected to be able to provide its role and contribution not only at the present time but also to be able to be maintained as an actor and actor in national development (Meynawati & Dewi, 2021).

There are three processes that must be carried out by the younger generation in instilling the values of nationalism contained in the body of Pancasila, including (1) character building, namely the young generation who dare to play a role in building the nation's positive character through strong will, to uphold moral values and internalize them in the community. real life (2) Character empowerment, namely, the younger generation becomes a role model of positive national character development, by taking the initiative to build collective awareness with high cohesiveness, for example calling for the resolution of prolonged conflicts (3) Character engineering, namely the younger generation plays a role and excels in science and culture, as well as being involved in the learning process in developing the positive character of the nation in accordance with the times.

If you look at the concept above, it can be seen that the younger generation as pillars of the nation does have a very important role in building the spirit of nationalism. the principles that exist in the body of Pancasila. In addition, the younger

generation must also cultivate a high sense of nationalism and be able to appreciate the various cultures of other nations by not treating them inappropriately. Pancasila which has five precepts and is interrelated with each other indeed animates and is inspired and shows a unified whole, has a very deep meaning to be the basis for acting and behaving (Oktari & Dewi, 2021).

Pancasila is actually a way of life for the Indonesian people, as well as guidelines and instructions in thinking and behaving Indonesian people in everyday life. In fact, the values of Pancasila have been manifested in social life as the nation's view of life since before Pancasila was used as the basis of the state which was formulated in a value system. Regions in the archipelago already have the value of the first Pancasila precept, which is to believe in God. Then other precepts such as mutual cooperation, tolerance, deliberation, solidarity (social solidarity), and others. If the founders of the nation in the past had struggled to create Pancasila with all of their blood, then the younger generation is expected to be able to defend it and practice it in various attitudes and actions.

Like a tree, Pancasila which was born from the founding fathers of the nation as the basis of the state through excavation, absorption, contextualization, rationalization, and actualization must be maintained and cared for. When there is a deviation from the values of Pancasila, as a result, the sustainability of the Indonesian nation state will be threatened. The weakening of Pancasila occurs when there is negligence, disobedience, as well as deviations from the values of Pancasila. Of course, this will not happen if the younger generation is able to maintain and implement every Pancasila values very well. Of course, the rate of growth of this Pancasila needs to be intentional to take care of it with full understanding, accuracy, and responsibility (Rahma & Dewi, 2021).

Pancasila is an inseparable series and unity because in each of its precepts it is bound to one another. Then, the position of each of the precepts cannot be changed and the composition of Pancasila is so systematic-hierarchical, showing a series of tiered sequences, having its own place in its structure as a unity that cannot be moved. It has become a separate essence that Pancasila is the basis of the state and the nation's view of life. objectively it has been owned by the Indonesian people themselves since before the founding of this Indonesian state. Pancasila contains essential values, namely divinity, humanity, unity, democracy, and justice.

2. Millennial Generation Strategy in Implementing Pancasila Values

Like a tree, Pancasila which was born from the founding fathers of the nation as the basis of the state through excavation, absorption, contextualization, rationalization, and actualization must be maintained and cared for. When there is a deviation from the values of Pancasila, as a result, the sustainability of the Indonesian nation state is threatened. The weakening of Pancasila occurs when there is negligence, disobedience, as well as deviations from the values of Pancasila. Of course this does not want to happen. The rate of growth of this Pancasila needs to be intentional to take care of it with full understanding, accuracy, and perseverance in the fertilization and lighting process. Over time, in fact the values of Pancasila began to fade (Rais et al., 2018).

Basically, the positive impact of globalization has enveloped humans, facilitating human activities in their daily lives. It is undeniable that the millennial generation is very familiar with technological advances. However, it should be realized that humans are social creatures, which means that humans cannot live alone. This is sometimes

forgotten. Direct interaction or interaction between individuals tends to be less with these technological advances. Humans interact a lot remotely. Individuals become less familiar and know each other (Hasanah, 2021). Humans become individualists and lack a sense of nationalism. This is a small example of the fading implementation of Pancasila values in the millennial generation towards the value of the third precept which teaches unity (Sormin & Dewi, 2022).

Pancasila education is an urgency for the millennial generation. The cultivation of Pancasila values is expected to prevent the decline or loss of the nation's morale from the influence of globalization. By making Pancasila as an ideology, I hope that it will be able to strengthen the nature and attitude of the people in accepting things that are outside the limits of the norms found in Indonesia. Pancasila must shape the personality of the Indonesian nation which will maintain its existence, so that we can properly filter various things that come from the impact of globalization. That way, it is very important to implement Pancasila by the Indonesian people, especially the millennial generation. The millennial generation is the hope of the nation who will continue the country's struggle, because this country needs bright generations to continue sustainable development (Rusmiati, 2021).

Of course, in forming this brilliant generation, it is necessary to base it on a good personality and have noble character. The values of Pancasila, which the founders of the nation have conceived with many considerations, are a priceless legacy, so the implementation of Pancasila values in this millennial generation is a hope and aspiration so that the next generation of the nation has noble morals. Pancasila is the source of the applicable regulations. That is, Pancasila is domiciled as the source of all legal sources in Indonesia. It is the absolute principle of the rule of law in Indonesia. Its position is stated in details, first, Pancasila is the source of all legal sources. Second, Pancasila includes an atmosphere of mysticism. Third, Pancasila embodies legal ideals for the basic law of the state. Fourth, Pancasila contains norms in which the government as well as state administrators are obliged to maintain human character and uphold the moral ideals of the people, namely noble morals.

The formulation of Pancasila has been passed through a very long process from the struggle of the founding fathers of the country. This Pancasila is stated in the Preamble to the 1945 Constitution, namely in the fourth paragraph. If we don't carry out the mandate of the founding fathers of the country, their sacrifices will be in vain. As the next generation, it is obligatory to work together to continuously preserve the values of Pancasila. So that the values then give birth to a generation that has noble character. Pancasila has the additional function of realizing the function of Pancasila as the basis of the state, Pancasila values must manifest in every field. Therefore, the function of Pancasila and the position of Pancasila other than the state foundation emerged (Rusmiati & Dewi, 2021).

First, as a way of life in which the values of Pancasila act as directions or instructions in everyday life, both in activities carried out by the community and state administrators. prepare the basis of the state which ultimately contains the meaning of life for the Indonesian people. The meaning of life is found in the culture of life and civilization of the Indonesian nation itself. This is the realization of the value that is owned, which is then believed, and the truth is lived. We can trace from the role of religious life that applies in Indonesian society through the roles of major religions

such as Hinduism, Buddhism, Islam, and Christianity. The role of religions here perfects the development of values, norms, traditions, and habits that are constantly developing in society. Third, as the nation's personality, namely the values contained in Pancasila, the values of divinity, humanity, unity, democracy, and justice can be manifested in attitudes, behavior, and actions. Attitudes and behavior will be a differentiator with other nations or are called characteristics. When acculturation and inculturation affect the nation's personality, the Indonesian nation has formed a personality based on the values of Pancasila.

People need to apply the values of Pancasila in order to create a just and prosperous society and a harmonious society in carrying out all their lives. There is no need to worry about the future of the country when the values of Pancasila have been implemented properly in their lives. Especially for the millennial generation, where the generation at this age is also called a generation that is thirsty for a variety of information and news, but the spread of ideology in technological developments can also easily affect the existing culture and culture, sometimes they tend to ignore the values in their lives because carried away by the current globalization, this is what causes several problems in this country, namely neglect in the life of the nation and state (Salsabila & Dewi, 2022).

Pancasila is also the guiding spear of all citizens and the Indonesian nation, where this is all done for the common purpose of strengthening the unity of the Republic of Indonesia. These are all strong foundations for the role of Pancasila education which cannot be separated from its attachment to the existing ideology. The warriors of the Indonesian nation have established Pancasila as the nation's philosophy which is a strong root to explore the existence of the Indonesian nation both on a national and international scale. So as obedient and obedient Indonesian citizens wherever they are, in fact they must always believe in the values that exist in Pancasila, both as the nation's ideology and as a legal basis. Pancasila which is the basis of the state is a principle of honor with an atmosphere of mysticism or legal ideals, resulting in a source of moral values, rules and norms as well as state law that binds the basis in accordance with the 1945 Constitution of the State. Millennials are believed to be able to straighten the direction of the country's development where this generation has a function to develop a positive character through a strong determination to uphold moral values and internalize real life. The empowered character of the millennial generation plays a role in carrying out development missions with high productivity.

The millennial generation and education are two different concepts but have a relationship with each other that influence each other. In this explanation, the millennial generation mostly grows and develops through education so that education becomes a vehicle for the development of the millennial generation. Therefore, education itself requires competent human resources (HR) as assets for the millennial generation development process. This is the main requirement for the millennial generation to be able to compete and face various challenges in this increasingly dynamic world (Septianingrum, 2021).

The millennial generation as the basic holder of the Pancasila ideology in an effort to implement it is not as easy as imagined, because fundamentally, in practice, the younger generation will face very diverse challenges. Challenges that we often encounter are the phenomenon of social inequality, racism and the development of the

phenomenon of LGBT (lesbian, gay, bisexual, transgender). Globalization is physically marked by the development of cities that are part of the world city network. This can be seen from the telecommunications infrastructure, transportation network, international scale companies and their branches. The impact of globalization itself is divided into two, negative impacts and positive impacts. These impacts come from different fields according to their respective portions.

D. Conclusion

Pancasila is the basis of the unitary state of the republic of Indonesia, in the nation and state Pancasila is the view of life for all aspects of life, although Indonesian people live with various diversity and differences but through the ideology of Pancasila and the motto 'Bhineka Tunggal Ika' make the Indonesian nation steadfast and united in diversity. existing culture. Pancasila as the basis of culture unites various races, ethnicities, religions, and other values. In addition, Pancasila as the ideology of the Indonesian state has the meaning that the values contained in it are directives and guidelines in carrying out daily life. The presence of the millennial generation as the nation's successor must be utilized as well as possible, especially in facing challenges and obstacles in this very diverse era of globalization. For this reason, through the practice and application of Pancasila values in life, it is hoped that it can be a guide so that these young people can avoid deviant behavior, because as an ideology and view of life, Pancasila is the main thing and foundation that must be in accordance with the soul of the Indonesian people.

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