

THE ROLE OF PANCASILA AND PARTICIPATION IN NATIONAL PROBLEMS

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Abstrak:

This research discusses the topic "The Role of Pancasila in Participation in National Problems" For this reason, Pancasila plays an important role in participating in and solving the problems of the Indonesian nation. As the foundation of the state, Pancasila offers basic values and principles that lead to unity, justice, and prosperity. Pancasila values such as gotong royong, welfare, justice, and unity can encourage people to actively participate in solving state problems. This research provides an overview of how Indonesia's national ideology can be a foundation to encourage active participation in answering the nation's problems. The methodology of this study uses a qualitative approach, and the system used in this study is a descriptive method that describes, describes, and says to solve problems. This journal uses literature research. Library research is research in which authors collect and consolidate information from multiple sources. Sources include books and websites. Literature research is used as the first step of research to determine the research topic, and in this study, it is used as research material and further analysis to obtain research results. The main idea of the discussion is to provide information and add a broader point of view.

Keywords: Pancasila; Participation in the nation's problems.

INTRODUCTION

Historically, Pancasila was formulated to add targets to be used like the Policy of an Independent Indonesian State. Pancasila, which will be the main point of the universe, part of its formulation effort was explored and proposed from the Indonesian public ethical view of life. This view of the public spirit will later be expressed and institutionalized to play the ethical role of the people. Furthermore, the ethics of the people were poured and institutionalized and also played the role of universal ethics or the subject of the universe.

Noting that Pancasila is like a universal tree that entwines one representative of the universe and observes historical scandals of struggle and disobedience to Pancasila, fairy tales are the baggage of the entire number of Indonesians to understand, predict, and freeze Pancasila.

One way to ensure that all Pancasila values are disseminated is by bypassing Pancasila Education itself. The universal principle of Pancasila and ethics of the Indonesian people are a mistake in response to the very important tribal ordinances.

Therefore, Pancasila was passed down to the next level of young Indonesians through tutorials. Without the funds to hand over this Pancasila, the universe and the people will lack the most important ordinances or manners. A nation with a line is a people who hold an interest in inheriting the noble ordinances of their nation. To understand the cultural foundation of the Pancasila tutorial, it can be seen that the basic points of the Pancasila members are sourced.

Although the principle of Pancasila was played a role in the foundation of the universe of the Republic of Indonesia close to August 18, 1945, but drifted before that the Indonesians were reluctant to hold the members of Pancasila and even weighed in part in their events. Culturally the members of Pancasila are hidden near the decency of customs, writings, language, slogans, art, beliefs, teachings, and culture close to general (Sunoto, 1982: 1). To further understand the provision that culturally the members of Pancasila proposed Indonesian origins can be seen in the joint matrix (extracted from Sunoto).

METHOD

The research method of literature review or literature research contains theories related to research problems conducted by researchers. A literature review or literature research is a necessary activity in research, especially academic research, whose main purpose is to develop theoretical aspects and practical benefits. The type of research is a bibliography, according to Zed M (2004: 82) explained that a bibliography is a list of information contained in books or by experts in various fields, expertise, or certain publishers. The study is entirely based on a literature review or literature survey.

Therefore, research is essentially literature research. The data collected and analyzed comes from literature and other documentary materials such as journal articles and other relevant media and is still under investigation. The material collected in this work consists of two types of data, namely. primary data and secondary data. The data collection technique used by the author in this work is literature research, ie. Looking for information related to the discussion on behalf of the research that the researcher took. In this study, relevant information was collected through various methods namely literature review, literature review, and internet search.

Data analysis techniques are completed by conducting research using qualitative analysis techniques deductively, meaning using general problems or theories to draw specific conclusions. Inductively that is, connecting the facts of special events and the particular then concluding the particular to the general.

RESULTS AND DISCUSSION

Historically, Pancasila was formulated to add targets to be used like the Policy of an Independent Indonesian State. Pancasila, which will be the main point of the universe, part of its formulation effort was explored and proposed from the Indonesian public ethical view of life. This view of the public spirit will later be expressed and institutionalized to play the ethical role of the people. Furthermore, the ethics of the people were poured and institutionalized and also played the role of universal ethics or the subject of the universe.

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Therefore, Pancasila was inherited for the next level of young Indonesians bypassing tutorials. Without the funds to hand over this Pancasila, the universe and the people will lack the most important ordinances or manners. A nation with a line is a people who hold an interest in inheriting the noble ordinances of their nation. To understand the cultural basis of the Pancasila tutorial, it can be seen that the basic points of the Pancasila members are sourced.

Pancasila can influence people's attitudes and behavior in participating

Ethnic diversity is a reality in Indonesian society that cannot be denied or avoided, the Indonesian nation consists of thousands of islands, hundreds of languages, tribes, communities, and religions. This space is a gift and wisdom if we can arrange it into a harmony that produces beauty and strength, but it can also be disastrous for the disintegration of nations if pluralism is not properly regulated.

Therefore, it is understandable that the purpose of establishing the nation and state of the Republic of Indonesia is to realize a nation-state "that is democratic and wants to realize social justice and humanity". Because the founders of the Indonesian nation believed that only through the nation-state, democracy, social justice, and humanity (HAM) with the awareness of faith in God Almighty did the plurality of this nation have a positive meaning. Excerpt from Karno's speech on June 1, 1945: "The Indonesian state is not a state for one person, not a state for one group, not even a state for the rich.

Yet we created an "all for all, one for all, all for all" country. The Indonesian nation, which has many ethnic characteristics, is no longer a standard philosophy as a basic value of common life, while global influence is increasingly hitting Indonesian society. As a result, intergenerational integration into the life of the nation in Indonesia is getting worse and almost collapsed. Some facts are still fresh in memory, such as the tragedy of the Sampit ethnic conflict between Dayak

and Madurese, the pillar incident, and the movement of separatist groups such as the Free Papua Organization, RMS, and GAM.

Other SARA incidents included the Ambon conflict, the burning of Ahmadiyah mosques, and the burning of churches. The NII case that shocked Indonesian society between 1959 and 1962 has resurfaced recently, namely, the desire to change the ideology of the Indonesian state and realize and transform it into an Indonesian Islamic state. This reality is a tangible manifestation of the weak understanding of the philosophy and ideology of the state and is also a consequence of the development of Indonesia's political situation which is increasingly far from national values and strong political ethics.

Therefore, let us try to examine the meaning of Pancasila as the core value of the nation and state, besides that, we can see the existence of Pancasila as a link between the diversity of Indonesian public life and efforts to realize democracy. life. society to achieve appropriate political dynamics. Pancasila with noble values. Pancasila as the basis of the Indonesian state has values that can influence people's attitudes and behavior in participating.

Pancasila principles such as gotong royong, social justice, democracy, and unity can encourage people to actively participate in social and political life. For example, the value of mutual assistance in Pancasila can inspire a community to participate in social activities and unite to achieve common goals. The principle of social justice can also encourage people to participate in the creation of equality and common welfare. Thus, Pancasila is not only the foundation of the state but also a moral guideline that can shape people's attitudes and behaviors in participating for mutual progress and welfare.

Pancasila Can Be a Solution to Solve National Problems

The Minister of Defense analogized this country to the human body that God created carrying antibodies to protect from all kinds of diseases that attack the surrounding environment. In the context of national resilience, the antidote is Pancasila which is implemented through the concept of state defense awareness. By actualizing the values of Pancasila through state defense for the entire nation, all kinds of threats that attack and damage the joints of the Unitary State of the Republic of Indonesia can be prevented and eliminated. At the same time, the existence and identity of the state is a certain price that must be fought for and preserved.

About the willingness and ability of all components of the nation to realize their identity amid rapid globalization and the influence of foreign ideologies that continue to grow following competition for the survival of the nation. Therefore, the attitude and behavior of the Indonesian people is based on the perception of defending the state. It is a form of spiritual revolution that increases a country's resilience in the face of complex threat dynamics and builds national resilience that is resilient and adaptive to developments over time.

As the basis of the Indonesian state, Pancasila has a very important role in solving various national problems. As an ideological foundation, Pancasila is not just a set of principles, but also a philosophy that unites noble values to guide and shape the life of the nation and state.

In this study, we will explore how Pancasila can be an effective solution to various problems faced by Indonesia. First, the first precept of "The One True Godhead"; gave rise to the concept of unity and justice. Affirming religious values, Pancasila provides a strong moral foundation to encourage mutual respect among the faithful. This can be a solution to horizontal and vertical conflicts that often occur in society.

By strengthening tolerance and respecting religious pluralism, Pancasila contributes to creating an atmosphere of harmony and harmony in religious life in Indonesia. The second precept, "Just and Civilized Humanity", is to create a foundation for the protection of human rights and social justice. Pancasila prioritizes equitable development and distribution of resources, considering that everyone has the same values. This is a solution to economic and social inequality that continues to be a challenge in many regions in Indonesia. This principle also encourages the building of a fair education system so that every citizen has equal opportunities to obtain information. The third precept, "Persatuan Indonesia", emphasizes the importance of unity in diversity.

This is the key to resolving conflicts between tribes and cultures. Pancasila helped overcome the threat of national disintegration by creating a strong sense of nationalism. In addition, this principle also teaches the importance of cooperation and collaboration of all parties, both government, private, and civil society to achieve mutual success. The fourth Principle, "Popularity Is Driven by Wisdom in Resonance/Representation" is the establishment of democratic principles as the basis of the administrative system.

By strengthening public participation in decision-making, Pancasila reduces the risk of authoritarianism and corruption. This principle is a solution to create good governance and encourage responsible management. Finally, the fifth precept, "Social justice for all Indonesian people"; emphasizes the importance of fairness in the distribution and availability of resources. Pancasila became a tool to alleviate poverty and improve people's welfare, by paying special attention to disadvantaged social groups. This principle also supports sustainability by paying attention to environmental aspects.

In short, Pancasila is not just an ideology, but also a comprehensive guideline to address Indonesia's complex problems. By applying the values of Pancasila in everyday life and formulating coordinated policies, Indonesia can achieve sustainable and equitable development. Therefore, all stakeholders need to hold fast to the values of Pancasila which are the foundation of building a just, prosperous, and sovereign nation.

Pancasila can be a tool to encourage more inclusive and democratic social participation

One of the values of Pancasila is the introduction of inclusive education and the cultivation of democratic attitudes in the younger generation. Please note that inclusive education is a human right and is a good education to increase social tolerance. Simply put, we can consider some issues including: a) All children have the right to learn together, b) Children should not be discriminated against, segregated, or excluded because of their learning disabilities or disabilities. c) No, no provision excludes children from education. In theory, inclusive education is an educational process that allows all children to participate fully in public classes, regardless of disability, race, or other characteristics (Apdita Suci Nurani, Soesilo Zauhar, Prof, PhD, MS, Choirul Saleh, 2015).

Inclusive education applies the principle of Least Restrictive Environment (LRE) or the least restrictive environment. With the implementation of inclusive education, the younger generation will become a democratic society. A democratic society is a common life in which every citizen, regardless of biological and social background, is valued as a free human being. It is this dignity of man as a free human being that gives birth to man with all his rights, especially the right to belief, and cannot be changed by force. Democratic societies also have democratic governments based on power and based on people's skills and knowledge.

Therefore, every democratic government guarantees the widest possible opportunity for its citizens to obtain education. Because, the higher the level of education of the people, the stronger the democratic government. In a democratic society, power is recognized as safe if it is in the hands of the people themselves. In addition, it is known that some government agencies and tasks can only be carried out by individuals who have certain skills. In many cases, certain positions and positions influence government policy, which ultimately affects the lives of the wider community. Members of society accept all this as long as government policies do not take away their freedom, autonomy, and dignity.

According to John Dewey (Zamroni, 2005: 192), the basic idea of democracy is a view of life that is reflected in the need for mature citizens to participate in the formation of values that govern common life. Living together in a democratic world is a common life full of "Tepo senior" or the behavior of a person who always considers the feelings of others in his attitudes and actions.

In addition, Dewey also emphasized that democracy is a belief, especially a principle, which must be systematically elaborated and implemented in the form of social and political rules. form of government, but it is the main one. Democracy is a form of coexistence in society, nation, and state. A common life based on democracy requires a) a vision and ethical rules that are formally outlined in laws and regulations that are obeyed by every citizen. b) an independent, fair, and objective legal system. c) a system of government that respects the rights of every citizen. d) does not discriminate between social, political, economic, and cultural structures, and provides fair opportunities for all citizens to achieve social mobility.

This form of democratic society grows strongly in a society that has a culture of diversity and democratic values, such as tolerance, respecting differences, understanding and realizing the diversity of society, being open in communication, and fostering human values. and human dignity, the ability to refrain from disturbing others, human coherence and balance, independence from others, self-confidence, and mutual respect. From an educational point of view, democracy can be understood as a process carried out by citizens for a long time, full of the spirit of justice, brotherhood, and human dignity, and democracy is a learning process of social diversity, nationality, and nationality.

Pancasila Can Help Indonesian People Face Challenges and Changes in the Globalization Era

Globalization is the development of science and culture which then spreads widely from one end of the world to the other, so that there are no more clear borders in a country. Globalization is also often interpreted as internationalization because these two terms have many characteristics in common. Globalization is broadly defined as the activity of the world community that spreads in various ways to a country or even to distant regions. Many experts provide definitions of globalization. However, it is still difficult to define globalization in general. Because globalization depends on which side people see. (Ruslan and Setyadi 2020).

This process of globalization is more feared than understood, therefore excessive fear must be anticipated wisely and carefully. The applied foresight is defensive, builds defenses, and recognizes oneself as an object, not a subject, of the change process (Kusumawati 2018). Amidst the trend of world life that increasingly leads to accessibility, local visions are increasingly integrated with national and global visions.

In Indonesian society, the concept of spiritual unity is "Bhinneka Tunggal Ika" which means unity in diversity, the spirit of going rojong with different terms in each region. (Brata Ida Bagus 2016). Globalization is seen as a competitive opportunity for developed countries (such as America, Europe, and Japan) that have global power in the fields of economic, social, cultural, political, and military security, science, and technology.

At the same time, globalization brings opportunities and challenges for Indonesia, as a third-world country with a wealth of natural resources, human resources, and related cultures to watch out for. Some of the challenges in the era of globalization are liberalization, westernization, internationalization, and universalization. Another challenge is the defense and security of the country, the weak sense of national identity that makes it easier for extremist ideas to influence and infiltrate Indonesian teenagers so that they easily infiltrate the thoughts and interests of irresponsible parties and are vulnerable to division. (Sharifah and Kusuma 2016) Globalization certainly has a positive and negative impact on the lives of people around the world, including Indonesia.

One of the positive impacts of globalization is that people is increasingly easy and fast to find information or phenomena that occur anywhere in the world. Moreover, people today are

not only spectators and listeners but can express their opinions by commenting on social media. This means that globalization has provided space for people to express themselves nationally and internationally. The negative impact of globalization presents challenges to the identity of the Indonesian nation. Challenges to the identity of the Indonesian nation such as:

1. Hedonism. Hedonism is a view of life that prioritizes pleasure and satisfaction (Dinda Larasati, 2016). So the presence of hedonism makes Indonesian people spend material only for pleasure and satisfaction. The existence of hedonism can be seen in the emergence of cafes, fast food, shopping centers, and others.
2. The death of the attitude of mutual assistance which has become the value of national and state life. The reason is the development of individualistic attitudes in the lifestyle of Indonesian people. Therefore, this is a sign that the application of the values contained in Pancasila has not become a daily reference.
3. The death of nationalism and patriotism. For example, people in general are more proud and satisfied using foreign products than domestic products. In addition, the Indonesian market is dominated by foreign products such as clothing, food, and technology. Another example is when a person is more proud of a foreign culture than his own. For example, the use of foreign languages in everyday life. Foreign languages are valuable and must be learned. But that does not mean it is always used for daily communication. Because Indonesian is the language of unity and unity of the Indonesian nation it must be protected by every citizen.
4. Loss of politeness. Many young people today have very bad behavior. Because the values of openness and freedom of globalization make them act as they please. For example, many posts on social networks use words. Pancasila can help Indonesian people face challenges and changes in the era of globalization.

Therefore, it is very important that the role of implementing Pancasila values in facing global phenomena and the impact of modernization on Indonesian society can be realized and developed based on these five guidelines:

1. "Believing in God Almighty" means having faith in God and fulfilling obligations and not forcing on others. If people believe in God and continue to fulfill His obligations, then they will not be quickly affected and can still protect themselves from global influences, one example is ISIS which began to influence Islam throughout the world with a very strong influence of radicalism.

If the Indonesian people believe in God and know that Indonesian Islam does not exist in any country, then global phenomena and cultural influences from outside will not be able to enter Indonesia. In addition, by preserving and strengthening religious values that exist in society, assisting Indonesian society in facing moral and ethical challenges that are often undermined by foreign cultures that come and encouraging harmonious interaction between different religions and beliefs in Indonesia. To

- strengthen cooperation and tolerance between religious communities in facing global changes and challenges.
2. "Just and Civilized Humanity" – By realizing the second principle, Indonesians can support human rights internationally and contribute to overcoming global problems such as poverty, injustice, and armed conflict. In addition, respect and fair treatment of all people regardless of nationality, creed, race, and customs, create social justice within the country and also in international relations.
 3. Indonesian unity is patriotism that prioritizes the interests of the nation above the interests of individuals. In the phenomenon of modernization, when Western culture enters Indonesia, when people love their culture, western culture is not easily accepted in Indonesia. The application of the third principle can help Indonesia deal with aspects of globalization that have an impact on regional integrity, such as political change, economic infiltration, and regional conflicts. Strengthening national unity and integrity through cooperation and dialogue between the government, society, and the private sector and building a strong sense of nationalism as a foundation for facing global challenges.

What is meant by "the people guided by deliberation/representation" is democracy and all decision-making is always based on the results of deliberation and the interests of the people and the country. Thus, it can be said that the fourth precept filters Western culture, if the consequences of the decision of Indonesian society to include Western culture are not accepted. In addition, the application of the fourth principle can help Indonesians face global changes and challenges that affect democratic systems and governance, and encourage people to actively participate in local and global decision-making to create policies that are best for their interests. everyone

5. What is meant by "social justice for all Indonesian people" is the maintenance of a balance between rights and responsibilities to advance community life. So justice is a priority in this fifth precept, if global phenomena and modern Western influences do not become justice for Indonesian society, then it cannot be said that it will reach Indonesia. In addition, through the application of the fifth principle, Indonesian society can face the challenges and changes of globalization by equalizing the access of all people to resources, education, health, and decent work and encouraging sustainable and inclusive economic development to reduce society. - Differences in the domestic economy and existing global competition.

Pancasila can inspire Indonesia's young generation to actively participate in the nation-building process

Pancasila is a value system derived from the noble values of the Indonesian nation. These values existed long before Indonesia's independence. Even the core values formed during the reign are the nature of society. To prove it, these values were developed through writings written

by mpu Prapanca Sutasoma during the Majapahit kingdom. Other evidence is the existence of writing and stamps considered evidence of cultivating faith in God, a culture of reflection and mutual aid is also seen in each temple. These values are then examined and designed in an order of norms and values that we call Pancasila.

Pancasila as an ideology is that the values of Pancasila are roughly such as to be coveted and pursued in the form of real life, an indescribable ideology also includes a life that aspires steps to achieve the desired goal. Every ideology contains a dimension of reality, a dimension of idealism, and a dimension of method. The measure of reality is the understanding of the existing circumstances in society that are considered as products of the past, the idealist dimension is the image of new situations or life to be aspired to, while the dimension of methods is the steps to achieve goals.

Pancasila is also a forum for unifying the Indonesian nation which aims to create a national atmosphere that is peaceful, serene, orderly, and creates an independent and friendly peace. The noble values of Pancasila from the past to the present have never changed, Pancasila began to fade along with the current development of science and technology and globalization.

By understanding and applying the values of Pancasila in everyday life, the younger generation can actively participate in the nation-building process that is applied, namely: (1) The first precept: the only godhead, teaches us to respect and respect the diversity of religious beliefs. This can encourage the next generation of young people to actively participate in building tolerance and peace in society. (2) The second precept: just and civilized humanity, teaches us to respect the rights and duties of our fellow human beings and to encourage the younger generation to play an active role in building a just and civilized society. (3) The third precept: the unity of Indonesia, teaches us to maintain the unity and unity of the nation, to encourage the younger generation to actively build national unity and unity. (4) The fourth precept: citizenship, led by wisdom in deliberation/representation, teaches us to participate in the process of democracy and decision-making. This can motivate the younger generation to actively fight for democracy and good governance. (5) The fifth precept: social justice for all Indonesians, teaches us to fight for social justice for all Indonesians. This can encourage the younger generation to work actively to build a just and prosperous society.

This means that the values of Pancasila play an important role in regulating people's attitudes and behaviors. Indonesian people should know how to appreciate and practice the true values contained in it. If these true values are not implemented, the philosophy of Pancasila as the nation's ideology will no longer be useful. Along with the development of this technology, Indonesia continues to experience changes that will certainly have an impact on Indonesian society in general. Changes in various areas of life such as values, ideologies, beliefs, norms, or ethics, as well as attitudes and behaviors. One form of technological development is social media which is a very free public space in cyberspace, so good social media ethics are needed. When we communicate with others on social networks.

Pancasila is the foundation for the Indonesian people to build a more just, prosperous and prosperous nation

Justice is to make a single fallacy of the object of habit, because an orderly portrait habit must be based on justice, although the lessons of justice differ from one ideal order to another ideal order, a habitual order cannot stretch the period if it is not perceived to be fair by the ordinary governed by that custom. In other words, brutality will hinder loyalty which precisely acts as the object of musical composition recorded habits. The order that hurts memory contains that symmetry and validation are no longer guaranteed, so a habitual musical composition cannot be released (Kusumaatmadja, et al, 2000: 52). Thus, the availability of close involvement distance is a prosperous ordinary plus the habitual object that is justice.

The fact of justice and prosperity as a foundation based on Pancasila is to practice development in all fields before carrying out social justice and social splendor for all Indonesian people. Equally tracing imbued with other manners is like a round and complete sequence. Based on justice and prosperity, it is necessary to think about practicing change for the better (development).

Thus, the Pancasila view of life, which includes the Islamic view of life, also contains other views of life in a real and harmonious manner, namely the material view of life, and the view of truth, the view of beauty or aesthetic life, the policy view of life or moral view of life, as well as the view of life of loyalty as a whole is systematic-hierarchical spirit, namely the first existence of the Almighty Godhead as its basis up to the precepts of Social Justice for All The Indonesian people as the goal (Kaelan, 2000). Thus, the view of life in Pancasila contains the ideals of Indonesian children which are manifested in their lives, which are just and prosperous like life mats towards a prosperous audience born mentally through national development.

CONCLUSION

Pancasila saves skills to grip the maneuvers and speech of the inner community, while social means also store meaningful reactions to the maneuvers and speech of the inner audience. The relationship between the sirat-sirat of Pancasila and social means can harmonize the maneuvers and speech of the inner audience who agree to add the Pancasila view of life, but must also consider other parts that grip. Pancasila stores skills such as countermeasures in solving national cases.

The universal values of Pancasila can play a role as a part model in transcending various cases and effectively harmonizing the inside of the audience. However, the practice of the Pancasila view of life intends a collaborative way of flowering various parties. Pancasila saves the skills of an apparatus to promote more inclusive and democratic social engagement. Through the mechanism of public deliberation and human fortune subsidies, Pancasila enables the involvement of the working of public part in the collection of orders and ensures orderly procedures that entwine all the pillows of the public.

Pancasila has similar skills to the apparatus before constructive, most Indonesians encounter denial and form in the era of globalization. By digesting and implementing the

Pancasila view of life, most can guarantee the guidance and outlook of life of the seeds of the Indonesian family, fostering inclusive and democratic social participation, and bringing leads to a more wise and welcoming form. Pancasila can inspire the level of Indonesian adding in following posing in family regeneration techniques. By digesting and internalizing the Pancasila view of life, the reading level can play the role of form followers who pose and responsibly welcome part in helping Indonesian families.

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