Strengthening Pancasila Values in Adolescents in Malang Regency

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ARTICLE INFO	ABSTRACT
	The phenomenon of globalization has implications for massive changes in people's lives. One manifestation of this influence is the accelerated digitalization of technology in all areas of life. This makes people need internet access to support their activities. The steps taken in carrying out this community service activity are by inviting partners to work together in holding several activities, including: 1) forming a marawis group for teenagers; 2) holding regular monthly religious studies that discuss the material on faith, morals and sharia; and 3) determining the schedule of activities. From the results of the activities as described above, it can be concluded that the activities that have been carried out include counseling. has had a positive impact on strengthening Pancasila values. *This is an open access article under the CC BY-NC license.*

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1. INTRODUCTION

The phenomenon of globalization has implications for massive changes in people's lives. One manifestation of this influence is the accelerated digitalization of technology in all areas of life. This makes people need internet access to support their activities. Thus, the acceleration of internet users from time to time is increasing. In fact, according to research results from the Data Reportal page, internet users in Indonesia reached 212.9 million users with a percentage of 77 percent in January 2023. This figure increased from the previous year which reached 204.7 million users (Widiatmaka, 2023). On the other hand, the number of social media users in Indonesia in January 2023 reached 167 million users. In other words, this figure is equivalent to 60.4 percent of the total population of Indonesia which reached 276.4 million people, an increase of 1.8 million people from the previous year (Kemp, 2023).

Development in the field of education, which is one of the social and cultural aspects of development, is a very important part that cannot be negotiated and is not a necessity in order to improve and develop human resources who have high abilities/skills, noble morals and character, as well as being intelligent and creative.

In the life of society, state and nation in changing times, it is still unclear how to understand the characteristics of Pancasila with full enthusiasm. All disappointments in understanding a prosperous and just Indonesia are due to the lack of sincerity in recognizing improvements that refer to the visionary characteristics of Pancasila. Intentionally or not, Pancasila has an integrative capacity that guarantees the solidarity of the diverse Indonesian nations. It is not wrong if Pancasila is one of the world's admirations for Indonesia, because it is able to unite individuals and the vast archipelago, with

various ethnicities, social, phonetics, and firm foundations. In the current era of globalization, correspondence and innovation are developing rapidly, especially electronic media which can have an impact on the perspectives and activities of young people who will generally be contrary to the character of the Indonesian nation. Character education is oriented towards the development of ethics so that in its implementation it has been implemented in the corridor of the formal education system which is based on the substance of religious, social, and Pancasila teachings (Sholihah & Maulida, 2020) in (Umardani, 2018). The process of forming character education requires a process that is not instant but requires stages in building a solid character foundation. Moreover, in the current era of digitalization, there are still many problems and issues concerning the character crisis of the younger generation. The massive digital transformation has actually triggered moral decadence and bad behavior of the younger generation, making the problem even more complex (complexity). The problems that occur seem to be in the spotlight for domestic education because the perpetrators are in fact the younger generation who are currently pursuing education. This is certainly a worrying portrait for national education because the sophistication of technology has actually led the younger generation to characters that are far from the personality of the nation. Various cases such as the spread of hoax news, fights between students, brawls, drugs, rape, fraud and so on are the motives for crimes committed by the younger generation which start through social media (Maunah, 2016).

The development of the era and technology has made the flow of globalization increasingly widespread. Globalization is a symptom of the spread of certain values and cultures throughout the world (Surahman, 2013). Globalization has had both positive and negative impacts in every aspect of life. Some positive impacts of globalization are the advancement of Science and Technology (IPTEK), easy access to information, expanding markets, increasing solidarity between nations, and cultural acculturation. The positive impact of globalization is decadence or moral decline among adolescents. The decline in the quality of the nation's morals can be seen in the many cases that are not in accordance with the values and norms in Indonesian society, such as: the rampant theft, murder, rape among the community and cases of juvenile delinquency such as brawls, free sex and drug abuse, especially those that occur among students (Kurniawan, 2015). In addition, the flow of globalization has caused cultural changes to occur in traditional societies, namely changes from closed societies to more open societies (Surahman, 2013). The openness of information as an impact of globalization has also caused the entry of other ideologies which, if not addressed properly, will threaten the Pancasila ideology. One ideology that is rapidly developing and has a negative impact on community, national and state life is the emergence of radical ideology. Radicalism is a fundamental change and principle, a concept or spirit that seeks to make comprehensive and fundamental changes without taking into account the existence of regulations or provisions.

constitutional, political and social (Sesmiarni, 2015). Meanwhile, radicalism is a radical ideology that is interpreted as something negative because it is often accompanied by extreme actions that endanger people's lives. Several cases of radicalism and terrorism are often associated with religion. Because the roots or sources of radicalism that lead to terrorism are more dominated by religious dogma that is narrowly understood by its adherents (Muchith, 2016). This should not continue to be allowed so that real solutions and actions are needed to overcome these problems. One way is by strengthening the values of Pancasila in these teenagers. In addition to being a source of law, Pancasila is also an ideology or outlook on life of the Indonesian nation. As the nation's outlook on life, Pancasila is used as a guide for all Indonesian people in living their daily lives (Asmaroini, 2017). Pancasila as the nation's outlook on life is based on a belief that the universe and its contents as a harmonious whole are the creation of God Almighty (Budiyono, 2014). Adolescents have a strategic role in welcoming national development in the future. Therefore, it is important to strengthen the values of Pancasila so that they do not easily fall into negative things and are not crushed by the current of rapid development. Adolescents do not become spectators in the rapid flow of development, they must become key players in the flow of development. To become key players in the flow of development, adolescents must be equipped with sufficient education and knowledge. Sufficient education and knowledge possessed by

children and adolescents greatly help them to participate in determining national development in the future.

2. METHODS

The steps taken in carrying out this community service activity are by inviting partners to work together in holding several activities, including: 1) forming a marawis group for teenagers; 2) holding regular monthly religious studies that discuss the material on faith, morals and sharia; and 3) determining the schedule of activities. With materials on faith, morals and sharia, it is hoped that teenagers can avoid activities that deviate from religious teachings. The values of Pancasila certainly do not conflict with religious teachings, so they synergize to make teenagers who are strong and avoid despicable acts. The method used in carrying out this community service is a collaborative approach between the proposer and partners. This approach needs to be taken so that the implementation of the activity runs according to plan and there are no technical obstacles. Meanwhile, the activities carried out in this community service activity include counseling, discussions in the formation of several activities and determining the schedule of activities. This community service activity certainly will not be successful without the participation of all components of society, especially partner communities (RT Heads and Community Leaders), children, teenagers, and parents.

Participation from the RT Head can be done when starting the activity, namely by asking for permission first from the local RT to carry out community service activities. The participation of the RT Head is also needed to mobilize children and teenagers to participate in community service activities, both during counseling activities, the formation of marawis groups and determining the schedule for routine monthly religious studies. Participation from parents/local communities can also encourage their children to participate in the activities held, so that this activity can run well and its benefits can be felt.

3. FINDINGS AND DISCUSSION

Education is a process of transferring knowledge carried out using both personal and group approaches. Responding to the question of Pancasila values, Nugroho (2010); Sutono, (2015) & Pinasang, (2012) stated the same thing that Pancasila is the basis of values and philosophy of life that is the foundation of the Indonesian state. Consisting of five main principles, namely Belief in the One Almighty God, just and civilized humanity, the unity of Indonesia, democracy led by the wisdom of deliberation/representation, and social justice for all Indonesian people. The values of Pancasila reflect the spirit of mutual cooperation, justice, equality, and unity in diversity.

The counseling material provided is material about the importance of implementing Pancasila values and material about morals. Material about morals is delivered so that teenagers have good morals. Morals are desired behavior and become habits and are done repeatedly that lead to good and bad. Good morals are an essential part of religious teachings. Noble morals or good character are one of the characteristics of a person, both leaders, messengers of Allah, and are the most important deeds and actions of trusted people (shiddiqun) (Riza, 2018). In addition to material about morals, material is also provided about the implementation of Pancasila values which aims to anticipate the development of radical ideology that is starting to enter and is popular with teenagers. This material is also important to provide as a foundation for teenagers in facing the rapid flow of globalization. If a strong fortress is not provided for teenagers, it is feared that these teenagers will be negligent and influenced by the negative currents of the impact of globalization. Teenage age is an age that is vulnerable to the influence of globalization. If they are not equipped with religious knowledge, they will easily fall into bad things. This material is delivered by providing examples of behaviors in community life that reflect the practice of Pancasila values in everyday life. Such as behavior of respecting elders, behavior of respecting others, caring for others, maintaining religious harmony, always working together with people around them and not easily. influenced by foreign ideologies that can threaten the unity and unity of the nation. This activity can be said to invite quite good participant enthusiasm. During the counseling, not only

teenagers came but also their parents also attended and listened to the lecture. The parents came to the activity location not only to ensure that their children attended the training, but also to listen carefully to what was conveyed by the speaker. The encouragement of parents was quite high, seen from their participation when the counseling activity took place, both as participants accompanying their children and helping the committee in preparing consumption and accommodation.

Training is a way to form skills with patterns that can stimulate physical and non-physical abilities. related to self-management, Jazimah, H. (2014); Miswari, M. (2017) concluded the same where, Self-Management is a concept that includes a series of activities and strategies carried out by individuals to manage and direct themselves towards desired goals. This includes the ability to manage time, manage stress, develop interpersonal skills, and make good decisions. Self-Management also involves understanding oneself, including strengths and weaknesses, and developing plans and strategies to improve performance and achieve predetermined goals. In this context, self-management not only includes practical aspects such as time management, but also involves psychological and emotional aspects to achieve overall balance and well-being. Self-Management helps individuals to be more effective, productive, and adaptive in dealing with various situations and demands of life.

By combining self-management training with Pancasila values, it is hoped that children and adolescents can grow as individuals who have emotional balance, strong interpersonal skills, and a commitment to the common good. This training can also be a strong foundation for preventing suicidal behavior and improving their mental well-being. The community service program that focuses on education about Pancasila values to overcome the phenomenon of suicide in children and adolescents has achieved significant achievements. Increased understanding of Pancasila values, such as mutual cooperation and consensus, is seen through active participation in educational activities. This results in positive changes in interpersonal culture, with joint initiatives and a sense of togetherness that is more visible in everyday life. In addition, the program has succeeded in creating a positive impact in preventing suicidal behavior by opening up space for children and adolescents to talk about their feelings and seek support from each other. There was a decrease in the number of suicide cases among participants, indicating the effectiveness of the program in changing perceptions and providing needed support. In addition to the preventive impact, there was also an increase in psychological and emotional well-being among participants, who developed self-confidence and independence and were able to better manage stress through the application of Pancasila values.

The success of educational institutions is based on the quality of educators in the teaching and learning process (KBM). Teachers are the main driving actors in providing teaching and knowledge in accordance with curriculum guidelines. However, the role of teachers in the classroom is not enough to only carry out the transfer of knowledge but also teachers need to shape the character of students with the transfer of value process carried out in the scope of education. Educational domains such as the diversity of intelligence that are not only intellectual intelligence (IQ) need to be applied such as multiple intelligences (MI), emotional intelligence (EI) and spiritual intelligence (SI). The role of teachers is very essential because there is a view that teachers are the "spearhead" and "vanguard" in achieving the process of student success. This success certainly requires internalization of character education so that it becomes the foundation of life in the current digital era. Teachers are the main key holders in instilling character values in students as a digital native generation so that their actions produce positive values for themselves and society. The high complexity of the teacher's function has a multifunctional role such as teachers not only act as educators but also act as guides, advisors, motivators, creativity boosters, trainers, innovators, role models, communicators, inspirators and so on so that the existence of teachers is increasingly diverse. Thus, as a learning agent, the role of teachers is very strategic in strengthening character education for their students as a digital native generation. In line with this, according to (Asmani, 2011) in the study (Maya, 2017) the essence and main function of teachers in strengthening character education as builders of the character foundation of students as a digital native generation include the following; (1) role models, teachers need to have role models in forming religious attitudes, empathy, sympathy, or respect for other individuals and be skilled in utilizing opportunities consistently so that the role of teachers is not only to guide verbally but also in

real actions for their students, (2) motivators, teachers as motivators act as movers and encouragers of students to develop attitudes and potential of their students in order to achieve their desired goals. On the other hand, the main role of the teacher as a motivator is to direct students to always take advantage of the development of the current digitalization and technology era to produce something useful not only for themselves but also for society. (3) inspirator, the process of achieving a teacher's success needs to be instilled in students with the aim of providing an overview of experience through good character values. The success of a teacher is when they see their students not only become successful individuals but also those who are useful to the wider community.

More specifically, the strategic role of a teacher in facing the digitalization era with character education seems to be able to be done with the VCT (Value Classification Technique) value instillation method for students as a digital native generation. According to (Astiti, 2017) in (Sari, 2020) VCT (Value Classification Technique) is a learning model to help students determine and find values that are considered good to face problems with the value analysis process that has been embedded in the students. On the other hand, according to (Maulida, 2017) VCT (Value Classification Technique) teaching is an innovative learning model that is oriented towards social, cultural, individual, and community values. This means that the process of implementing VCT will foster students as future digital agents to explore values that have character. According to (Jaroline, 1974) there are three main steps in the VCT learning model, namely freedom of choice, respect, and action. In addition, the VCT concept needs to be applied in all subjects at all levels of education as needed because students as a digital native generation will be taught to build assessments on something rational and accountable. Students will have rational, objective, and of course character-based decision-making skills. That way, students will be more careful in using their digital skills so that they always practice and understand the values and characters that apply in society. Character development in an education system is the relationship between character components that contain behavioral values that can be carried out or acted upon gradually and are interconnected between knowledge of behavioral values and strong attitudes or emotions to carry them out, both towards God Almighty, oneself, others, the environment, the nation and country and the international world.

4. CONCLUSION

From the results of the activities as described above, it can be concluded that the activities that have been carried out include counseling. has had a positive impact on strengthening Pancasila values. This activity has become a means of instilling religious values and Pancasila values. With this activity, teenagers in Wanasari Village, Cibitung, Bekasi, have positive activities that can prevent them from negative behavior and behavior that is contrary to Pancasila values. This activity has also succeeded in contributing to strengthening Pancasila values in teenagers by implementing Pancasila values in everyday life, such as increasing religious activities, respecting elders, increasing cooperation and mutual cooperation, holding deliberations in every decision-making process and being fair.

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