

“AMUKTI PALAPA” NATIONAL INSIGHTS FOR THE MILENNIAL GENERATION AS AN EFFORT TO IMPROVE NATIONAL UNITY

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ARTICLE HISTORY

Received : 21-08-2024

Revised : 20-09-2024

Accepted: 30-10-2024

KEYWORDS

Amukti Palapa, national insights, millennial generation, increased unity and unity of the nation

ABSTRACT

Ideological issues have a huge impact. The unity and unity of the nation becomes a phenomenon related to the ideology of Pancasila, of course, the rules that govern the life of the nation and state of Indonesia. When ideology is problematic of course the unity and unity of the nation becomes unshaven so that aspects of the life of the nation will be problematic. In the early stages, efforts to solve the problem is to diagnose the condition of millennial youth, whether they still hold firm to the values of unity and unity of the nation or not. So the resilience of Pancasila ideology in Indonesia especially sees about how the younger generation (Millennials) understand and implement Pancasila properly and correctly. The method of national insight in Tiron village of Banyakan districts of Kediri uses questionnaires to estimate how much insight the level of nationality. The results of the court (sosialization of national insight) from 25 participants of karang taruna show a high national insight. The conclusion shows that the license (sosialization of national insight) can improve national insight for millennial youth of Tiron Village, Banyakan district of Kediri regency.

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INTRODUCTIONS

National values are values that are inherent in every citizen or the norms of goodness contained and become the characteristics of the personality of the Indonesian nation which are sourced from the

values of Pancasila, the Constitution of the Republic of Indonesia in 1945, the Unitary State of the Republic of Indonesia and Bhinneka Tunggal Ika which are reflected in the attitude and behavior of every citizen as an Indonesian nation (Lemhannas, 2020).

Pancasila is referred to as the way of life and ideology of the Indonesian nation. Pancasila as a view of life acts as a guide for all activities or activities of life and life in all fields, meaning that all behaviors and deeds of every human being in Indonesia must be imbued and are the emanation of all precepts in Pancasila (Darmodihardjo, 1979). But in essence, it is the 79th year of Indonesia's independence. Various threats that come from within and outside the country are something that must be resolved immediately. The results of the measurement of the National Resilience Laboratory from 2021 The National Resilience Index consists of 8 categories, namely: 1) geography, 2) natural resources (SKA), 3) demography, 4) ideology, 5) politics, 6) economy, 7) socio-culture, 8) and defense and security (hankam) ideology, politics, economy, socio-culture and security defense. From the 2020 National Resilience Index to the 8th gatra, the weakest is the ideological and socio-cultural dimensions, this answers the large number of young people involved in terrorism (<https://www.kompas.id/label/indeks-ketahanan-nasional>, accessed December 28, 2021). Likewise, when the pandemic also affected national resilience, the score of the National Resilience Index in the June 2020 period was 2.70 or down from 2.82 in 2019. (<https://www.kompas.id/label/indeks-ketahanan-nasional>, accessed December 28, 2021). This will result in a decrease in national unity and unity. Increasing national resilience contains the understanding, making the condition of national resilience better than the previous condition (Sastra Wingarta, 2016).

Pancasila as a view of life is an inseparable unit, the unity of precepts in Pancasila is an organic unit. Meanwhile, Pancasila as an ideology is interpreted as a complex of knowledge and values, which as a whole is the basis for society to understand the universe and the earth around it and determine the basic attitude to process it (maharani, 2019). Based on the two functions of Pancasila, it can be interpreted that Pancasila should be a common foundation for every Indonesian to behave, both individually and communally.

Actualizing Pancasila is the responsibility of all Indonesian people without exception, because understanding the noble values contained in Pancasila can lead us to a wide spectrum of Indonesianness. Pancasila as the foundation of the philosophy of national and state life was born from the long process of contemplation of the founding fathers about the principles and values that are able to stand on differences in ethnicity, religion, ethnicity, and class that are excavated and sourced from the historical earth of the archipelago (Latif, 2015). Therefore, the application of Pancasila values is important to be re-demonstrated at the communal level as part of the process of revitalizing and internalizing Pancasila values in aspects of people's lives.

Various national problems that often occur today such as intolerance, violence, and riots with nuances of ethnic and religious differences can certainly motivate us together that it is important to actualize Pancasila to the grassroots. The actualization of Pancasila can be done by cultivating Pancasila as a habituation tradition. Pancasila as a tradition certainly does not only stop as a rule of life for the Indonesian people, but also becomes a foothold in behavior for the Indonesian people. The cultivation of Pancasila certainly does not only stop at the academic and socialization levels, but is encouraged by

actualization. The actualization of Pancasila values needs to be designed in a training or course through a certain forum that allows the community to actualize Pancasila values in examples of daily life.

The Urgency of Priority Problems Faced by the Community.

Data released by the National Resilience Measurement Laboratory, from 8 gatra as a parameter to measure the level of Indonesia's national resilience, ideological resilience until now has experienced a fairly serious problem where it is still at the red line or the lowest level of the 8 existing gatra, meaning that the cultivation of Pancasila values and in the life of the Indonesian people until now needs to be improved and cultivated in every joint of life. The youth are no exception as the cadres of the nation's successors.

From the statement of one of the chairmen of the youth organization who had said that one of the problems faced by the youth, especially Semeru Tangguh Village in Kediri is still a lack of solidarity or the spirit of unity and unity, besides that the lack of social spirit is also a problem for the younger generation. So that the cultivation of Pancasila values is important in community life.

Thus, national insight training for the young generation is very important because the young generation is the next generation of the nation who is in charge of building the nation and state so that we are able to show the world that Indonesian youth become young people with character and have a high spirit of nationalism. It needs to be understood by all that this responsibility is not only in the hands of the government but all the nation's children must also be able to participate in implementing it.

The opportunities that can arise after the purpose of implementing service is achieved is where the place will be able to become a role model or pilot area in terms of instilling the values of national insight in the community and youth in particular. Thus, the instillation of national insight values will spread and take root firmly in the people of all Indonesia.

The value of the value is sourced from four basic consensuses, namely: 1. Pancasila, 2. The 1945 Constitution of the Republic of Indonesia, 3. The Republic of Indonesia, 4. Bhinneka Tunggal Ika

1. National values derived from Pancasila

Pancasila as the basis of philosophy (*filosofische grondslag*), which will be the foundation and guideline in arranging all aspects or fairies of the life of society, the nation and the state of Indonesia (Lemhannas RI, 2020).

Indonesian national values are norms or rules about goodness in relation to behaving together, which has become a moral teaching from generation to generation through the customs and culture of people throughout the archipelago. That the customs that teach morals to maintain a common life basically lived long before the Indonesian nation itself realized. Indonesian national values are the harmonization of all forms of wisdom about the goodness that has existed and is maintained in the realm of community culture in various regions of the archipelago. This Indonesian national value is then used as a moral foundation to build a common life as a nation that lives in a single territory of the Indonesian state. Therefore, from the value values that come from Pancasila, it will be meaningful as norms of goodness and social and humanitarian responsibility which will be used as a guideline for the behavior of all citizens, including all state and government administrators (Lemhannas RI, 2020).

a. Religious Values

Religious value is the connection of an individual with something that is considered to have sacred, sacred, majestic and noble power. Understanding Godhood as a view of life is to create a Godlike society, namely building an Indonesian society that has the soul and spirit to achieve God's pleasure in every good deed they do.

b. Family Values

The family value contained in Pancasila, in this value contains the recognition that the Indonesian nation is a big family that has feelings of solidarity, solidarity, experiencing trials and sufferings in the form of the same colonialism in the past.

c. Value of Harmony

The value of harmony has the ability to adapt and the willingness to understand and accept regional culture or local wisdom as a consequence of a plural/pluralistic nation. Harmony or harmony is a state that describes order, order, and obedience because each element involved carries out its role and function appropriately, so that a sense of enjoyment arises in a peaceful atmosphere.

d. Values of the People

People's values are the embodiment of the synthesis (incorporation) of religious, family, and harmony values. These three combinations of values will develop in the form of populist values.

e. The Value of Justice (Individual)

Justice is a property of justice which means not discriminating against each other. Or an equal/equal treatment and not based on certain differences that are natural or non-physical (cultural identity). Justice refers to acts or behaviors that are fair/equal by not looking at the social background of individuals or groups that exist in the various lives of a country's society. The value of Justice is the estuary and integrity of the attitude of piety-togetherness-people's interests-self-harmony.

2. National values sourced from the 1945 Constitution of the Republic of Indonesia

a. Values of Democracy

The value of Democracy (often referred to as populism), in principle means that state power is organized based on the mandate of the people and controlled by the people because those who have sovereignty (power) are the people, that the state guarantees freedom of association, assembly and expression of thoughts, that state power is not unlimited.

b. Equality Value

The value of equality (often there is also the mention of value (humanity), which in principle means that every human being (citizen) has the same rights, position and obligations in government, in economic life.

The value of equality places every citizen with equal rights, obligations and standing before the law. The most prominent human rights are the enforcement of the right to express opinions, freedom, religion, legal protection and certainty, as well as freedom from inhumane treatment, the right to a decent life, education and health services, and safety from the threat of fear.

c. The Value of Legal Obedience

The value of Law Obedience (often referred to as the rule of law) which in principle means that state power is regulated based on the law, that equality of position and treatment before the law, that

the provision of access and protection of the law for all citizens, that who is obliged to submit and obey the law without exception.

The value of Legal Obedience is to place every citizen indiscriminately obliged to obey every applicable law and regulation.

A citizen obeys the law for various reasons: 1) Fear of negative sanctions, if the law is violated, 2) Maintain good relations with the rulers, 3) Maintain good relationships with their peers, 4) The law is in accordance with the values adhered to, 5) Guaranteed interests. Legal norms will be appreciated by citizens if they have known, understood, and obeyed them.

3. National values sourced from the Republic of Indonesia

a. Values of Regional Unity

The value of regional unity is a consequence of archipelagic countries, waters, is a consequence of unifying islands, not separation.

b. The Value of National Unity

The value of National Unity is a consequence of a plural nation, many ethnicities, religions and cultures.

c. The Value of Independence

The value of independence in building the nation is carried out by its own strength, assistance from outside strengthens to overcome shortcomings nationally.

4. National Values sourced from Sesanti Bhinneka Tunggal Ika

a. Tolerance Value

The value of tolerance is an attitude that wants to understand others so that communication can take place well.

b. The Value of Justice (Universal)

The value of justice is an attitude of wanting to accept their rights and not wanting to interfere with the rights of others.

c. The Value of Mutual Cooperation

The value of Gotong Royong / Cooperation is an attitude to help weak parties/people to achieve goals together. There is an attitude of filling in the shortcomings of others. This is a consequence of human nature that cannot meet all its own needs, and regions that have different capabilities in the context of regional autonomy.

RESEARCH METHOD

The methodology of this study uses descriptive quantitative with the elaboration of each indicator and then draws conclusions from the level of obtaining questionnaire answers from national insight (Sugiyono, 2011). The place of implementation is in Tiron village, Banyakan district, Kediri regency. With a population of 25 people, the village youth are members of the youth organization. Because if the number of subjects is less than 100, it is better to take them all. So this study is a population study (Arikunto, 2002).

This research instrument consists of National Values, Pancasila Values, Values of the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika.

The National Value Instrument consists of:

1. National values are essentially values that are agreed upon and viewed as good, which are inherent in every Indonesian citizen in the form of norms and ethics of goodness contained and become the characteristics of the personality of the Indonesian nation which are sourced from the values of Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika
2. National values are a guide and guideline for the Indonesian nation to build national identity (nation character building) and build awareness of the state system and the national system in arranging the life of the nation and state (national system building).
3. The values contained in the Basic Consensus of the Indonesian Nation-State include: 1) Religious, 2) Family, 3) Harmony, 4) People's Solidarity, 5) Justice, 6) Democracy, 7) Legal Obedience, 8) Equality of Degree, 9) Regional Unity, 10) National Unity, 11) Independence, 12) Tolerance, 13) Justice, 14) Mutual Cooperation.
4. Indonesian national values are moral principles as a guideline for all Indonesian citizens, which are indispensable to be able to communicate the various differences that characterize the Indonesian people, as well as build collective awareness so that a harmonious atmosphere of life is realized, and can unite all potentials and efforts for the achievement of the goals and ideals of living together as an Indonesian nation

The Pancasila Value Instrument consists of:

1. Religious values are characterized by fearing God by behaving humbly, maintaining self-esteem and the environment between society and nature, so as to make citizens and the state strong and confident.
2. The value of kinship is the awareness as a big family of the Indonesian nation and being part of the world, by having attitudes and behaviors in the spirit of national brotherhood and between nations feeling united and bearing, so as to keep the Indonesian nation united and confident.
3. The Value of Harmony is understanding and accepting all differences that contain positive values, contain goodness, contain wisdom, and are good at adapting to the social environment, will create a harmonious and peaceful life and achieve national ideals and be able to face common challenges.
4. People's Values are the owners of sovereignty and the main subject of development, so our attitude and behavior must number the interests of the people in order to improve welfare and protection so that they are firm in their commitment to Independence, which will increase the people's trust.
5. The value of Justice is the estuary and integrity of the attitude of Taqwa - Solidarity - Interest of the people - Self-Alignment, behaving and behaving sharply in caring and taking part in overcoming the difficulties of others so that an Independent and Prosperous Indonesian Nation is realized.

The 1945 NRI Constitution Value Instrument consists of:

1. The value of democracy is sovereignty in the hands of the people, every citizen has the freedom to be responsible for the administration of government.
2. The value of equality is that every citizen has the same rights, obligations and positions before the law.
3. The value of legal obedience is that every citizen indiscriminately must obey every applicable law and regulation.

The Value Instrument of the Republic of Indonesia consists of:

1. The value of regional unity; 1) is a way of looking at the territory of the Republic of Indonesia consisting of inseparable land, sea and air areas. 2) The territory of the Republic of Indonesia is a unity of geography, politics, economy, socio-culture, hankam and juridical (legal). 3) Archipelago countries, the sea as a binder for islands.
2. The value of Territorial Unity requires the awareness that geographically the territory of the country consists of thousands of islands connected by the sea (we do not view the sea as a separator).
3. The value of national unity; 1) It is an awareness that the Indonesian nation is a pluralistic nation, which consists of various differences in ethnicity, customs, languages, religions and other differences. 2) Bound by Common Goals and Relations in Society. 3) Differences that synergize and reinforce each other.
4. The value of national independence; 1) The Indonesian nation, which is struggling with its own strength, is independent not because of a gift from the colonizers. 2) A nation that is able to direct and control itself. In thinking and acting, they do not depend on other nations. 3) A nation that is able to compete on its own strength, with its own resources.

The Tunggal Ika Bhinneka Value Instrument consists of:

1. The value of tolerance is; 1) an attitude that wants to understand others so that communication can take place well. 2) An open attitude to patience, restraint and listening to different views, respecting the opinions and attitudes of others, respecting each other's religions, beliefs and cultural values. Creating a harmonious life in society, nation and state.
2. The value of Justice is: 1) It is an attitude of wanting to accept their rights and not wanting to disturb others. 2) There is balance, equality (no discrimination), level and level, granting rights.
3. The value of mutual cooperation is ; 1) an attitude to help the weak party/person to achieve the goal together. There is an attitude of filling in the shortcomings of others. This is a consequence of human nature that cannot meet all its own needs, and regions that have different capabilities in the context of regional autonomy. 2) Togetherness in differences.
4. The Value of Solidarity is an attitude of daily life based on the awareness, care and responsibility of all citizens to participate in handling various social problems in the midst of the community according to their respective abilities.
5. The Value of Honesty It is the glory that can lead us to true happiness in life, while lying is the humiliation that can lead us to misery.
6. Value Trust is a person's willingness to rely on others where we have faith in him. Trust is a mental condition that is based on a person's situation and social context.

7. The Value of Responsibility is a state of obligation to bear everything. Responsibility arises because it has been authorized to do so. Responsibility also establishes a certain relationship between the authorized and the authorized recipient.
8. The Value of Concern is an attitude of heeding, paying attention, and ignoring a problem or object.
9. Productivity Value is the relationship between real and physical results (goods or services) and actual intentions.

In total, there are 25 questions. This question has been validated by means of a content validation test, which is a validation that is measured from the test of suitability and feasibility of the content through an expert analysis that has competence called judgmental from an expert called expert judgment (Azwar, 2013). This validation is checked by Dr. Agus Widodo, M.Pd. so that each instrument is suitable for use.

In addition to content validation, this research instrument also uses a construct validation test, namely by making an operational definition of each indicator and then making a question as the instrument. Validation of this construct is obtained by testing the validity of the empirical study with notes during the empirical study and its proper meaning and evaluation (Mardapi, 2008). In this study, the researcher compiled question indicators based on existing theories so that the research instruments consisted of National Values, Pancasila Values, Values of the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika.

This validation process still has some shortcomings, this is the limitation of researchers in validating, therefore in further research we will improve its reliability. Each question instrument to measure medium or low height uses a linkert scale, because it is to measure the attitude, view, opinion, and response of a subject (Sugiyono, 2002).

The scoring is as follows:

- Strongly Agree is given a score of 4
- Agree to be given a score of 3
- Disagree is given a score of 2
- Strongly disagree with the score of 1

RESULT AND DISCUSSION

The results of the study show that the value of national insight, namely the value of nationality, the value of Pancasila, the value of the 1945 Constitution of the Republic of Indonesia, the value of the Republic of Indonesia, and the value of Bhinneka Tunggal Ika.

Table 1. Nationality Values

No	Level	Interval		Frequency	Percentage
1	Low	4	8	0	0%
2	Medium	9	13	12	48%
3	High	12	16	13	52%
	Sum			25	100%

The results of the analysis of national values showed that 48% or 12 youths had a national value at a medium level, as many as 52% or 13 youths had a high level of national value. Based on this data, it can be concluded that the national value of the youth as a whole is in the high-level category.

Table 2. Pancasila Values.

No	Level	Interval		Frequency	Percentage
1	Low	5	10	0	0%
2	Medium	11	16	11	44%
3	High	17	22	14	56%
Sum				25	100%

The results of the analysis of Pancasila values show that as many as 44% or 11 youth have a national value at a medium level, as many as 56% or 14 youth have a high level of Pancasila value. Based on this data, it can be concluded that the Pancasila value of the youth as a whole is in the high-level category.

Table 3. The value of the 1945 Constitution of the Republic of Indonesia

No	Level	Interval		Frequency	Percentage
1	Low	3	6	0	0%
2	Medium	7	10	15	60%
3	High	11	14	10	40%
Sum				25	100%

The results of the analysis of the value of the 1945 NRI Constitution show that as many as 60% or 15 youth have a value of the 1945 NRI Constitution at a medium level, as many as 40% or 10 youth have a high level of value of the 1945 NRI Constitution. Based on this data, it can be concluded that the value of the 1945 NRI Constitution for the youth as a whole is in the medium level category.

Table 4. The value of the Republic of Indonesia

No	Level	Interval		Frequency	Percentage
1	Low	4	8	0	0%
2	Medium	9	13	16	64%
3	High	14	18	9	36%
Sum				25	100%

The results of the analysis of the value of the Republic of Indonesia show that as many as 64% or 16 youth have a moderate level of the value of the Republic of Indonesia, as many as 36% or 9 young people have a high level of the value of the Republic of Indonesia. Based on this data, it can be concluded that the value of the Republic of Indonesia youth as a whole is in the medium level category.

Table 5. Sesanti Bhinneka Tunggal Ika Value

No	Level	Interval		Frequency	Percentage
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1	Low	9	18	0	0%
2	Medium	19	28	15	64%
3	High	29	38	10	36%
	Sum			25	100%

The results of the analysis of the value of Sesanti Bhinneka Tunggal Ika show that as many as 60% or 15 youth have a Sesanti Bhinneka Tunggal Ika value at a medium level, as many as 40% or 10 youth have a high level of Sesanti Bhinneka Tunggal Ika value. Based on this data, it can be concluded that the value of Sesanti Bhinneka Tunggal Ika for youth as a whole is in the medium level category. This validation process still has some shortcomings, this is the researcher's limitation in validating, therefore in further research we will improve its reliability. The limited number of population is only 25 young people because the number of youth who follow the coral is limited.

CONCLUSION

From the results of the study, it can be concluded that the value of national insight derived from the value of nationality shows a high category, the value of Pancasila shows a high category, the value of the 1945 Constitution of the Republic of Indonesia shows a moderate category, the value of the Unitary State of the Republic of Indonesia (NKRI) shows a moderate category, the value of Sesanti Bhinneka Tunggal Ika shows a moderate category.

Training / Socialization of National Insight for the Millennial Generation as an Effort to Increase National Unity and Unity has shown good results.



Figure 1. The Process of Socializing National Insight for Youth

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