PANCASILA CONTENT CREATOR PROJECT DESIGN TO IMPROVE UNDERSTANDING OF PANCASILA VALUES

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ABSTRACT
Understanding Pancasila values among the younger generation is crucial. The numerous cases of violence and bullying among the younger generation indicate that their character is not yet fully aligned with Pancasila values, necessitating an effective and creative development model. This study aims to develop a character development model for the younger generation through a Pancasila content creator project to enhance understanding of Pancasila values. This study uses a mixed-methods approach, namely qualitative and quantitative, with stages of analysis, exploration, and development of a character development model focused on Pancasila values. Data were collected through interviews, observations, questionnaires, and documentation studies, with subjects including training participants, training committee members, instructors, and officials at the Pancasila Ideology Development Agency. The research results show that: 1) Good training planning is key to success in improving understanding of Pancasila values. The process involves needs analysis and model design that focuses on project-based learning methods. Good planning can produce a model that is relevant, applicable, and able to encourage the interest of training participants and make it more interactive. 2) The implementation of the character development model for the younger generation through the Pancasila content creator project can be effectively applied to improve understanding and practice of Pancasila values among the younger generation. Therefore, character development through the Pancasila content creator project model is highly effective as a character development tool for the younger generation.

INTRODUCTION

Understanding and actualizing Pancasila values for the younger generation is crucial to be carried out consistently and continuously because the younger generation is the most vulnerable subject to the negative influence

of various ideological beliefs. The numerous cases of violence and bullying among the younger generation indicate that the character of the younger generation is not yet fully aligned with the values of Pancasila. In addition, the younger generation is already very familiar with the development of science and information technology, therefore a filtration is needed for the younger generation to be able to respond wisely to the influence of globalization with its various accompanying ideological beliefs, one of which is through strengthening character education in order to actualize the noble values of Pancasila (Yana Indrawan, 2019 p. 3). Several studies show that the actualization of Pancasila values starts from all aspects of the environment, be it from the family, school, and community (Pahlevi, 2014). All aspects of the environment must be strengthened by education in Pancasila values. Because, if the Indonesian nation does not actualize the values of Pancasila, Indonesia will be influenced by other ideologies (Siti et, al., 2021).

Character education is a system and process for instilling moral, ethical, and noble values in individuals, with the aim of developing good, responsible individuals with high integrity. Pancasila is an integral part of student character formation. Ideally, students should develop a spirit of nationalism, a spirit of cooperation, and a strong sense of social responsibility, in accordance with the values of Pancasila. Character education currently implemented in schools still relies on methods that tend to be one-way and conventional, so that Pancasila values are not deeply internalized by students. Participation in activities based on national values is also very minimal, making it difficult to create a bond between the younger generation and the noble values of Pancasila in everyday life.

The actualization of Pancasila values is the elaboration and embodiment of the basic values of Pancasila into norms, rules, and concrete actions in every aspect of social, national, and state life. The actualization of Pancasila values is the application of Pancasila values in the social life of various groups in Indonesia (Tita Amelia, 2022 p. 364). The actualization of Pancasila means translating Pancasila values into norms and realizing them in everyday life (Florensia Silaban, Yakobus Ndona, 2024). The actualization of Pancasila can also be interpreted as an effort to apply Pancasila values in everyday life in a concrete manner. This involves attitudes, behaviors, and actions that are in accordance with the values of Pancasila. In this context, the actualization of Pancasila is not merely theoretical knowledge, but how the values of Pancasila are reflected in real actions in everyday life.

Research on the younger generation identifies a common problem currently occurring is the fading understanding of the importance of Pancasila values among the younger generation which has the potential to infiltrate ideologies such as radicalism which are very contrary to the nation's ideology, the emergence of crime, sexual crimes, and a consumerist lifestyle (Feri Tirtoni, 2022). The phenomenon of the behavior and personality of the younger generation moving away from the values of Pancasila and losing their identity as individuals rooted in the noble values of the nation's culture such as the loss of national cultural identity, student brawls, drugs, free sex, motorcycle gangs, spreading hoax news, and bullying cases. Pancasila is an Indonesian national ideology that is adopted and used by the Indonesian people because the values contained in Pancasila are original values according to the personality of the Indonesian nation itself (Regianti, 2021, p. 34).

Understanding and actualizing Pancasila values is increasingly a concern amidst the challenges of globalization, modernization, and foreign cultural influences that have the potential to undermine national values. In the context of formal education, the implementation of Pancasila values among the younger generation has not fully succeeded in creating individuals with good character, responsibility, and love for their country. The implementation of character education in the school curriculum still focuses on lectures and discussions without intervention through concrete projects (Susilo, 2021).

In this study, the author developed a character development model based on the Pancasila content creator project, inviting the younger generation to be actively involved in efforts to build an understanding of Pancasila values such as mutual cooperation, tolerance, empathy, a sense of responsibility, deliberation, playing an active role in discussions in responding to social issues in society, innovating to create Pancasila content creators to strengthen the

actualization of Pancasila values, especially for the younger generation. In this case, the discussion that needs to be studied includes, 1) Planning the design of the character development model for the younger generation through the Pancasila content creator project to increase the actualization of Pancasila values, 2) Implementation of the character development model for the younger generation through the Pancasila content creator project to increase the actualization of Pancasila values?

METHOD

The research "Model of Character Development of the Young Generation Through the Pancasila Content Creator Project to Increase the Actualization of Pancasila Values" uses a Qualitative approach. Design Qualitative that is, qualitative data is collected and analyzed first, then quantitative data is collected to test or expand the qualitative findings. (Abidin, 2011 p. 40). This approach is used to analyze phenomena occurring within a specific and limited context. Data collection is carried out using observation, interviews, and documentation techniques, which will produce verbal descriptions of the data. The Descriptive Quantitative Method was to describe the effectiveness of the PIP 1 and PIP 2 Training programs organized by the Pancasila Ideology Development Agency (BPIP). This method is used to measure changes and trends based on qualitative data, from observation, documentation, and interviews. Several sources or interviewees were PIP Facilitator, Instructor, Character Development Teacher, Training Participant, Character Curriculum Developer.

The research stages included planning, data collection, analysis, and drawing conclusions. During the planning stage, the researcher established the research focus, formulated the problem, determined the research location, and selected key informants, including instructors, program facilitators, character development teachers, and training participants. The researcher also developed instruments in the form of observation guidelines, in-depth interview guidelines, and documentation review sheets. She also coordinated and obtained permits from relevant institutions.

Data collection was conducted through three main techniques: observation, interviews, and documentation study. Direct observations were conducted during character development activities to observe learning dynamics, interactions between participants, facilitator strategies, and behaviors reflecting the implementation of Pancasila values. In-depth interviews were conducted with selected informants to explore their understanding, experiences, perceptions, and goals in actualizing Pancasila values. Documentation was collected from various materials, such as training modules, syllabi, activity guides, photographs, videos, and official documents supporting the research process. These three techniques were used to obtain a comprehensive overview of the phenomenon under study.

All data obtained was then analyzed using Miles and Huberman's interactive analysis model, which includes data reduction, data presentation, and conclusion drawing. In the data reduction stage, the researcher selected, focused, and simplified the raw data into information relevant to the research objectives. Data presentation was carried out through thematic narratives, matrices, and triangulation tables to demonstrate the consistency of findings from various sources. Conclusions were drawn in stages and repeatedly tested by comparing findings in each data category. To enhance the research's credibility, the researcher applied source triangulation, technical triangulation, and time triangulation.

The final stage of the research was compiling a discussion that connected the field findings with character development theories and previous research. The results of the discussion were then used to formulate conclusions and formulate theoretical and practical implications. The theoretical implications lead to the research's contribution to the development of character education and Pancasila education, while the practical implications provide recommendations for teachers, facilitators, and educational institutions in implementing an integrated character development model so that the younger generation can more easily understand and actualize Pancasila values in their daily lives.

RESULT AND DISCUSSION

Result

Design Model for Character Development of the Young Generation Through the Pancasila Content Creator Project

Design model for character development of the young generation through the Pancasila content creator project to actualize Pancasila values (BPIP Public Relations, 2024) as follows:
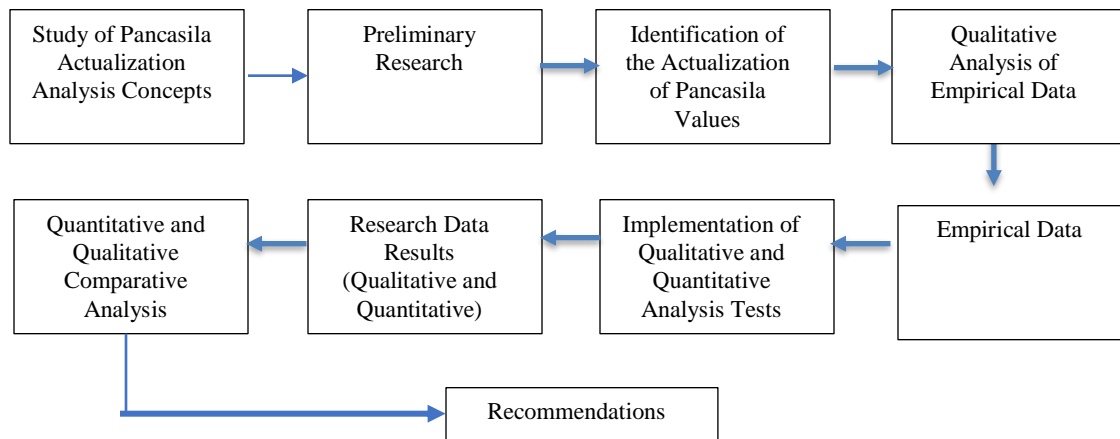
The character development model through the Pancasila content creator project is one form of character development innovation for the younger generation to improve understanding of Pancasila values, the technique of which is packaged through a project-based learning method. This is a new breakthrough for communication and critical thinking and can provide broad opportunities for the younger generation to convey creative ideas in accordance with Pancasila values. Understanding these conditions, the process of this model is designed in a creative content package of Pancasila values. The Pancasila content creator project is a group collaboration activity in a PIP workshop training where participants work together to choose a specific theme related to the actualization of Pancasila values. After determining the theme, the next step is to develop a structured plan for the implementation of the Pancasila content creator through digital platforms such as YouTube, Instagram, TikTok, Facebook, websites, or blogs. Pancasila content creator media is a platform or media channel created by content creators that focuses on spreading Pancasila values to the public, especially the younger generation. The goal is to educate, inspire, and promote the understanding and application of Pancasila in everyday life. Thus, this project serves as a platform for collaborative learning and a medium for disseminating new ideas and Pancasila values to the public through content.

Interview data showed that participants and informants acknowledged that the content creator project model was a new approach that significantly contributed to improving understanding of Pancasila values. They considered this model to provide space for creativity, value reflection, and active participation, rarely achieved with previous methods.

Participants perceived a renewed learning method that was more relevant to the context of the younger generation. This aligns with international research on digital project-based learning, which emphasizes that digital content-based learning increases engagement, critical thinking skills, and value reflection (Ardiana, 2021; Wu & Chen, 2022). The content creator project model supports this theory by providing space for participants to combine creativity and national values in a single learning product.

Classroom observations indicated that the content creator project model was indeed predominantly implemented in the PIP workshop. The process appeared to increase participant engagement, although modifications were needed to maximize character-building outcomes. The findings of this study indicate that the Pancasila content creator project model is an effective pedagogical approach for training participants in understanding and internalizing Pancasila values. Based on data triangulation, this model is considered not only to add aspects of creativity, but also to provide space for participants to actualize values through digital content.

In the planning stage of the Pancasila content creator workshop, conducted by the Pancasila Ideology Development Agency (BPIP), using the PIP workshop model, several stages were implemented, from planning preparation to implementation and evaluation. This project enabled students to more effectively internalize Pancasila values (Annisa et al., 2023). Planning a PIP workshop requires various learning methods and models to be implemented. This process involves cognitive, emotional, and physical dimensions, thus forming noble moral habits in thoughts, feelings, and behavior (Masnur, 2022). Character education aims to improve the quality of education delivery and outcomes in the school environment, with a focus on developing students' character and noble morals in a comprehensive, integrated, and balanced manner that aligns with graduate competency standards (Suwartini, 2020).

Implementing PIP workshop training and targets for achieving the actualization of Pancasila values.

Table 1. The implementation of the model in the PIP workshop

Aspect	Interview	Observation	Documentation	Conclusion/ Triangulation
Model Relevance	Highly relevant for character building	Applied predominantly	Discussed as a strategic approach	Consistent: model relevant & effective
Needs modification	Needs additional innovation	Field practice can still be improved	Document proposes modifications	Consistent: model needs improvement
Impact on Pancasila values	Increases understanding & attitudes	Active and involved participants	Document evaluation confirms great potential	Consistent: positive impact

Based on interviews with teachers, character education facilitators, and students, several key targets were identified that must be achieved to encourage the actualization of Pancasila values in the younger generation. These targets are as follows based on the results of interview:

Informants explained that the initial target is to ensure students deeply understand the meaning of each principle. This understanding should not be limited to memorization but should also include the ability to relate these values to real-life situations. Interview excerpt:

"After requesting that students understand Pancasila's principles, they must thoroughly comprehend the context." They must understand the meaning of humanity, whether it is cooperation, and how to apply it in everyday life."

The second target is the formation of positive attitudes that reflect the moral values of Pancasila. The teacher stated that moral awareness must grow from experience, role models, and habituation. Interview excerpt:

"We aim for students to be able to identify polite behavior, recognize differences, and show empathy." This is no longer a theory; rather, it is a character trait that makes them feel good about themselves."

Informants emphasized the importance of creating collaborative activities. The goal is for students to be able to work together, appreciate the contributions of others, and solve problems collectively.

Interview excerpt:

"The actualization of the value of mutual assistance is seen when students can work on projects together, are not selfish, and complement each other." "It is a crucial goal for me."

Pancasila values are not merely normative but need to be integrated with critical thinking skills to make fair and responsible decisions.

Interview excerpt:

"We want students to learn as much as possible about an action before acting. It is a part of the actualization of social justice values."

Informants stated that another target is to ensure students can live harmoniously amidst religious, cultural, and social differences. The goal is to prevent intolerance and build solidarity.

Interview excerpt:

"Students must get used to accepting differences," said the interview excerpt. "Judging is not allowed. This is a part of Indonesian nationalism."

Because the younger generation spends a lot of time in the digital space, one important target is to educate them to use technology responsibly, ethically, and productively.

Interview excerpt:

"Children often create digital content. Our goal is for them to create content that is useful, polite, and based on Pancasila values."

The goal is the internalization of Pancasila values in daily routines, both at school, at home, and in the community.

Interview excerpt:

"Most importantly, these values are evident in daily behavior. From discipline, honesty, respect for teachers, to caring for others.

The Pancasila content creator learning model also enables training participants to understand the basic values of Pancasila in a deeper and contextual way, and to apply them in the form of creative Pancasila content.

Implementation of the Young Generation Character Development Model Through the Pancasila Content Creator Project

The researchers' results indicate that this model is a modification of conventional PjBL, but with a particular emphasis on internalizing Pancasila values through content creation. Document evaluation indicates that this model has significant potential to strengthen the Pancasila character of the younger generation.
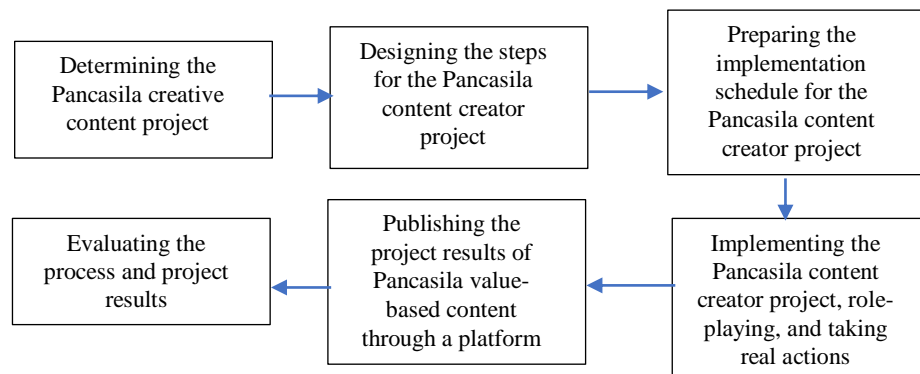
Figure 1. Steps for Project-Based Learning for Content Creators

The first step in this model is to determine the project to be implemented. In the context of PIP training, this project must be relevant to Pancasila values and contextual national issues. For example, the project could be a case study on the implementation of Pancasila values or the development of an action plan to address a social problem in the participant's community.

Once the project is defined, the second step is to design the steps to complete it. This involves establishing project objectives, dividing tasks among participants, and determining the methodology to be used. In PIP training, this design must include a communicative approach to hone participants' critical thinking skills.

The third step is to develop a project implementation schedule. This schedule should cover all project stages, from initial research and group discussions to project implementation and presentation of results. In PIP workshops, this schedule should be structured with sufficient time and ensure each participant can contribute their best. At this stage, participants implement the project according to the established plan. Facilitators (training instructors) play a crucial role in providing guidance and monitoring throughout the project. They must ensure that participants remain focused on the project objectives and adhere to the Pancasila values framework. Interactions between participants and facilitators should be collaborative and supportive.

Upon project completion, participants prepare a report summarizing the process and results of their project. This report should include a critical analysis and reflection on how Pancasila values were implemented. Next, participants present their project results to all training participants and facilitators. This presentation serves as a forum for exchanging information and experiences and receiving constructive feedback.

The final stage is the evaluation of the project process and outcomes. This evaluation is conducted by the facilitator and involves assessing participant engagement, the quality of the analysis, the relevance of the proposed solutions, and how Pancasila principles were incorporated into the project. Conducting this evaluation is crucial to identify successes and identify areas for improvement in future use of this model.

The implementation of the model in the PIP workshop demonstrated that participants became more active in the learning process. Character strengthening occurred through an exploratory process as participants designed, created, and published content reflecting Pancasila values. This aligns with global research findings that suggest digital project-based learning can be a means of recontextualizing character values in the context of 21st-century learning (Lee et al., 2020).

Documentation studies corroborate both data sources, demonstrating that this model is a modification of the Project-Based Learning (PJBL) approach focused on strengthening Pancasila values. Evaluation documents illustrate that this approach has the potential to systematically enhance participants' character because it simultaneously involves cognitive, affective, and creative processes. These results align with international literature on character building through digital media (Santos, 2021).

Discussion

Planning a character development model for the younger generation through the Pancasila content creator project to increase the actualization of Pancasila values

The Pancasila Content Creator Workshop, organized by the Pancasila Ideology Agency (BPIP), is a training activity to strengthen the actualization of Pancasila values in the community. Character development of the younger generation through Pancasila content creators can be done by utilizing social media to spread Pancasila values in a creative and engaging manner. Creative content has a special place in the lives of the younger generation, because they have their own creative imagination and are also very accessible to young people, so that the culture and

characteristics of Pancasila can be easily recognized by the younger generation and no longer love foreign cultures and characters that are not in accordance with the culture and characteristics of Pancasila (Pertiwi, 2021). The content created can take the form of educational videos, infographics, animations, or even memes that are relevant to the daily lives of the younger generation. The implementation of the Pancasila content creator workshop involves young people as training participants so that the messages delivered are more effective and easily accepted according to the training plan. Workshop training planning is a systematic process for designing and organizing the implementation of a workshop, which aims to achieve learning objectives through a series of structured activities. Learning planning that is designed carefully and comprehensively will have an impact on student learning success (Stringer, Christensen & Baldwin, 2010).

The results of this study are also supported by the theory put forward by Krajcik, Czerniak (2018), planning a project is a very important aspect and is very challenging for the creativity of participants. Everyone involved in education and learning activities needs careful planning and is in accordance with educational goals. (Miftahul Huda, 2013 p. 154), From the results of the study on the planning program according to its needs, it means that the planning of the Pancasila content creator project runs in accordance with the achievement of the objectives of the Pancasila content creator training. In accordance with the study of Robert L. Mathis and John H. Jackson (2002: 20), that well-designed training and with a systematic approach is something good for the organization.

There are some targets in building character development models for the younger generation through the Pancasila content creator project to increase the actualization of Pancasila values, below the discussion:

1. Strengthening Conceptual Understanding of Pancasila Values

In internalizing Pancasila values, a participatory and contextual approach is crucial. Students need to be actively involved in activities that encourage reflection on values and practical application in everyday life. Discussions, case studies, social projects, and community collaboration can be effective methods for instilling these values. A successful internalization process is characterized by changes in behavior and attitudes that reflect the noble values of Pancasila. According to Nurizka, et al., (2020) methodological aspects such as; the successful internalization of Pancasila values is also determined by the campus environment. An academic culture that upholds honesty, fairness, and openness can strengthen students' character formation. Support from teachers, educational staff, and student organizations is a crucial factor in fostering a Pancasila-infused learning environment. Student participation in campus programs can help students develop their social personalities, knowledge, and experiences, which can serve as educational trails that not only provide theory but also require the implementation of the knowledge gained in community life (Sintiawati et al., 2022; Susilawati, 2021) as provisions for everyday life. The development of knowledge, especially in the social and moral fields, must be based on the values of Pancasila.

2. Building Attitudes and Awareness of Ethical Behavior

A positive attitude toward Pancasila can be demonstrated by avoiding excessive lifestyles, upholding peace, avoiding violence, maintaining an open attitude, and avoiding excessive regionalism (Sukarna, & Wiyono, 2023). Therefore, a positive attitude toward Pancasila values is a positive attitude in responding to and practicing the values contained within Pancasila. Consequently, a person is always guided by the values of Pancasila, which uphold human dignity, in every day-to-day behavior. A person with this attitude is consistent in their words and actions. Furthermore, their daily behavior always upholds the nation's noble social ethics and maintains good relations with fellow Indonesians and with other nations, while maintaining the nation's identity of loving peace and social justice.

3. Strengthening Social Skills Through Cooperation and Mutual Assistance

The importance of creating collaborative activities. In this context, efforts are needed to develop the younger generation to involve them in the process of national and state life and the implementation of national development. The development of youth development facilities such as schools, functional youth organizations such as KNPI, scouts, sports organizations and others need to be continuously improved. For this reason, efforts are being made to

increase facilities and infrastructure that enable youth development. A comprehensive and integrated national policy on youth needs to be realized. In this current era, the challenges faced by the younger generation are very complex, therefore serious handling is needed through families, communities and the government. (Head, 2022). Example of implementation such as;

Respecting existing differences, because we must realize that if life is indeed diverse, ranging from ethnicity, race, or religion, then differences do indeed arise. 1) Cultivating an attitude of non-arbitrariness towards others. Example of Application: Do not treat others arbitrarily, especially in matters that are bad or detrimental to others. 1) Developing an attitude of mutual tolerance and tolerance. Example of Application: Desire to participate in community service and mingle with other communities. 2) Cultivating an attitude of mutual love for fellow human beings. Example of Application: Do not be arbitrary towards other human beings so that we can live side by side and in harmony. 3) Courage in defending truth and justice. Application Example: As human beings, we are obliged to uphold the truth, not what is wrong but what is right. We must live fairly towards fellow human beings. 4)Enjoying humanitarian activities. Application Example: Participating in helping others in need. 5) Upholding humanitarian values. Application: Striving to respect and appreciate fellow human beings. Example: Developing an attitude of respect and cooperation towards other nations. Application Example: Humans are social creatures. Therefore, humans cannot live alone; they need to help one another. 6) The Indonesian people feel they are part of all humanity. Application Example: As Indonesians, when our brothers and sisters suffer a disaster, we need to participate in helping them because they are part of our own nation.

4. Improving Critical Thinking and Ethical Decision-Making Skills

Pancasila values are not merely normative but need to be integrated with critical thinking skills to make fair and responsible decisions. Appropriate decision-making uses a systematic approach to the nature of a problem by gathering facts and data. Determining a mature alternative for taking appropriate action is based on certain criteria for two or more appropriate alternatives (George R. Terry, 2019). When senior leaders demonstrate a commitment to ethics in decision-making, it encourages the entire team to do the same. A strong organizational culture of ethics creates an environment where everyone feels responsible for considering the social and environmental impacts of their actions. This creates a positive synergy that drives innovation and sustainability (Ciobanu & Meșniță, 2021).

5. Strengthening a Sense of Diversity and Tolerance

To ensure students can live harmoniously amidst religious, cultural, and social differences. The goal is to prevent intolerance and build solidarity. Tolerance and harmony are two important values in religious moderation. Religious moderation is an approach to religion that prioritizes a moderate stance, avoids extremes, and avoids fanaticism. The values of Pancasila guide the younger generation in this direction. Religious tolerance can also be defined as the ability to accept differences, refrain from imposing one's will, and allow others the freedom to embrace and practice their respective religions.

The value of tolerance in religious moderation can be realized in several forms, such as 1. Respecting the beliefs of others 2. Avoiding acts of intolerance 3. Upholding religious freedom 4. Rejecting all forms of discrimination based on religion 5. Maintaining harmony between religious communities 6. Prioritizing dialogue and communication between adherents of different religions. Meanwhile, the value of harmony in religious moderation can be seen from the ability of individuals or groups to live side by side peacefully and respect each other's differences. Interfaith harmony is a condition of relations between various religious groups that is based on tolerance, mutual understanding, mutual respect, respect for equality in practicing their religious teachings and cooperation in social, national and state life. 11 The value of harmony in religious moderation can be realized in several forms, such as: 1. Mutual respect and appreciation of differences 2. Maintaining good relations between adherents of different religions 3. Working together in building a harmonious social life 4. Prioritizing dialogue and communication between

adherents of different religions 5. Rejecting all forms of conflict and division based on religion 6. Upholding the unity and integrity of the nation (Safithri, et. al., 2022).

Implementation of the Young Generation Character Development Model Through the Pancasila Content Creator Project to Increase the Actualization of Pancasila Values

Implementing a Pancasila content creator project for the younger generation can be done in various creative and engaging ways, utilizing social media and online platforms popular with young people. These activities can provide students with experience and skills for life in society, including all its challenges. Furthermore, implementing a creative project model in learning can create a fun and meaningful atmosphere (Pitria Sopianingsih, 2016:84). This fosters enthusiasm and a strong passion for learning.

The Pancasila content creator project for the younger generation can be implemented in several steps. First, understanding and internalizing Pancasila values through relevant education and activities. Second, utilizing social media creatively to disseminate positive content about Pancasila and counter hoaxes. Third, involving inspiring young figures as role models who uphold Pancasila values. Fourth, conducting Pancasila-themed social projects that involve the younger generation in real-life actions. Fifth, conducting engaging digital campaigns through various social media platforms.

Learning with a project model can fulfill the principles of learning according to understanding (Surya, 2004:13), namely: first, learning as an effort to achieve behavioral change. This principle implies that the main characteristic of the learning process is a change in behavior within the individual. Second, learning outcomes are characterized by overall behavioral changes. Third, learning is a process that implies that giving is a continuous activity. It is also a learning model to prepare students in the form of knowledge and skills that students must have for lifelong learning (Poondej et al., 2016:100). By using this method, students gain essential meanings about the ethical dimensions of what students say and do as part of a total learning process that occurs not only in the classroom but in other environments that support their learning (Phenik 1964). Students themselves believe that content creator projects enable them to fulfill their obligations as responsible citizens. One learning model that can be used effectively is the content creator project model. This was also stated by Samsiar and Rohani (2017: 50) that learning is essentially the acquisition of a skill through study, experience and teaching.

Erik Setyo Santoso (2024) stated that the workshop on strengthening Pancasila content creators held in collaboration with the Indonesian Empowerment and Development Agency (BPIP) could produce content that could spread positive messages, raising awareness of the importance of maintaining unity, justice, democracy, and equality within the framework of the Pancasila ideology. The development of information dissemination in the current digital era has brought about enormous changes in various aspects of life. Learning through the project method serves to provide learning motivation to students through "fun learning" and activities carried out by students both inside and outside the classroom (Adha, 2010, p. 1; Adha, 2018, p. 34). With learning through content creator projects, it helps students understand global concepts and issues, including political, economic, cultural, environmental, and human rights issues so that students will be able to determine their perspective as a global perspective in their position as intelligent citizens (Ai Tin Sumartini, 2016: 130).

CONCLUSION

The conclusion of the planning process for a character development model for the younger generation through the Pancasila Content Creator project shows that thorough and comprehensive planning is key to success in enhancing the actualization of Pancasila values. This process involves several important stages, starting from needs analysis, model design focusing on the Project-Based Learning (PJBL) method, specific adjustments to effectively integrate Pancasila values. The planning also included intensive consultation and discussion with various stakeholders,

including leaders and teachers at BPIP, to ensure that this model aligns with the objectives of character development. As a result, good planning can produce a model that is not only relevant and applicable but also able to motivate training participants. The implementation of the Pancasila Content Creator project, a model for developing young people's character through the Pancasila Content Creator project, successfully increased the implementation of Pancasila principles among PIP training participants. This model strengthens the understanding and practice of Pancasila values through an interactive and participatory learning approach. Training participants showed improvements in internalizing Pancasila values, which were reflected in their attitudes and behavior. A trial conducted on students at State Senior High School 1 Jakarta showed that this model can be implemented effectively, with several improvements and adjustments made continuously to ensure the achievement of learning objectives. In conclusion, the Pancasila Content Creator project model has great potential in shaping the character of the young generation based on the principles of Pancasila.

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