

## FOSTERING THE YOUNG GENERATION BASED ON PANCASILA VALUES TO STRENGTHEN THE NATION'S CHARACTER

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### ABSTRACT

Young people play a strategic role in sustaining Pancasila values and the quality of democratic life in Indonesia, yet they face serious challenges due to globalization, technological disruption, and shifting social values. This article aims to analyze Pancasila-based youth development from a civic education perspective by positioning Pancasila as a foundational value, ethical orientation, and guideline for social praxis. This study employs a qualitative descriptive approach through a literature review of relevant books, research findings, and scholarly journal articles. The findings indicate that youth development should be understood as an integrated process involving civic education, youth social organizations, community environments, and digital spaces, with participatory and reflective approaches as key mechanisms for internalizing Pancasila values. Adaptive youth development that remains grounded in Pancasila values contributes to the formation of character, leadership, and social responsibility among young people. This article highlights the importance of cross-sectoral synergy in fostering a Pancasila-oriented young generation committed to unity and social justice.

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### INTRODUCTIONS

The young generation is a strategic group in the social and political structure of a nation because it is in the phase of forming identity, values, and social role orientation. In the Indonesian context, the young generation is not only positioned as the successor of the development relay, but also as the main actor who determines the sustainability of state ideology, democracy, and national integration. A number of studies show that the quality of the young generation greatly determines the ideological resilience of the nation, especially in the face of rapid and complex

social changes (Budimansyah & Suryadi, 2018). Therefore, the development of the young generation cannot be separated from the framework of Pancasila values as the basis of the state and the ethical guide of the life of the nation and state.

The development of globalization and digital transformation has serious implications for the mindset, attitudes, and behaviors of the younger generation. The massive flow of information, the penetration of global culture, and the dominance of digital media have formed a new social space that is often not in line with national values. Various studies reveal that low civic literacy and weak internalization of Pancasila values can encourage individualistic, pragmatic, and even apathetic attitudes towards public life (Tirtoni, 2021). This condition shows that there is a gap between the value of Pancasila as an ideal mind and the civic practice of the younger generation in daily life.

In this situation, the development of the young generation based on Pancasila is an urgent and strategic need. Coaching is not only interpreted as a process of normative value instilling, but also as a systematic effort to shape the character, national awareness, and social responsibility of the younger generation. Civic education, youth organizations, and the social environment of the community have an important role as a vehicle for fostering Pancasila values in a contextual and applicative manner (Rahayu, 2020). Effective coaching demands a participatory, reflective and relevant approach to the social realities faced by the younger generation.

A number of empirical studies show that the development of the young generation based on Pancasila values is able to strengthen leadership character, social solidarity, and concern for the common interests. Research by Sulaksono and Permana (2019), for example, confirms that the involvement of youth in social organizations such as Karang Taruna contributes positively to the formation of leadership character and the internalization of the value of mutual cooperation. These findings show that Pancasila can be brought to life through real social practices, not just through normative discourse.

Based on this description, the study of the development of the young generation based on Pancasila is important to be analyzed in more depth. This discussion is needed to understand how the values of Pancasila can be effectively internalized in the context of the dynamic life of the young generation, as well as how this coaching contributes to strengthening the nation's citizenship character and resilience. Thus, this article is expected to make a conceptual and empirical contribution to the development of civic education discourse and the development of the young generation in Indonesia.

## RESEARCH METHODS

This study uses a qualitative approach with the type of library research to examine the development of the young generation based on Pancasila in the perspective of civic education. According to Bogdan and Tailor (in Moleong, 2002), qualitative research is research that produces descriptive data in the form of written or spoken words from the observed behavior or behavior. When connected to this study, the researcher seeks to describe the condition, something that is growing, the process is taking place, and what happens from what is developing. Data was obtained from accredited national journals, scientific articles, civics study books, and published research reports. The selection of sources is carried out through a screening process based on the relevance of the topic, suitability of the context, and contribution to the discussion of civic values. Data collection was carried out through systematic literature search and selection based on the suitability of the theme and the credibility of the source. The collected data is analyzed using content analysis by identifying, grouping, and interpreting the main ideas to gain a comprehensive understanding of the concepts and practices of Pancasila-based youth development in a contextual manner.

## RESULTS AND DISCUSSION

The young generation occupies a strategic position in the social and political structure of the nation because it is on them that the sustainability of values, the direction of change, and the quality of future leadership are determined.

In the Indonesian context, the development of the young generation cannot be separated from the ideological foundation of Pancasila which functions as the basis of the state as well as the source of values of national and state life. Pancasila is not only interpreted as a constitutional document, but also as a normative framework that guides the formation of character, moral orientation, and social behavior of citizens from a young age (Kaelan, 2016).

Along with global dynamics and rapid social transformation, the process of fostering the younger generation faces increasingly complex challenges. Globalization, digitalization, and changes in social interaction patterns have affected the way the younger generation builds identities, interprets citizenship, and participates in public life. This condition demands a coaching approach that is no longer indoctrinative or symbolic, but contextual, dialogical, and based on real social experiences so that Pancasila values can be internalized in a reflective and sustainable manner (Winarno, 2020).

From the perspective of civic education, the development of the younger generation needs to be understood as a systematic process that integrates the dimensions of civic knowledge, attitudes, and skills. Civic education plays a role as a strategic vehicle to transform the values of Pancasila into the social life practices of the younger generation, both through formal education channels, social organizations, and digital public spaces. Therefore, the following discussion is prepared to provide a conceptual and analytical framework regarding the development of the young generation based on Pancasila in a whole, critical, and relevant to contemporary social reality (Budimansyah, 2019).

### 1. Conceptualization of Pancasila-Based Young Generation Development

The development of the young generation in the perspective of Civic Education (PKn) is a value education process that is systematic, sustainable, and oriented towards the formation of citizens with character. Coaching cannot be understood simply as a normative effort to "instill morals", but rather as a social-educational process that involves internalizing values, forming critical awareness, and developing social responsibility. Within the framework of civil society, the young generation is positioned as agents of social change who have reflective capacity and leadership potential, so coaching must be directed at strengthening civic competence and civic responsibility (Winataputra, 2015; Budimansyah, 2018).

Pancasila plays a role as a basic value and ethical orientation in fostering the younger generation. As an open ideology, Pancasila has contextual flexibility without losing the substance of its value. Pancasila values not only function as constitutional norms, but also as guidelines for social praxis that guide the behavior of citizens in daily life. Kaelan (2016) emphasized that Pancasila contains ontological, epistemological, and axiological dimensions that make it relevant as a foundation for fostering the character of the younger generation in the midst of changing times.

The relationship between Pancasila and the formation of the character of the younger generation can be seen in strengthening the attitude of responsibility, social solidarity, and ethical leadership. Pancasila-based leadership requires the ability to prioritize common interests, respect differences, and make decisions fairly. Research on youth leadership development shows that the internalization of Pancasila values through social experience is able to form inclusive and public-interest-oriented leadership (Sulaksono & Permana, 2020; Rintjap et al., 2022).

In addition, the development of the young generation based on Pancasila is also closely related to strengthening social responsibility. The younger generation is not only required to understand civic rights, but also social obligations as part of the community. The values of mutual cooperation, deliberation, and social justice are important principles in shaping the social sensitivity of the younger generation to societal problems, such as inequality, social conflicts, and national problems (Fauzi et al., 2022).

Thus, the conceptualization of the development of the young generation based on Pancasila must be placed in a theoretical framework that connects values, social systems, and real practices. This approach is important so that coaching does not stop at a symbolic or rhetorical level, but becomes a process of civic education that lives and has a real impact on the social life of the younger generation.

#### A. Theory of Pancasila Values

In the study of Pancasila philosophy, values are not understood solely as abstract normative principles, but as a value system that is alive and rooted in the social reality of the Indonesian nation. Pancasila as the basis of the state and the nation's outlook on life contains a comprehensive philosophical dimension, including ontological, epistemological, and axiological aspects. These three dimensions form a systemic unity that is a conceptual as well as a practical basis in fostering the character and civic orientation of the younger generation (Kaelan, 2016).

Ontologically, the values of Pancasila reflect the essence of the existence of Indonesian human beings as individual beings as well as social beings. The ontology of Pancasila departs from the view that Indonesian people have inseparable dimensions of divinity, humanity, and togetherness. Notonagoro emphasized that Pancasila is sourced from the reality of the Indonesian people's own life, not values that are imported ahistorically, so that Pancasila values reflect the ontological structure of Indonesian society that is religious, humanist, and collective (Notonagoro in Semadi, 2023). Thus, Pancasila has an ontological position as a reflection of the existence of a plural but united Indonesian nation in the same basic values.

From an epistemological perspective, Pancasila is a system of knowledge formed through historical processes, collective experiences, and rational reflection of the Indonesian nation. Pancasila values do not exist as a closed dogma, but as normative knowledge that continues to be interpreted and reconstructed according to the times. Surajiyo (2021) explained that the epistemology of Pancasila cannot be separated from its ontological foundation, because the way the Indonesian nation understands truth, justice, and humanity is always rooted in historical and national cultural experiences. Therefore, Pancasila is a framework of knowledge that guides the way citizens think and act in social and political life.

Meanwhile, axiologically, Pancasila is a value system that functions as a moral and social guideline in the life of the nation and state. The axiology of Pancasila explains the values that are considered good, true, and should be realized in the practice of social life. In the study of Pancasila axiology, three levels of value are known, namely basic values, instrumental values, and praxic values. Basic values are fundamental and unchangeable, such as the values of Godhead, Humanity, Unity, People, and Social Justice. Instrumental values are the elaboration of basic values in the form of norms, laws, and state policies, while praxis values are seen in the concrete behavior of citizens in daily life (Kaelan, 2016; Semadi, 2023).

This axiological approach emphasizes that the values of Pancasila must not stop at the normative-rhetorical level, but must be manifested in real life in social actions, human relations, and the practice of national life. In the context of a multicultural Indonesian society, Pancasila values function as moral and social glue that maintains harmony, tolerance, and justice. Maswati and Hanafie (2025) emphasized that the value of Pancasila has a strategic role as a guideline of public ethics that is able to bridge differences in identity, culture, and interests in democratic life.

Thus, the theory of Pancasila values provides a strong philosophical foundation for the development of the younger generation. Pancasila values not only function as an ideological symbol, but as a life value system that shapes the character, leadership, and social responsibility of the younger generation. Pancasila-based coaching must be directed to the process of internalizing values in a reflective and contextual manner so that the younger generation is able to make Pancasila a moral orientation in facing the challenges of social, political, and cultural life in the contemporary era.

## 2. Dynamics and Challenges of Fostering the Young Generation in the Contemporary Era

Indonesia's young generation currently lives in a social context characterized by technological disruption, cultural globalization, and changes in social relations patterns. The internal challenges faced include identity crises, increasing individualism, and weakening social participation. This phenomenon arises along with the reduction of

social space that allows for in-depth value dialogue, both in the family, school, and community environment (Agustin et al., 2024).

The identity crisis of the younger generation is often triggered by the tug-of-war between local values, the demands of modernity, and global cultural influences. In this situation, the younger generation has the potential to experience value disorientation, especially when they do not have a strong ideological footing. Research shows that weak internalization of national values can have an impact on low commitment to public interest and social solidarity (Yasa et al., 2025).

External challenges also come from the flow of globalization and digital culture that is shaping a fast-paced and instant mindset. Digital culture encourages massive information consumption, but it is not always accompanied by critical literacy skills. As a result, the younger generation is vulnerable to misinformation, polarization of opinions, and pragmatic attitudes in viewing national issues (Yanda et al., 2024). This condition creates a gap between the ideal Pancasila values and the reality of the behavior of the younger generation in the public space.

However, it is important to place the younger generation not as objects to blame for the degradation of values, but rather as subjects who live in complex social structures. Economic structures, media, educational policies, and the social environment have a great influence on shaping the behavior of the younger generation. Therefore, the coaching of the young generation must be reflective and empathetic, by understanding the social context that surrounds their lives (Kirani & Najicha, 2025).

Contextual coaching requires an approach that is able to bridge the value of Pancasila with the reality of the life of the younger generation. Pancasila needs to be presented as a relevant ethical solution, not as a normative doctrine that is separate from the social experience of the younger generation in the contemporary era.

### 3. The Role of Civic Education in the Development of the Young Generation

Civic Education has a strategic position in fostering the younger generation because it is a formal vehicle for internalizing Pancasila values. PKn not only aims to equip students with knowledge of the political and legal systems, but also to form moral awareness, democratic attitudes, and participatory skills. In this context, PKn functions as a value education oriented towards the formation of intelligent and responsible citizens (Budimansyah, 2018).

The development of PKn theory and practice shows a paradigm shift from a cognitive-verbal approach to a participatory and reflective approach. This approach places students as active learning subjects through public issue discussions, democracy simulations, case studies, and social projects. This kind of learning model has been proven to be able to improve the critical thinking skills and social sensitivity of the younger generation (Subekti et al., 2023).

Conceptually, PKn forms three main dimensions of citizenship, namely civic knowledge, civic skills, and civic disposition. Civic knowledge provides the basis for understanding the state and national values, civic skills develop the ability to participate and solve social problems, while civic disposition forms civic attitudes and characters. These three dimensions are interrelated and inseparable in the process of fostering the younger generation (Winataputra, 2015).

In the Indonesian context, PKn has an important role in maintaining the integration of Pancasila values in the midst of a plurality of society. PKn is a strategic instrument to instill the values of tolerance, unity, and social justice as the foundation of democratic life. Therefore, civil society cannot be understood simply as a formal subject, but as an instrument of social transformation that determines the quality of citizens in the future.

### 4. Fostering the Young Generation through Social and Youth Organizations

The development of the young generation does not only take place in the realm of formal education, but also through social and youth organizations. Organizations such as Karang Taruna, student organizations, and local communities become a space for the praxis of Pancasila values that are real and contextual. In organizations, the younger generation learns leadership, cooperation, and social responsibility through hands-on experience (Rintjap et al., 2022).

Karang Taruna, for example, functions as a forum for developing the potential of the young generation at the local level. Through social, economic, and cultural activities, youth are trained to manage programs, make decisions together, and interact with the community. Research by Sulaksono et al. shows that the active involvement of youth in youth organizations contributes significantly to the formation of leadership character and social solidarity (Sulaksono & Permana, 2020).

Social organizations also act as a bridge between the younger generation and society. Through direct interaction with social issues, youth develop empathy and awareness of the public interest. The value of mutual cooperation and deliberation practiced in the organization strengthens the internalization of Pancasila values naturally.

Thus, youth organizations are a strategic space for the development of the young generation based on Pancasila. The synergy between formal education and social organizations is the key to creating a young generation that has character, competitiveness, and is committed to national values.

### 5. The Role of Technology and Digital Space in Fostering Pancasila Values

The development of digital technology has significantly changed the social interaction patterns of the younger generation. The digital space is becoming a new arena for the formation of identity, attitudes, and civic participation. On the one hand, technology presents challenges in the form of the dissemination of unvalidated information and the potential for social polarization. On the other hand, technology also opens up new opportunities in the construction of Pancasila values (Astari & Sudarsana, 2021).

The use of technology in fostering the younger generation requires strengthening digital literacy based on Pancasila values. Digital literacy is not only related to technical ability to use media, but also ethical and critical skills in responding to information. The younger generation needs to be equipped with the ability to assess the truth of information, respect differences of opinion, and participate responsibly in the digital public space (Tirtoni, 2021).

Digital ethics is an important dimension in modern citizenship education. Pancasila values must be translated into digital behavior, such as honesty in communicating, tolerance for differences, and responsibility in disseminating information. This approach makes Pancasila relevant to the reality of the lives of the younger generation in the digital era.

Therefore, the development of the young generation based on Pancasila must be adaptive to technological developments. A defensive approach actually has the potential to keep the value of Pancasila away from the lives of the younger generation. On the contrary, a dialogical and contextual approach allows Pancasila to remain alive as a value that guides civic practices in the digital space.

## CONCLUSION

The development of the young generation based on Pancasila is a strategic need in maintaining the sustainability of national values in the midst of changing social dynamics. The young generation cannot be positioned solely as objects of normative construction, but rather as social subjects living in complex global, digital, and multicultural structures. Therefore, Pancasila needs to be understood and presented not only as an ideological symbol, but as an ethical orientation and social praxis guidelines that shape the character, leadership, and civic responsibilities of the younger generation contextually.

Civic education has a central role in this process because it is the main vehicle for internalizing Pancasila values through a participatory, reflective, and social experience-based approach. When civic education is positioned as an instrument of social transformation, the development of the young generation no longer stops at mastering concepts, but develops on the formation of integrated civic knowledge, civic skills, and civic disposition. Strengthening the value of Pancasila has also proven to be more effective when supported by a conducive social ecosystem, such as youth organizations and local communities, which provide real praxis space for the younger generation to learn to participate, deliberate, and be responsible collectively.

Thus, the development of the young generation based on Pancasila requires a holistic and adaptive approach to the changing times, including the use of digital space as a means of strengthening values, not just a moral threat. Synergy between formal education, social organizations, society, and public policy is an important prerequisite for Pancasila values to be internalized in a sustainable manner. If coaching is carried out consistently and contextually, the young generation has the potential to grow as citizens with character, critical, and committed to unity and social justice in the life of the nation and state.

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