

## Efforts To Build Moral Resilience By Reactualizing Pancasila Education In Generation Z In The Age Of The 4.0 Industrial Revolution

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### Abstract

The world is entering the era of industrial revolution 4.0, which is characterized by accelerated technological advancements. If this technology is not endowed with strong mental and spiritual abilities, this generation Z (students) will not be able to counteract its negative effects. In the worst case scenario, this effect will cause students to develop into a generation that forgets their identity, resulting in behavior that is inconsistent with Pancasila values. Based on this, the researcher conducted a study titled Efforts to Develop Moral Resilience through the Re-actualization of Pancasila Ethics in Generation Z in the Era of the Fourth Industrial Revolution. The research strategy is qualitative and descriptive, employing both purposive and accidental sampling. The data collection methods employed are interviews and observations. The results of the study indicate that Generation Z (students) already comprehend good ethics, specifically those that are in accordance with Pancasila, but the implementation is still hampered by the difficulties of the current era. There are two things that must be instilled in generation Z (students) in order to strengthen their moral resilience: 1) Building mental resilience; this can be accomplished by always comprehending, living, and demonstrating Pancasila values. 2) Strengthen spiritually; this can be accomplished by embracing and exercising religious principles.

**Keywords:** Pancasila Education, Generation Z, Industrial Revolution 4.0

### Abstrak

Dunia sedang memasuki era revolusi industri 4.0 yang ditandai dengan percepatan kemajuan teknologi. Jika teknologi ini tidak dibekali dengan kemampuan mental dan spiritual yang kuat, maka generasi Z (pelajar) ini tidak akan mampu menangkal dampak negatifnya. Dalam skenario terburuk, efek ini akan menyebabkan siswa berkembang menjadi generasi yang lupa akan jati dirinya, sehingga menimbulkan perilaku yang tidak sesuai dengan nilai-nilai Pancasila. Berdasarkan hal tersebut maka peneliti melakukan penelitian dengan judul Upaya Membangun Ketahanan Moral melalui Reaktualisasi Etika Pancasila pada Generasi Z di Era Revolusi Industri Keempat. Strategi penelitian ini adalah kualitatif dan deskriptif dengan menggunakan purposive sampling dan accidental sampling. Metode pengumpulan data yang digunakan adalah wawancara dan observasi. Hasil penelitian menunjukkan bahwa Generasi Z (siswa) sudah memahami etika yang baik, khususnya yang sesuai dengan Pancasila, namun implementasinya masih terkendala oleh kesulitan era saat ini. Ada dua hal yang harus ditanamkan kepada generasi Z (siswa) untuk memperkuat ketahanan moralnya: 1) Membangun ketahanan mental; hal ini dapat dicapai dengan selalu memahami, menghayati, dan mendemonstrasikan nilai-nilai pancasila. 2) Perkuat secara spiritual; ini dapat dicapai dengan merangkul dan menjalankan prinsip-prinsip agama.

**Kata kunci :** Pendidikan Pancasila, Generasi Z, Revolusi Industri 4.0

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## INTRODUCTION

This study seeks to make generation Z ethically literate, as mandated by Pancasila as the national way of life (waf of life) (Riyanto & Baliyanto, 2017). Thus, the generation that was born and exists as the younger generation in the 4.0 era is referred to as generation Z. 4.0 is a period in which everything is digital, there are disruptions in the fields of communication, transportation, production, and even markets (e-commerce), or the era of digitalization (Fadilah, 2019).

The era of digitalization has brought about significant alterations to social, political, and state life. Some of these alterations are positive, while others are negative (Predy et al., 2019). Positif, for instance, with the advent of the digital age, all human activities have become simpler and quicker due to the fact that machines have replaced human labor. The dearth of direct human interaction with other humans has a negative effect, causing a decline in caring, cooperation, and mutual cooperation. Due to the existence of advanced technology, humans can satisfy almost all of their requirements without the aid of other people. This can spark the emergence of individualism in humans, particularly this Z generation (Normah et al., 2020). Pancasila teaches that Indonesians are monopluralistic beings, which implies that the nature of Indonesians is comprised of numerous components, namely:

1. The composition of human nature as a creature consisting of body and spirit
2. The nature of human nature as an individualist being as well as a social being
3. The position of human nature as an autonomous being as well as a creature of God

These three constituents are inseparable, so none can be separated or diminished. As a negative consequence of this digitalization era (era 4.0), the prominence of individualistic values will threaten the preservation of Pancasila values as the foundation and ideology of the Indonesian nation. Particularly regarding the ethics or behavior of Generation Z in the present and the future. As observed and experienced by researchers, Generation Z's behavior has increasingly diverged from Pancasila's values. Reduced tolerance, social sensitivity, decorum, individualism, and others are examples. Based on this right, the researcher focuses on Z-generation student ethics research with the title *Efforts to Build Moral Resilience Thro*

## **METHODS**

This research method is qualitative. According to Bogdan and Taylor (W.Creswell, 2014), qualitative research is a research method that generates descriptive data in the form of written or spoken words from individuals and observable behavior. Which will subsequently describe the data in the form of student Pancasila implementation. Both Lofland and Lofland are called Lofland (McIntyre, 2008). In qualitative research, the primary data sources are words and actions; the rest consists of additional data such as documents and others. In social research, according to Bungin (J. Michael Spector M. David Merrill & Driscoll, 2008), there are two categories of data sources:

1. Primary data sources Primary data sources are the first sources where a data is generated. The primary data source in this study was Madura University students, especially in the second semester. Selected using accidental sampling technique.
2. Secondary data sources. Secondary data sources are the second data source after the primary data sources. Secondary data sources can help provide information, or complementary data as comparison material. Furthermore, to facilitate the research, the researcher determined the informants using a purposive sample technique. Purposive sample (purposive sample) this sample

is done by taking the subject not based on strata, random or area but based on a specific purpose. The informants in this study included 4 semester 2 Madura University students.

This research data collection method consists of two components: (1) Collecting data from the library, especially by conducting a literature search related to Pancasila Ethics and Generation Z. Data collection in the field consists of three components: a) interviews, namely efforts to obtain oral data that cannot be observed directly; b) observation; and c) analysis. (2) Observation, specifically efforts to collect data in the field by conducting direct observations in the field and direct surveys of activities related to research and other matters.

Using a flowchart, the steps for data analysis in this study are as follows: exploring problems, formulating problems, determining objectives and benefits, reviewing literature, results and discussion, and lastly drawing conclusions.

## **HASIL DAN DISKUSI**

### *Actualization of Pancasila Ethics in Generation Z (Students) in the Industrial Revolution Era 4.0*

#### 1. Belief in the One and Only God

- a. Confession and belief in God Almighty.
- b. That in realizing this acknowledgment and belief in God Almighty, one can do it by worshiping God sincerely.
- c. Creating an obedient attitude to carry out according to what is ordered through His teachings.
- d. By carrying out all his commands and avoiding his prohibitions, for example by praying and fasting in the month of Ramadan
- e. Recognizing and giving freedom to others to embrace religion and practice their religion.
- f. This can be realized by tolerance and not disturbing other people's worship
- g. d. There is no coercion and imposing religion on others. This can be done with tolerance and allowing other people to worship and embrace religion according to their respective beliefs

#### 2. Just and Civilized Humanity

- a. Awareness of behavioral attitudes that are in accordance with moral values and the demands of conscience. This can be realized by always behaving honestly, obeying rules and discipline.
- b. Recognition of respect for human rights. This can be realized by appreciating and respecting the rights of others. That every human being has human rights, but in its implementation it must respect the rights of others.
- c. Realizing a just and civilized life. This can be realized by not being arbitrary towards other people, not showing favoritism. For example: in a friendship environment, don't be picky with friends, don't bully, in a family environment, love your siblings without favoritism.

- d. Develop an attitude of mutual love on the basis of humanity. This can be realized by cultivating a kinship attitude, helping each other. For example, please help without discriminating, respecting others and loving each other.
  - e. Bringing up an attitude of tolerance and indifference in social relations. This can be done by helping each other
3. Indonesian Unity
- a. Recognizing and respecting differences in Indonesian society. This can be done by respecting ethnic, religious and cultural diversity. Namely by living in harmony, making friends regardless of religious or ethnic background and others. Making diversity an added value to be proud of. Establishing close cooperation in the form of togetherness and mutual cooperation. This can be done by establishing good communication and interaction with the people in the surrounding environment. As well as joining when there is community service and mutual cooperation.
  - b. The determination to achieve national unity. Growing the spirit of patriotism and nationalism. This can be realized by preserving culture, cultivating a commitment within oneself to be able to provide the best for the nation. That is by becoming a generation of achievers.
  - c. Prioritizing common interests above personal and group interests. This can be done by respecting each other, setting aside egoism and having a spirit of togetherness within each individual.
4. Democracy Led by Wisdom of Wisdom in Deliberations/Representations
- a. Recognition that the Indonesian people are the holders of sovereignty. This can be realized by actively participating in elections. Both as voters (constituents) and elected. That the people are the holders of the highest power and are free to choose or be elected without coercion from any party.
  - b. Realizing democracy in political, economic and social life. Realizing democracy in political life is by having free and fair elections. In the economic field by means of transparency in the implementation and accountability of the budget (APBN, APBD). In the social field, namely by always giving freedom to the public in opinion.
  - c. c. Decision makers prioritize the principle of deliberation for consensus. Deliberation is one of the efforts in making decisions that are carried out by involving several people by expressing their respective opinions as a process in creating a unanimous decision on something so that a consensus is reached.
  - d. Respect and appreciate the decisions that have been made together. This can be done by assuming that the result of a joint decision is our own decision too. So that the implementation can be done properly.

- e. Responsible for implementing decisions. Carry out with full responsibility every decision that has been made together.
5. Social justice for all Indonesian people
- a. Justice to get something that is due. This can be done by fighting well for what is our right and not interfering with the rights of others.
  - b. Develop a fair attitude towards others. Behave fairly and not discriminate
  - c. Balancing between rights and obligations. This can be done if we can carry out our rights and obligations with high responsibility.
  - d. Work together to get justice. This can be realized if we always have the principle to always uphold and fight for justice so that if we see actions or events that deviate and are not in accordance with the values of justice we will try to prevent them. For example; through participating in demonstrations and other actions.

This is the explanation of the data regarding the actualization of the Pancasila Ethics among Generation Z (students) based on the results of the interviews. From this explanation it can be concluded that basically these students are well aware that good ethics (behavior) are those that are in accordance with the values contained in Pancasila, but in practice these students experience many challenges so it is not easy to actualize in daily life. -the day of social, national and state life. The challenges are summarized in the following discussion points.

#### ***Challenges in Actualizing Pancasila Ethics in Generation Z (Students) in the Era of the Industrial Revolution Era 4.0***

Generation Z is a generation that was born in an all-digital era with various technological sophistications that besides having a positive impact, if this is not balanced with moral resilience, this generation will lose direction in determining attitudes (Sutoyo et al., 2020). The challenges are:

##### 1. Freedom euphoria:

- a. The free access of information by this generation makes them a lost generation. Because they glorify the culture or style displayed by their idols, who especially come from abroad, which do not reflect Pancasila values at all.
- b. Freedom of communication: this way of communicating supported by sophisticated technology will enable our generation to communicate with anyone anywhere with whatever words they want. Especially in cyberspace, there are often many netizens who express or write words that are far from polite.

##### 2. The lack of exemplary figures

This is also one of the challenges in realizing Pancasila ethics. Because the current generation seems to have lost an exemplary figure. At least the government should be able to set an example so that this younger generation feels they have a figure to emulate so they don't lose their way. Cultivating values requires three conditions, namely: (1) there are role models from

parents/seniors/teachers, (2) it is carried out consistently and for quite a long time, (3) it has a backing in the form of values that can be accepted by society/ students (Sakinah & Dewi, 2021).

### ***Solutions in the Application of Pancasila Ethics in the Generation Z Era of the Industrial Revolution 4.0***

The problems faced must be due to (pragmatic) reasons as the word of Allah Subhanahu Wata'ala "So verily with difficulties there is ease", "Indeed with difficulties there is ease" (QS. Al-Insyirah verses 5-6).

1. Uplhoria of freedom, the solution is:

- a. Instill divine values as early as possible in children, because after all, divine values are hierarchically ranked first and are the highest values. By instilling divine values in children from an early age, this generation grows up with a strong spiritual soul so that they are not easily affected by negative developments in the world. In this way strong morals will be formed through strong mental and spiritual resilience.
- b. Parental guidance and affection. Children remain the responsibility of parents to always guide and direct them to become the next generation in accordance with the expectations of the nation.
- c. Formal education. This education is very influential for the continuity of life. Through this path, students will learn about Pancasila Education and Citizenship Education. Education has a positive effect on student attitudes so that they are able to become citizens who practice Pancasila values (Abdul Waidl, 2002)
- d. wise in using technology.

2. Exemplary figure, the solution is:

- a. Parents (Family): Parents must be able to set a good example for children and teach procedures for behavior that are in accordance with religion and Pancasila because after all Parents (family) are the first and foremost environment/school for children or the nation's next generation (generation Z). )
- b. Government:
  - 1) Display good behavior and integrity.
  - 2) Firm, clear and fair law enforcement
  - 3) Often hold counseling about Pancasila so that Generation Z does not feel alien to their own ideology. And there is no generational mentality, attitude, and behavior that is Xenophilia and even Xenomania, that is, obsessed and infatuated with foreign things, let alone glorifying foreign ideology (Riyanto & Baliyanto, 2017). Example: Liberalism

3. Making Pancasila a Source of Ethics in Life

The application and strengthening of Pancasila values is carried out by showing a positive attitude towards Pancasila (MPR RI Study Agency, 2019). Strengthening Pancasila values is very necessary to face the challenges of the 4.0 industrial revolution era (Muh. Awal Aswat, 2018). Examples of a positive attitude towards Pancasila values are accepting Pancasila as the basis of the

state, trying to understand the meaning of Pancasila, and having loyalty to the nation and state ((ADPK), 2020). In life (nation and state) the practice of Pancasila can be done objectively and subjectively.

- a. Practice objectively, namely carried out by implementing laws and regulations based on Pancasila
- b. Subjective practice, namely by behaving and behaving in accordance with the values of Pancasila. This value can also be manifested in ethical norms that apply in society and certain professions.

## CONCLUSIONS

Students comprehend that the behavior that must be applied in life (in society, nation, and state) is behavior that reflects each of the Pancasila precepts' underlying values. However, actualization is still hampered by difficulties that arise as the times change. These difficulties become obstacles, such as: Freedom to access information and communication as a negative consequence of technological advancement. Therefore, if the unlimited access received by generation Z is not tempered with strong morals (mental and spiritual stability), a generation far from the nation's ideals will be born (lost generation).

The loss of a figure who can serve as a role model within the family, among peers, and most significantly on the national level (a crisis of leadership values). To strengthen Moral resilience, there are two steps that must be taken: (1) Developing mental resilience, which can be accomplished by always comprehending, living, and demonstrating Pancasila values. (2) Strengthen your spirituality by cultivating and practicing religious values in your daily life.

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