# Evaluation Of Ideology Of Pancasila Development Program For Millennial Generation

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## Abstract

The purpose of this research is to evaluate the values of ideology Pancasila development program for millennial generation with a discrepancy evaluation model method that measures the achievements of the ideology of Pancasila development program for millennial generation and targets that have been prepared previously. Achievements are measured by evaluating the design, installations, process, and implementation in the development program of the ideology of Pancasila values on the use of social media for the millennial generation.

The results of this study indicate that the ideology of Pancasila development program for millennials has not achieve the target of the program as the standard that it should be so that there is still a need to continue on the improvement of the ideology of Pancasia development program for millennials generation in the future.

**Keywords;** ideology of Pancasila, discrepancy evaluation models, standards, achievements, millennial generation

## INTRODUCTION

The endurancibility of ideology of Pancasila has been facing a problems related to the challenge of foreign ideologies through social media. State ideology is often seen as submissive and subject to siding with foreign ideologies or foreign cultures. In this ideological issue, it need of the commitment to protect the entire nation and the entire Indonesian people from suffering of un need it of ideology in various social media. This ideological issue seems to be replaced in social media by the provision of foreign ideologies, especially the entry of foreign ideologies and cultures from China and the United States.

Besides that, the threat to the ideology of Pancasila is now also re-emerges from radical and communist groups. Tragically, the emergence of these radical and communist groups seems to change the values of ideology and sacrifice the dignity of the nation itself. In their ideology, it is as if they think their group is right, in essence, their ideology becomes a part of the life of the nation, but with this ideology of this groups, it is no longer recognizes as the ideology of Pancasila.

In the 74th anniversary of the independence of the Republic of

Indonesia, it has happened and it has been tested so far that the ideology of Pancasila is still able to survive in many things that it will damage the mental and moral values of Pancasila which is the pride of the Indonesian nation and state. Nevertheless, Indonesia needs to be alert and try to prevent the mental-ideological resilience of the Indonesian nation from being eroded. Pancasila must always be a moral defense in responding to challenges to the elements of state life, such as social, political, economic, cultural, and religious.

Challenges that arise, such as resist from the swift flow of notions that rely on material authority, such as liberalism, capitalism, communism, secularism, pragmatism, and hedonism, which erode the nation's personality characterized by the moral values of Pancasila. This can be seen, how these understandings have penetrated into the life of the Indonesian people that they become to forget the culture of the Indonesian people who have religious, polite, and mutual cooperation.

The ideology of Pancasila according to Hamka (Hamka, 1952) is always hold on to the guidance of One God. As a human being, he always carries out his obligations on the basis of the awareness that God Almighty who has made himself always remembers God, behaves fairly in humanity and always remembers death so that all his actions will lead to God's way. Regardless of the difficulties of life, fatigue and suffering in carrying out a fair and civilized humanity because they believe in meeting God. In carrying out the Pancasila ideology, every Indonesian will be held accountable for his actions committed before God, for sins that press his soul. Therefore, it is not permissible to treat fellow human beings differently, either because of differences in skin color, differences in ethnicity, differences in religion, differences in belief in God Almighty, because what Allah considers only pious. This is humanity in the view of Muslims on the ideology of Pancasila with One God.

Furthermore, the Pancasila ideology which is related to the human principles of the Almighty God is to always do good to fellow human beings even in words, even though different religions that they are based on freedom in choosing beliefs, there is no compulsion in religion, even in politic or differences in parties. but as people who believe in God Almighty, they are united in one in believing in God.

According to Hidayat, (Hidayat, Pancasila: The Perspective of the Founder of the Republic of Indonesia and its Problems, 2017) state that the ideology of Pancasila is a principle of humanity or "internationalism" as referred by Soekarno, namely as world unity, world brotherhood and kinship of nations. This principle is lifted from the awareness that human beings, even though they are divided and limited by different state areas, they are still one "family", within the family of nations. The awareness that humans, even though their nationalities are separated, they are still brothers and for that reason it is our duty to continue to unite in global unity and universal unity. The Pancasila ideology associated with "justice and civilized humanity" is the awareness that humans have a soul that feels the relationship between one human being and another. If we harm other human beings, then we have violated our human spirit that it states earlier. Therefore, our humanity keeps us

"civilized", unlike the lawless and immoral animals. Our humanity must also be "fair", in the sense that it is our humanity which makes us try to live in a "big human family" which is "equally in happy"; "fairly as prosperous", we are not living in a "large human family" with different prosperity, different sustenance, unfair welfare, unfair happiness. This is lifted from the world's religious treasures (Judaism, Christian, Islam, Buddhism, and Hinduism) which teach "humanity" in all of these religions. In this perspective, both Hinayana and Mahayana in Buddhism, they do not stand on the basis of nationality, they go directly to fellow humans who must live like brothers and sisters, even in Christian, Jesus stated that his teachings were not aimed only to a nation but aimed to to all human beings, both Hinduism and Buddhism and Islam, who must stand firmly on the basis of humanity.

Thus the ideology of Pancasila in the State of Indonesia is a statement that it guarantees that each of its populations can do pay obeyisance to its God freely. All people should be godly culturally, that is, without "religious-egoism". His teachings to invite them to be practiced according to the way of religion, both Islam and Christian, in a civilized manner that respects one another. Also invites the Indonesian nation to be independent with the principle of the state, namely a cultural Godhead, a deity with noble character, a deity that respects one another, in a cultural way.

According to Haas (Haas, 2012) Serangan 11 September 2001 yang direspon oleh pemerintahan George W. Bush bahwa permusuhan al-Qaidah terhadap Amerika Serikat seperti Iran, Irak, dan Suriah, pada dasarnya adalah produk dari perbedaan ideologis yang mendalam.

The September 11, 2001 attacks which the George W. Bush administration responded that al-Qaeda's enmity towards the United States, such as Iran, Iraq and Syria, was manifested as a product of deep ideological differences.

To quote Müllerson (Müllerson, 2017) Democratization in the Middle East in a broader sense known as the 'Arab Spring' turns into chaos in which not only al-Qaeda grows, but also ISIS (Islamic State of Iraq and Syria, or Daesh) as much more serious terrorist organization – finding for flourishing ground. The chaos in the Middle East and North Africa (especially Libya) is no longer a regional problem but this is made the whole of Europe less secure. Today Europe must find new answers to tolerance versus intolerance, communitarianism versus integration or assimilation. On the other hand, immigration, especially, not only from conflict zones, has become a major problem for Europe and the threat of terrorism is increasing as a result of the 'war on terror'.

In France, in October 2020, meanwhile, security official has been tightened at places of worship and schools across France following two similar attacks in two weeks before. Previously, a teacher was beheaded outside Paris after showing caricatures of the Prophet of Muhammad to a numbers of his students.

In Indonesia the terorist case of the former Coordinating Minister for Political, Legal and Security Affairs (Menko Polhukam) Wiranto who stabbed by Syahrial Alamsyah alias Abu Rara at October 10, 2019, that he was sentenced to 12 years in

prison by a panel of judges at the West Jakarta District Court. He is considered proven to have committed a criminal act of terrorism.

Regarding the vandalism of a number of public facilities, in Jakarta at October 8, 2020, the perpetrator was a group of provocateurs, they were not carried out by elements of students and workers when workers and students have withdrawn to return home. The protesters carrying weapons at the demonstration were people who had no interest in the Omnibus Law. The provocative group wanted to clash between the people and law enforcement officials. the aim was to create riots that ended up blaming the government of President Joko Widodo (Jokowi).

The protesters today in all over the world are millennial generation, why? They need to understand all the ideologies value system. They need co-operative movement.

The other side in 2030 Indonesia is predicted to experience a demographic bonus period. Most of the peope are millennial generation. The total population of productive age (aged 15-64 years) is greater than the population of non-productive age (under 15 years old and above 64 years). During this period, the population of productive age is predicted to reach 64 percent of the total projected population of 297 million people.

The state of the art in this research is to provide a strategy that it need to the development of idelogy of Pancasila programs for millennial with novelty that a new system, procedure and mechanism in the development of ideology of Pancasila programs on social media.

## LITERATURE REVIEW

According to Wisudo (Wisudo, 2012) , Pancasila as an ideology of the state is very vulnerable to shifting to an ideology in favor of the interests of the authorities. When Pancasila became a partial ideology , its existence was at the dependent of the authoritariant ruler but when the authoritariant ruler lost in his legitimacy, it followed by the ideology of Pancasila. This happened with the New Order, Pancasila was only used as asacred doctrine that
was always discourses, quoted, and forced to be memorized but not practiced in every living aspecs. Whereas the ideology of Pancasila is an amplifier of the values of pluralism, democracy, and social justice contained so the ideology of Pancasila becomes a necessity to maintain the existence of diverse of Indonesian people .

According to Hidayat, (Hidayat, 2018) The New Order used the ideology of Pancasila to carry out their programs to development authorization of their ruler and acceleration of modernization of the nation and to the de-ideologization of political parties in its regime period.

With respect to ideology, Mortimer (Mortimer, 2006, p. 22) argues that the nature of globalization today, it is very easy to shape, direct, oversee and develop a worldview of philosophy of the new paradigm or new ideology, either in a whole or combine several ideologies including radicalism, through a series of reports made systematically, followed by videos provocative, and discussion through articles to pushes the action beyond the tradition and system

of values in out of ideology of Pancasila development program.

According to Federspiel (Federspel, 2001), the development of Muslim intellectual thought in Indonesia, undeniably, for 60 years in the 20th century, it had embedded Islamic values into local culture, established provisions on the value system and its implementation that adopted to the development of cultural values into Islamic moral values, introducing Islamic way of life and even adopting the development of modern technology into the culture of Muslim scholars in Indonesia.

In terms of solidarity with the Muslim community, related to the leadership, according to Faris and Abdalla, (Faris & Abdala, 2018) state that the concept of Islamic moral values based on the leadership of the prophets in instilling moral values into the lives of the people. Their leadership is able to instill the values of courage to defend truth, sincerity, trust, humility, kindness, generosity, consultative approach, and more moral concepts and other praiseworthy qualities.

In understanding the concept of leadership in Islam, according to Faris and Abdala (Faris & Abdala, 2018, pp. 12-23) suggests to understand the concept of leadership in Islam, the qualities of leaders are measured by the Holy Qur'an and life of Prophet Muhammad SAW. The most prominent leadership in Islam consist of, first, the leader in carrying out his leadership sincerely and sincerely offering solutions to the problems faced. The sincere leadership is marked by an honest attitude, far from the interests of the moment and intends to boast him self.

Second, Leadership in the concept of Islam is to have patience. Patience plays an important role in maintaining social interaction in the amongst of society. Leaders who practice patience take advantage of leadership opportunities by meeting expectations that are concerned with the public interest, egalitarianism, justice, loyalty, and by recruiting followers. Third, Islamic leaders have virtue morals. Leaders who have moral virtue are the essence of Islam which is characterized by justice. The leader is fair, both towards followers or other people practiced in daily life. Fourth, leaders have a humble attitude. The leader's humility is praiseworthy moral virtue, but not overdoing it. If the leader overdo it then the attitude is not praiseworthy. Likewise humiliating attitudes towards humiliation experienced by a person or group are not justified, even in the face of great difficulties. Fifth, communication is carried out with a gentle and fluent voice. Communication can be an effective tool to motivate followers as leaders and enable them to make better decisions and prepare them to achieve change. Sixth, Courage in carrying out and defending the truth. Leadership, and the ability to behave in an activity or action is always carried out according to ethics even though under pressure. Leaders need courage to defend moral values. Courage to maintain moral values is an expression of behavior held in the face of discomfort, disagreement, or rejection. In an Islamic perspective, moral courage is the nature of good character, and the conditions necessary for ethical leadership

In relation to the establisment of the ideology in the current era of globalization, it can not be separated from philosophy. According to Margini,

(Margini, 2018, p. 2), the current establishment of the philosophy of life is determined by the philosophy of life itself. At present developing various philosophies that are determined from the initiative of the desired form, not limited to contemporary philosophies. This philosophy of life is called the "Third Way" which is not limited to philosophies that are not indoctrinated by the philosophers of followers of Plato, philosophers of contemporary phenomological thinkers and philosophers of continental thinkers in the 20th century. Furthermore Margini, (Margini, 2018, pp. 16-17) said that this ideology according to Socrates was an ideology formed from education. This

ideology always questions philosophical principles in outside of the doctrines in the advancement of the current development. The establishment of the ideology is caused by first, it is actively overtake a form of understanding that focuses on aspects of the truth, as phronesis, to determine the truth based on the experiences, declared itself as an ideology that ignores the truth is that proportionally oppose the truth from the government or practitioners. Second, consider the truth based on education and learning to explore the values of virtue, or the values of the good life and in the dialectics are constantly updating search information to improve the understanding of ethically deeper.

This ideology is always living and being kept back to question that is believed to be the truth and in the evaluation of truth and in the correction to answer questions about virtue. As is well known, Socrates' philosophy is admittedly questioning aspects of existence that are most

questionable in life. Third, the establishment of ideology is pursued by learning through a systematic guidance process and is arranged based on dialectical inquiry and investigation. The embeded of this ideology is aimed to the target that they have understood from the learning that has establish before. This is possible because the followers have been through the stages of the interpretive process, establish point of view that it have support on purpose to understand and explain the social life from the originator point of view of this ideology, which is being run ideas and continue to evolve. The establishment of this ideology, determined from the learning process , as an ideology formed in the learning process that does not make the goal as the final result or final product. The establishment of this ideology can show to the mistaken earlier by a wrong method or practice is carried out. Due to the process of learning this ideology occurs only through sustained dialogue and sustainable communal that it can only be discarded in the new truth emerged.

According to Wolfe (Wolfe, 2016, p. 72), in view of the current ideology put forward the boundary between animals and humans and thus to deny that we should be considered in either sanctified or secular sanctified terms as somehow bearers of the Moral Law.

In the context of human resource management science, moral values, become a measuring tool in seizing opportunities. Related to this tool, ulrich, (Ulrich, 2008) argued that it is philosophically, with the moral values, all human resources, including millennial

currently facing the challenges and opportunities that enable right of the millennial those who are professionally establish understanding and create ideological values themselves. The opportunities created are used as tools and techniques to overcome the challenges faced, especially in passing through dramatic changes that change their views.

Meanwhile according to Wolfe, (Wolfe, 2016, p. 20) philosophically view that, From the general account of change we get to the principle that can be stated as: X Neither is best explained by its constituents; by a chance occurrence; or by its eidos . Rather, X is best explained as being 'for the sake of Y'. To be is for the sake of something.

Across the world, for comparison, the development of society in the United States as the times change, Torres and Sable, (Torres & Sable, 2018) suggest that the great leaders, wealthy and highly respected leaders use their political power to change rules for the sake of the poor - povocatively they break down democratic values not to undermine the partisans of political parties in democracy. This context is to explain the changes that Donald Trump claims will be applied in the structure of American democracy and strategies to change institutions that benefit many people.

In Indonesia, in the development of Indonesian society, from the beginning according to Ismail, (Ismail, 1995) , the Ideology of Pancasila which was explored and discovered from Indonesia's has long history, became the political base and national ideology of the nation to achieve the welfare of the Indonesian people. Pancasila has been used as ethical principles in the Majapahit

period, which includes respect for human values, not force the willingness of each others, uphold the values of honesty, be sincere in interacting with others, behave fairly, do not have lies and say the truth, do not hold revenge and cross over the line.

However, at this time, according to the results of the Wahid Institute (Institute, 2016) survey cooperation with the Indonesian Survey Institute (LSI) in 2016, the potential for intolerance vulnerability in Indonesia was classified as very worrying. From a total of 1,520 respondents, 59.9 percent had a group that was hated others. Hated groups include those with non-Muslim religious backgrounds, Chinese groups, communists and others. From the 59.9 percent, 92.2 percent disagree if the members of the group that they hate become government officials in Indonesia. As many as 82.4 percent are not willing to be their neighbors who were not their group members.

Citing the Center for Strategic and International Studies (CSIS) survey (CSIS, 2017), how the attitude of millennial generation (17-29 years) it is known that is related to the ideology of Pancasila. The results of a survey conducted by CSIS on 23-30 August 2017 the majority of millennials disagree if the ideology of Pancasila is replaced by others. As many as 90.5 percent of them (millennial generation) do not agree that the ideology of Pancasila is replaced. In a survey of 600 respondents it was also revealed that only 9.5 percent of millennials agreed if the ideology of Pancasila was replaced by others.

In understanding the philosophy in today's digital era, according

to Shelley, (Shelley, 2017) suggests that in living an ideology in everyday life, it is very important to know who to trust given the complexity of technological developments that allow the design of the perspective of information to conveyed from the achievements technological development in the midst of society. By definition, belief is defined as the attitude taken by someone who will help him achieve his goals in conditions that are characteristically uncertain and inadequate. In the context of beliefs based on these definitions, including first, what are the wants or needs that it needed to achieve the goal. Second, there are uncertain conditions whether others will help in achieving their goals. Third, in the condition that no one else helps, it certainly requires money to guarantee the help of others in achieving their goals. Trust is important for everyone, because it helps achieve the common goals. For example, when students are given group assignments to complete an activity or project, it means that it can be taken to complete it, but they must have believe in each member in their group.

In understanding the millennial generation according to Salice and Schmid, (Salice & Schmid, 2016) it is necessary to see their fundamental position as individuals of social beings. As individuals, they understand daily life, living it as a life experience as do other individuals. Thus they could not, although not all or most of them, from the beginning proactively expressed responses to developing of the situational conditions. They do express of their experiences collectively, on the same response, which are carried out in a general way that is conveyed to the public sphere. In accordance with the attitude

towards situational development, which is generally responded based on available information, then they normally experience with denormalization or their existence is determined by the availability of information. Their existence is dominated by information in the denormalization mode, which allows them to become agents of change while at the same time do limiting their abilities as a real agents of change, as individuals who later become part of social and even global social life. In millennials like this, it can not help but need to provide information that has a normative to clarity that informs the true reality of what is happening, including world events that are conveyed by anyone for a specific purpose, or simply shows intimacy with loved ones about similarity in view of the developments of situational that occur by basing on general norms that are believed by their group. No one can directly demonstrate beliefs that generally provide information that fully illustrates the real truth so that they can control themselves normatively, because the picture of information received intact like this will be able to limit the actions and roles taken. By opening and limiting roles or interpretations of this self, with information that is fully depicted, in turn shapes how they deal with each other and non-individual entities from one event to another..

The development of science is currently marked by the development of industry 4.0. According to North and Maier, (North & Maier, 2018), the power of digital that development of industry 4.0 is disturbing the current world order change. The development of industry 4.0 is a major challenge for the creation of science values. The transformation to a digital

economy and society has changed greatly in managing information and knowledge direct to connecting interests with each other, collaborating, learning, and deciding on actions to be taken in every organization, government or private and various groups throughout the country. It is realized that digitalization in various aspects of life offers new opportunities for renewal in terms of knowledge, workers at work, managers in managing organizations, competent authorities and state officials who must create governance, leadership, innovation, knowledge, ideological values in the process and practice in the framework of national development. New models and creative ways that emerge digitally, require the management of knowledge including in understanding ideological values.

At this time the understanding of the values of science decreases while at the same time the level of complexity of the creation of new values increases including in terms of ideological values. As a result, the paradigms and mechanisms undertaken in managing work cannot only be adjusted, but must be fully adjusted and carried out as a whole from the starting point to the end point. Not surprisingly, if sticking to the proven mechanism has been successful in the past, it can be a tool used to achieve the same goals at this time. Gradually to overcome the turmoil, overcome the risks and uncertainties in the creation of community values collectively in every aspect of the country becomes a new choice in managing the life of the nation's society.

On the other hand, in the development of digitalization in all fields, it cannot be separated from social media, according to Gonçalves, (Gonçalves, 2017) From every conversation about the way of viewing in cyberspace as well as in real life interacting with someone whether you have seen trailers like movies, or taste a particular brand of ice cream, or see that there is a crazy sale that takes place in a shop somewhere. On social media, this conversation may involve digital links, where people share content related to what they are talking about. Some social networking features, such as groups, promote sharing content, which often even cannot be detected or tracked for specific sources in their analytics. What does this mean? For analysts, it is very good to see behavior and behavior trends on social media, regardless of their technical knowledge. The easier it is for users to interact, the better substance of the view of point. The more active the user interacts on social media, the better of the network is owned. Many analyzes that measure the success of interactions in a network that are owned are strongly associated with active social media users. We hear this on the news and when evaluating the specific industry information needs and / or investment information needs for an investor. Daily active social media users, monthly social media active users, and the average time spent on a network owned is more than just discussing the substance of keywords on social media. Measurement of behavioral trends on social media is directly related to the potential exposure of substance and the values of a particular performance of point of view including ideological values. So in theory, the higher of the number of interactions on social media, the more business a social network can produce; hence, higher in market values including ideological

values. What these studies emphasize is the inclusion of interactivity among social media users as a factor of ideology establishment. Such interactivity translates into ideological values that are higher in the network.

## RESEARCH PROBLEM

1.  How to design the development of the ideology of Pancasila to the millennial that is currently underway to overcome the problem that has not been fully able to translate the values or principles of Pancasila into something that is more tangible in life everyday. This is seen especially in the way of life of the community in respecting differences among one to another .

2.  How does installation of the ideology of Pancasila development program to the current millennial generation through the frame work of systems, procedures, mechanisms in the midst of information flow and globalization .

3.  How the process of the ideology of Pancasila development program to millennials is carried out in terms of the formal aspects and the approach taken to reach millennial generations

4.  How the results of the implementation of the ideology of Pancasila development program have been carried out for millennial generation in order to increase the love of the motherland, national unity and integrity as well as to maintain the customs and customs of Indonesia, especially in facing new ideologies through social media.

## RESEARCH METHODS

This study uses the Discrepancy Evaluation Model (DEM) research methodology to see two important components, namely standards and program performance. To reveal how big the gap between the two of them with regard to program design and implementation of the program of development of Pancasila ideology for millennial generation. .

There are five stages of implementing the gap evaluation model, namely: the design, installation, process, product, and program comparison. The explanation of the five stages is described as follows:

▪   Design of the program of development of Pancasila ideology for millennial generation. Activities at this stage are focused on providing program input that including (a) program objectives of the development of Pancasila ideology, (b) staff, and other resources that should be provided before program objectives of the development of Pancasila ideology can be realized, and (c) learning activities to support the achievement of these goals.

▪   Installation of the program of development of Pancasila ideology. This stage involves the effort to see if a program is installed according to the installation plan. The program design built in first stage that represents standards (S) and program performance (P) is compared (C) to detect any gaps (D). Then second stage, that to chose the choise on four choices that can be taken by decision

makers, namely: stopping, continuing the process, adjusting performance, or adjusting standards.

- Process of the implementation of program of development of Pancasila ideology. At this stage, the evaluator studies the question "can the goal or standard be achieved". The gap paradigm is to use a comparison between standards and performance with information on the results of gaps that guide decision makers.

- Product of the implementation of program of development of Pancasila ideology. This stage is focused on the question whether the program of the development of Pancasila ideology for millennial generation has achieved it is final objectives. The standards (objectives) aimed during phase first stage that they are clarified with the performance of the final program to detect any gaps. This stage involves activities that can be compared with the final stage of the CIPP model.

- Program Comparison. This last stage is focused on cost-benefit analysis. At this stage the decision maker is responsible for providing information to the audience about the benefits of the program.

In this study, only 4 (four) of the 5 (five) stages of the DEM evaluation were used.

## DISCUSSION AND CRITICISM

In draw up the answers of the questions about the design of establishment of the ideology of Pancasila development program, it is necessary to put forward the relevant data in order to construct the design construction to be carried out. Indeed, based on data, the number of millennials in Indonesia is very large. More than 34% of the total Indonesian population is included in the category of millineal generation.

In compiling the design of ideology of Pancasila development program, several important findings need to be put forward, such as the absence of Pancasila ideological values in a creative shape in daily activities. This is related to the establishment of the ideology according to Margini, (Margini, 2018, p. 2), at this time the establishment of life philosophy is determined by the philosophy of life itself. It is not limited to contemporary philosophies. This philosophy of life is called the "Third Way" which is not limited to philosophies that are not indoctrinated, philosophers of the followers of Plato, philosophers of the contemporary phenomological thinkers and philosophers of the continental thinkers in the 20th century.

The installation of the ideology of Pancaslla development program based on systems, procedures and mechanisms developed that emphasize respect for differences in beliefs, humanity, national unity, prosperity, and social justice, becoming very abstract to millennial generations and have no emotional connection to the time when values of the ideology of Pancasila that it is triggered. As stated by Salice and Schmid, (Salice & Schmid, 2016) that it is need to see their fundamental position as individuals of social beings who understand everyday life, living it as a life experience that is different from previous generations. They

were from the beginning, proactively expressed responses to developing of the situational conditions. They do express their experiences collectively, on the same response, which are carried out in a general way that is conveyed to the public sphere. They normally experience denormalization or their existence is determined by the information available.

The target is to realize the values of the ideology of Pancasila to be the foundation of the nation which must fulfill the entire social life of Indonesia. The challenge according to Margini, (Margini, 2018) that it is the new ideology according to Socrates is an ideology being establishment from education. The ideology it self, begin with questioning of the philosophical principles outside general doctrines. The facts show that nowadays the planting of the ideology values of Pancasila on millennial generation is incomplete and less comprehensive. No wonder that most millennial generations are very easy to be influenced by outside ideology and culture and even those ideologies emerge as opposed to the ideology of Pancasila.

In answering the question how is the process of establishment of the values of the Pancasila ideology carried out?

The establishment of the values of the Pancasila ideology which is carried out formally through mass media and social media, as well as through study forums, seminars, symposiums and other dialogues, all of which are scientific. But the more important is how to overcome the problem through a model. Related to this, such as overcoming intolerance which, according to Wolfe, (Wolfe, 2016, p. 20) philosophically needs to remind that the ideology from the general account

of change we get to the principle that can be stated as: X is not best explained by its constituents; by a chance occurrence; or by its eidos. Rather, X is best explained as being 'for the sake of Y'. To be is for the sake of something. Ideology can be understood from what currently forms of it, or understand the ideology of what will happen due to technological change. This is certainly worrying if millennial generation interprets of the ideology of Pancasila based on the development of millennial values alone.

Like intolerance, one of the most worrying of the ideologies that has grown up among millennials, radicalism. Characteristically, they have a group that is hated and disagree if the members of the group they hate hold a power in the government. Even just being a neighbor they do not want it to. This will cause to Indonesia a severe crisis of intolerance if it is not resolved wisely and as soon as possible. According to Wolfe (Wolfe, 2016, p. 72), to overcome this problem, it is necessary to draw distinctions about the permissible boundaries, the boundary between animals and humans and thus to deny that we should be considered either sanctified or secular sanctified terms as somehow bearers of the Moral Law. With moral constraints, the inculcation of the values of the ideology of Pancasila, diversity, and tolerance needs to be done even if it is simple towards the millennial generation.

Millennial generation who are mostly Muslim, unconsciously do not know (or they are not introduced to) the values of ideology of Pancasila as well. They, according to Faris and Abdalla, (Faris & Abdala, 2018, pp. 12-23) need to re-explore the understanding of the concept

of leadership in Islam, the qualities of the leaders in Islam are measured by the Holy Qur'an and the life of the Prophet Muhammad Saw. Need to increase understanding that the concept of Islamic moral values rests on the leadership of the prophets in instilling moral values into people's lives. Their leadership is able to instill the values of courage to defend truth, sincerity, trust, humility, kindness, generosity, consultative approach, and more moral concepts and other praiseworthy qualities.

This new ideology. may be more attractive to millennials because they meet their expectations of new examples of ways of thinking and ways of acting that they are interested in. While on the other hand, they consider the ideology of Pancasila unattractive, old-fashioned or out of date. On the other hand also some people are more interested in other aspects and practice of a liberal ideology. But to overcome this problem, according to Shelley, (Shelley, 2017) it is needs to be done in living of the ideology of Pancasila daily, in everyday life, it is very important to know who they should trust given the complexity of technological developments that allow the design of the perspective of information conveyed originating from the achievements technological development in the midst of society. If the people they trusted explained about the ideology of Pancasila, about the development of technology, surely the impression of the ideology of Pancasila was not out of date. In this context, their belief, based on the attitude taken will help them achieve the goal of practicing the ideology of Pancasila in conditions that they are characteristically uncertain and inadequate. In this case, according to North and Maier, (North &

Maier, 2018) the growing interaction of digitalization in various aspects of life offers new opportunities for renewal in terms of knowledge, not only for millennials, but also related parties, leaders of community organizations and political parties, regional heads who are competent and cabinet ministers who must take the policy of creating governance, leadership, innovation, knowledge, actualization of ideological values of the ideology of Pancasila in the process and practice in the framework of national development. This is marked by the develpment of industry 4.0. Thus, the development of industry 4.0 will bring up new models and creative ways with comprehensive knowledge management including digital understanding of ideological values of the ideology of Pancasila.

In the context of conveying the values of the ideology of Pancasila by people they trust, based on the above definition, including first, what are the wants or needs that it needed to achieve the goal of inculcating the ideology of the Pancasila . Second, there are uncertain conditions as to whether government institutions will help in achieving these goals . Third, in the condition of government institutions there is nothing to help, of course it requires the participation of the community to guarantee in achieving the goal of instilling the values of the ideology of Pancasila. Trust is important for everyone, because it helps achieve common goals . At that time , according to North and Maier, (North & Maier, 2018) understanding of the values of science decreased while the level of complexity of creating new ideological values increased. As a result, the

paradigm of the values of the ideology of Pancasila and the mechanism carried out in the program of establsihment of the values of the ideology of Pancasila, can not only be adjusted merely, but must be fully adjusted and carried out as a whole from the starting point to the end in the era of industry 4.0. However, if we stick to the manifestation of paradigms and mechanisms that have proven to be successful in the past, then these paradigms and mechanisms can be a tool used to achieve the same goals today .

According to Gonçalves, (Gonçalves, 2017) On social media, paradigm of conversations and it is mechanisms can be created with digital links, which allows sharing of content related to the ideology of Pancasila development program. Some social networking features, such as social media groups, they are carried out by promoting the content that it will be conveyed, although it is often unnecessary to have to be detected or tracked for specific sources in its analytics. This is be intended that stakeholders will see behaviors and behavioral trends on social media, even though technically they are not knowledgeable. In this context, of course the easier it is for users to interact, the better it is for the substance of the substitution in wording for the ideology of Pancasila. This is of course put the more active of the user interacts on social media about the values of ideology of Pancasial, make better the social media network that they have. Thus, stakeholders can measure the success of interactions in social media networks related to active social media users. Daily active social media users, monthly social media active users, and the average time spent on the network more than just discussing the substance of keywords on social media are

subject to evaluation in the ideology of Pancasila development program. Measurement of behavioral trends in social media is directly related to the potential for the realization of Pancasial ideological values in daily life. In line with his theory, the evaluation of the higher interaction in social media, the greater the chance of the embodiment of the values of the ideology of Pancasila behavior in social networks; hence, ideological values become everyday moral values. What this research emphasizes is the inclusion of interactivity among social media users as a factor in the program of establishment of the ideology of Pancasila values. Such interactivity translates into moral values which are even higher in using social media networks.

## CONCLUSION

The ideological values of the Pancasila will grow and develop in the millennial generation if the ideology of Pancasila can be instilled with moral values, carried out by leaders in demonstrating self-determination. Conducted by people they trust, the ideology of Pancasila development program for millennials requires to follow-up more improvement by coaching program in the future

## DECLARATION OF INTEREST

None

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