

The Role of the Nation's Generation in Maintaining the Pancasila Ideology Amid the Onslaught of the Entry of Foreign Cultures into Indonesia

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Abstract

In light of the current global phenomenon, Indonesia is welcoming an increasing number of foreign cultures with ease. This can't be denied alongside the advancement of the inexorably fast globalization time and mechanical improvements that are progressively assisting people with having the option to acquire data rapidly and without any problem. Although it is not against the law for foreign cultures to enter Indonesia, there are still a lot of Indonesians who are unable to distinguish between these cultures. This leads to a decline in nationalism values and a fear of a shift in national ideology, such as Pancasila, which is influenced by foreign cultures. This has the potential to jeopardize the existence of the state and nation. The more youthful age is one of the variables that is enormously impacted by the section of this unfamiliar culture assuming it is inappropriate to answer and channel the approaching unfamiliar culture. There are currently a number of distinct generations of young people, beginning with generation X, also known as Millennials, and generation Z, each of which possesses its own set of characteristics. In this case there is a concern that there will be changes and shifts in culture and ideology with the influence of foreign culture and ideology entering Indonesia in the midst of the industrial revolution 4.0 which can threaten the sovereignty and existence of ideologies that are embedded in the Indonesian generation. This study uses qualitative research methods with the aim of seeing the character of each generation of the nation to be able to see and accept the impact of foreign cultural and ideological influences that enter Indonesia which will later have an impact on how to overcome and anticipate shifts in the nation's ideology, namely Pancasila from foreign cultural influences and external ideology that can threaten the sovereignty of Pancasila ideology.

Keywords: *Culture, Generation, Ideology.*

INTRODUCTION

In the time of globalization that has arrived at industry 4.0 or otherwise called the computerized age, it is progressively more straightforward for everybody to look for, use, get, process and furthermore disperse explicit data in different correspondence media for client comfort. public. One of the advantages is the speed of trade of data and culture that is effectively available to different gatherings of Indonesian culture. Indonesia's young age is at present beginning to impersonate various unfamiliar philosophies and societies.

This is on the grounds that Indonesia is a pluralistic country because of its variety and distinction. Similarly, Indonesian culture is extremely different yet sticks to one public philosophy called Pancasila. In Indonesia, culture is made by different ethnic gatherings, every one of which has novel social variety. In any case, the circumstances that are right now being made are that the more youthful age and a few Indonesian individuals are beginning to feel embarrassed about their character and culture as people who were brought into the world in their cherished country, the Unitary Condition of the Republic of Indonesia. This is because of the flood of unfamiliar culture and belief system, particularly among the country's more youthful age. In this time of globalization, the improvement of unfamiliar culture and philosophy is likewise impacted by the always expanding pace of mechanical headway, which at last makes us flabbergasted and, surprisingly, confounded when we see and use innovation. Koentjaraningrat stressed (1990: 49), language, mechanical frameworks, monetary frameworks, social associations, information frameworks, religion and workmanship are the seven parts that structure culture.

It is possible that the influx of foreign ideologies will alter the culture and ideology of the nation, particularly Pancasila, as a result of this phenomenon. To safeguard the country's way of life and philosophy which will stay implanted in the spirits, hearts and brains of the more youthful age, which is progressively assorted and has its own attributes, the job of every age turns out to be vital. Therefore, each should have major areas of strength for an of patriotism. since keeping up with and working on the respectability of the Indonesian country expects somebody to have patriotism.

RESEARCH METHODS

Research with respect to the examination of the job of the country's age in keeping up with the Pancasila philosophy in the midst of the assault of unfamiliar culture to Indonesia utilizing subjective exploration. Subjective examination strategies are a methodology or examination to investigate and grasp a peculiarity (Creswell, 2008). The subjective examination strategy is an exploration technique in view of postpositivist reasoning, used to look at the state of regular items (Sugiyono, 2009).

This exploration utilizes expressive examination methodology with library research. Research is seemed OK by examining existing emotional data with laid out bits of insight and afterward applying the aftereffects of data and rude awakenings including existing speculations to accomplish goals, comprehend and conclude replies to the exploratory inquiries introduced (Moleong, 1991). The composed strategy for gathering data focuses on logical methodology and examination that happen locally. This investigation attempts to photo the peculiarities that exist and are going on now and even before.ian country expects somebody to have patriotism

RESULT AND DISCUSSION

Pancasila Culture and Ideology

Culture is a way of life in a neighborhood relationship to be utilized as a sort of viewpoint in endlessly acting. Hence, culture should be something that depicts a training that has been passed down starting with one time then onto the next in a neighborhood. As a result, it is the duty of all levels of society to be able to choose to uphold and preserve the culture and values of their own nation. The section of outsiders into Indonesia could undermine the nation's soul of enthusiasm around then. As Kurniawan stated (2019: 135), changes can happen because of the presence of new, additional delightful variables as trades for old components to suit different factors that have gone through changes already. There are factors that energize and restrain socio-social change as expressed by Baharddin (2017: 187-189):

1. Variables Driving Social Change

- a. storehouse of new knowledge and culture. Culture in the public field by and large encounters stockpiling and collection, or if nothing else individuals' lifestyles become progressively different and extended. This social increment and variety is by and large made by new openness the public eye.
- b. Populace changes. The increment and lessening in the quantity of tenants of a space gets changes the development of society, particularly its social association.
- c. Opposition or Battle. The conflict that happens in the public eye because of pluralism causes social change. In a heterogeneous society, individualistic qualities are as yet joined so there is no agreeable relationship with one another. Interest resources, however, are

becoming increasingly scarce. Contest for all wellsprings of necessities urges individuals to be imaginative in settling on decisions about wellsprings of requirements.

- d. Opposition or Resistance Socio-social changes can begin from outside the actual area, including causes that beginning from the genuine general territory around people, like calamities and war.
- e. Open course of action of layers of society. Social orders with open-layer systems will by and large manage change more successfully than those with shut layer structures. Society will keep on giving open positions to individuals they expect.
- f. Esteeming one's work and the longing to advance. The singular's disposition of needing to see the worth made by others will make the individual enlivened to investigate. Moreover, all of this will bring forth a work that is significant for society.
- g. Undeniable level traditional educational system. It is a wonderful school that significantly influences outlook. Higher education holders will think and act with greater objectivity.
- h. A bearing to what was to come. The yearning to have a prevalent future will empower socio-social change according to society.
- i. Osmosis. Osmosis is the approaching together of two social orders from various nations and influencing one another. The osmosis cycle takes a seriously lengthy timespan and is reliable. This cycle is connected with the mix of society so all friendly models will change.
- j. Incorporation The meaning of assimilation is the blend of two unique social orders that progressively make another culture.

2. Factors Inhibiting Socio-Cultural Change:

- a. The increase in knowledge is hampered;
- b. The attitude of the people is very common;
- c. There is a lack of association with various networks;
- d. Some people are very settled in their interests;
- e. They worry about insecure social coordination;
- f. They have philosophical relationships;
- g. They have habits or tendencies;
- h. They are biased toward new things and believe that life is scary, difficult, and difficult to get to the next level.

As of now, the time of globalization has shaped an example of modernization, where Indonesian individuals, particularly in this period, are more drawn to and content with unfamiliar culture than their own way of life. In view of this, it tends to be judged that slowly, whether deliberately or unconsciously, this has reduced the soul of nationalism which should keep on being kept up with and imparted in the hearts and cerebrums of each and every age. Subsequently, we need an action that should be finished to reestablish the soul of enthusiasm in each time of our nation so a solitary mindfulness develops to have the option to continuously grasp each unfamiliar culture that enters. This is arranged so the nation doesn't mature excessively and can bring valuable things into new advancement and abandon awful things so as not to get carried away and lose the variety and character of the Indonesian state. In the event that you take a gander at the different unfamiliar networks who entered Indonesia, they at long last converged with the nation's actual local culture.

So things that can bring about different societies are that occasionally the qualities contained are not as per the attributes contained in Pancasila so it can lead to unnatural things later on. Because the virtues of Pancasila must always be practiced in everyday state life, which is a strong

way to overcome the flaws of Pancasila's general philosophy and a stronghold for Indonesian life and culture..

Generation Characteristics and Strengthening Pancasila Ideology in Building National Character

As time passes by, numerous outsiders are entering Indonesia, obviously in this period of globalization, it is becoming simpler for individuals to coexist with others all over the planet. Once in a while, the developments completed become more mind boggling. Various developments are made at a high speed. In different areas of the planet, it makes it simpler for individuals to perceive new things from outside. These new things significantly affect this millennial age. Presently, there is an age that is much of the time reverberated in the virtual world, this age is known as the millennial period.

Due to the characteristics of the millennial era, which makes the computerized space a space where individuals have the choice to obtain, receive, and share all types of data that they track online, this generation is close to the computerized world. It is also common to refer to this generation as a computerized society. In addition to generations, there is generation X, which came after generation Y and the millennials, and generation Z, or alpha, which came after generation Y and the millennials. The influence of ecological conditions, which are influenced by the rapid development of innovation, which makes everything move quickly, causes each generation to have distinct characteristics. This age gathering relies upon the hour of birth at that age.

Generation X

Age or diskette. This age has ascribes that accompanied it:

- a) discipline,
- b) determined workers,
- c) sharp,
- d) lawful,
- e) autonomous,
- f) centers around a harmony among fun and serious exercises,
- g) Prepared to deal with issues well.

h) Requires thorough approval I) Can adapt work and personal life to fit j) Like informal things The personality of this generation is influenced by the state of the world at the time, which was facing a financial crisis. As a result, Generation X became independent and intelligent in their search for potential open doors.

Genration Y/Milenial

As per sources from Working with Age 1980 and 2001, this is as per the evaluation of Stafford and Griffis (2008) who contend that the millennial age is a populace conceived somewhere close to 1980 and 2000. The millennial age is likewise referenced as neighborhood computerization. Since they are accustomed to including advancement in all parts of their lives, from shopping web based, sending short messages, requesting on the web transportation, to getting to information and schools by means of web ports. The millennial time itself has going with attributes:

- a) Attempt to contend
- b) Have a high feeling of dread
- c) Frequently will be more expressive and have an open standpoint
- d) Open in enduring change
- e) Can't be confined from the gadget
- f) Forceful
- g) Vulnerable against stress and trouble
- h) Challenging to coexist with.

Generation Z

This age is the age that was naturally introduced to the world from 1995 to 2010. This generation has been using devices since the beginning and is accustomed to living in an advanced and modern world. This age will in general be extremely connected to contraptions or taught and can go through hours on the screen of the gadget they own. This is likewise a benchmark that this age will in general rely upon devices and social exercises. Ages have a few characteristics, specifically:

- a) Emphasis on predominance
- b) Preferences minutes and quick outcomes
- c) loves difficulty yet yearns for acknowledgment
- d) scramble and persistence
- e) Creative abilities so that getting data is basic
- f) like an environment that gives space to improvement and inventiveness

Generation Alpha

This alpha age is the age that was brought into the world from 2011 as of recently. This age isn't vastly different from Age Z, which was taught in advancement. At present, this age will in general be early and it is as yet a worry for guardians to have the option to teach them into an age that is fit for development yet focuses on family values. This age has credits that accompany it:

- a) It might bring reclamation of public exercises and advance society
- b) Have inside and out thought and evaluation
- c) Can do it without being restricted by rules
- d) Glad to update
- e) Feel free to for new things.

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observing the various generational groups and characteristics that are influenced by environmental conditions and advances in a more advanced and rapidly developing era, particularly in the area of changes in national culture and ideology. As a result, it was generally believed at the time that the ultimate human outcome in the future served as the standard for a country or nation. The struggle is to remain strong in the face of globalization's progress because the government's spear will always be its stick. In answering the current of globalization, there are real factors that should be thought about essentially, particularly the way in which modernization can break down or attempt to kill the upsides of close knowledge and the way of thinking of the Indonesian state, particularly Pancasila. Since building individuals' characters through a naturally cognizant culture should end with character arrangement with an accentuation on imparting the respectable upsides of Pancasila as the way of thinking of the Indonesian state. Be that as it may, exercises to fortify neighborhood culture are likewise required as a device in confronting the globalization of unfamiliar networks entering Indonesia. Pancasila is the way of thinking of the Indonesian state on the grounds that Pancasila is a conviction that is viewed as the fundamental way of thinking which is for the most part suitable for completing the organization of the Republic of Indonesia. Pancasila is a concept proposed by Ir, our primary architect. KH, Soekarno, Soepomo, and M. Yamin Bagus Hadikusumo and local area figures who are straightforwardly connected to the status of the state reasoning, in particular Pancasila which contains:

1. Faith in the Supreme Being of God Just
2. Enlightened Mankind
3. Indonesia's Unity in Number
- 4 Wisdom in representative deliberations guided democracy
- 5 Civil rights for every Indonesian individual.

These five positions are the motivation behind why each Indonesian resident has the decision to confront the hardships of the Pancasila reasoning from different assaults from world conviction frameworks and moving toward unfamiliar social orders. Right now, there are troubles that the country's age should see, particularly confronting challenges in context and conduct in life which have started to veer off from principles and have flipped around in the public eye all in all which alludes to the best hardships, particularly sedates and mental deviations. There are a few different case models that can be taken as delineations of unfamiliar social orders that have undermined the lifestyle and living in Indonesia, becoming genderless, authenticity, depravity, secularism, which is by all accounts the example for the majority of the present society which in this way brought forth people who are individualistic and have lost their obligation of uncertainty, unassuming and reluctant to collaborate and exhort, reluctant to help other people, begin to be detached, variable, ready to be rude, contemptuous watchmen know next to nothing about flexibility, not by any critical leap of faith and truly beginning to feel that religion. The desire to alter one's identity surfaces.

Alluding to the abovementioned, the Pancasila philosophy plays a significant part as an ethical aide in the existence of the country and state so it can forestall a wide range of dangers that come rapidly. Since Pancasila philosophy is a philosophy that is available to advancements over the long haul. Hence, whatever occurs being developed should be as per the qualities and decides that apply based on Pancasila. Generally, Pancasila is a result of unique Indonesian idea and item and there are numerous distinctions that ought to be utilized as essential qualities that must constantly be maintained by Indonesian culture. Pancasila as a philosophy is a progression of sentences that have one significant idea to be utilized as a premise, standards and furthermore rules forever and living respectively in a free Indonesian state. Since Pancasila is a wellspring of morals in the existence of the country and state. There is a risk of a crisis in the interaction between ideology and the reality of life from time to time because of the progress that can be felt right now, particularly in the fields of technology and information, which have now become a fundamental need for the older generation. At present, the job of the current ages should zero in additional on the utilization of learning strategies utilized in Pancasila schooling with the goal that they can uphold the person arrangement of every age in following the examples of advancement of the times and channels from unfamiliar societies entering Indonesia. This can be utilized as an expectation so ages can comprehend and acknowledge Pancasila.

The worldview and move toward in carrying out the Pancasila training learning technique should be changed to become educator arranged and understudy situated. This approach to education makes use of the idea that educators can approach their students in accordance with the circumstances of the time and the specific characteristics of those students that need to be understood. Aside from carrying out the Pancasila schooling learning technique, there is a requirement for character instruction which should be imparted since the beginning from the past age to the ongoing age. Character training is an instillation of character values in every age which should be carried out by including the parts of information, mindfulness, will and activity to apply these qualities. This is a character that shows a trademark and style as well as a style or nature that leads to a particular trademark for the person which is shaped from the climate the individual is in, like the family, social climate and school. In order to build a generation with character and a broad national outlook that appreciates, understands, and practices Pancasila in reference to the five pillars of the noble character of the Indonesian nation, the role of each generation must be supported by the government's attitude, which can provide character development for every citizen.

- a. Amazing quality: Understanding that people are manifestations of the All-powerful God. This mindfulness will lead to a mentality of dedication exclusively to the One God. Understanding one's own existence as well as one's natural surroundings is another aspect

of this awareness that enables one to preserve and enhance them. Faith in the unrivaled God;

- b. Refinement: Each person is basically equivalent according to God with the exception of information and devotion that separate them. People were made as subjects who have potential. a civilized and just society;
- c. Variety: awareness of the numerous world differences. In any case, having the option to take shared conviction to become stronger, Indonesian Solidarity;
- d. Freedom: Freedom from the persecution of individual people. Thusly, human colonization by people isn't legitimate. A majority rules system drove by shrewdness in delegate consultations;
- e. Equity: Prosperity is dependent on justice. Fairness is proportional, not equal. Civil rights for every one individuals of Indonesia.

By alluding to these honorable qualities, it is trusted that ages of the country will have a disposition that can be applied in public and public life, like genuineness, faithfulness, dependability, regard, love for the nation, unselfishness, really focusing on others and the climate, kind, friendly and have a cheerful mood of patriotism to have the option to safeguard themselves from the adverse impact of globalization with the convergence of unfamiliar culture which is beginning to sabotage and furthermore disintegrate the qualities and standards that exist in the personalities of the country's people in the future which depend on the philosophy of Pancasila.

CONCLUSION

The rapid development of science, technology and information ultimately makes it easier for the community, particularly the nation's next generation, to be able to see and apply foreign culture without first filtering it from various negative impacts. The negative impact of the influx of foreign culture in Indonesia in this era of globalization can be felt more and more. caused. This negative influence has the potential to undermine cultural values as well as the norms and values embodied in the nation's Pancasila ideology. As a result, the nation's current generation's culture and mindset are altered as a result of environmental conditions and the perceived influence of technological advancement. As a result, the current generation is accustomed to all conveniences and everything is now more convenient and instantaneous. In this way, there is a requirement for mindfulness and comprehension of the upsides of Pancasila which should be executed by every age by applying the Pancasila learning technique. In order for each generation to have a future and become the hope of the nation to be able to advance its own nation and not be ashamed to admit that this individual was born in our beloved homeland, Indonesia, it is also necessary to build a national character, which can be thought of as a formation of attitudes and character that is in accordance with the ideology of Pancasila. what's more, glad for the different culture with all its uniqueness which each resident of Indonesia ought to continuously be pleased with, particularly the up and coming age of pioneers who will lead the way of progress and improvement of the Unitary Condition of the Republic of Indonesia.

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