

Building of the Pancasila Character with Religious Harmony in the Globalization Era

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ABSTRACT

Globalization is a global condition where change is shown and has a good or even bad impact on its users. They grew up with all the digital conveniences at their fingertips. Today's youth are privileged to grow up in a digitally advanced and globally connected world. However, a moral dilemma does hit the millennial generation in the classroom. The moral deviations indicated that many of the younger generations do not have good character in themselves. This research case illustrates why this research is worth discussing. This research contributes to a generation of young people who are characterized and civilized according to Islamic values and the values of Pancasila (citizenship). In this study, data collection used a qualitative approach with a literature review approach: reading journals, articles, or books as research data. The findings in this research (a) the nation's youth need to have full awareness to encourage themselves to take ethical values that combine knowledge, understanding, and action to create a comprehensive character. (b) the best practice in the formation of the Pancasila character is implementing and applying what is received so that it becomes a habit of attitude/behaviour in the life of the nation and state. (c) the values of Pancasila are contributed by Islamic religious education as a construction for the formation of a young generation with character, global outlook, love of the motherland, and the spirit of Pancasila in order of religious harmony. Limitations in this study only focus on discussing the prospects and challenges of character building in the midst of the globalization era, the best practices in character building in terms of Religious character and Pancasila, and the relevance of Islamic religious education and Pancasila values

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1. INTRODUCTION

Entering the current era of globalization, young people are very skilled in using advanced technology. Today, technology is an integral part of the digital technology development era. Unfortunately, technological advances, especially social media, have caused more moral crises among youth (Puri, 2021). Issues disseminated trigger divisions, misunderstandings, and disputes to radicals that deviate from the values of Pancasila as the nation's youth. In this era of globalization, science and technology that continue to develop have succeeded in changing technological progress in the world (Agus & Zulfahmi, 2021; Drajadi et al., 2023). It is common knowledge that today's youth are especially susceptible to being swept up in the tide and having their periods change. The influence of globalisation does not rule out the potential that people imitate practises contrary to Islamic teachings to make a living. As a sort of adaptation to the globalisation era, the system would evolve and be updated indefinitely. (Hepni et al., 2022; Karami & Dahlan, 2022). Meanwhile, internal and external factors that can influence changes in a person's character come from oneself and come from culture or values in society (Suyono, 2021). Internal factors related to oneself include the desire to change for a particular purpose. While external factors related to other people include social responses that shape individual attitudes that make them other characters. It was developing national character education based on a strong identity, not affected by external trends. Still, moral and ethical values are based on norms, especially religious norms that are developing in Indonesia. Additionally, character development in Indonesia relies on strengthening indigenous knowledge and practises, including cooperation, respect, hard work, and unity. (Tamjidnor, 2022; Yumnah, 2021).

Indonesian youth who live in the Indonesian state has guidelines, namely the values of Pancasila, which are contained in the five precepts. Pancasila is the source of the view of life in the Indonesian nation. Pancasila is also the basis of the Indonesian state. Pancasila is used as the main basis for forming character education based on the values contained in the five points of Pancasila (Asmarani et al., 2022; Khoirina et al., 2022; Mujiyatun, 2023). And as a young generation, Pancasila has a responsibility for its country. That is the spearhead of the nation's progress in the hands of the nation's youth, who are ready to fight to maintain and maintain the resilience of the unitary state of the Republic of Indonesia (Nail & Utama, 2020).

Islamic religious education is given to the younger generation of Indonesian Muslims as a systemic effort to teach, guide, and nurture in knowing, understanding, living, and practising Islamic teachings (Sariman et al., 2021). In this age of globalisation, young people's behaviour and worldview will be a direct reflection of the Islamic teachings they have internalised. Modern, Islamic religious education fosters human flourishing across the cognitive, emotional, and psychomotor domains. (Khaidir & Suud, 2020; Ritonga et al., 2021; Sukenti et al., 2020). Cognitive aspects, namely where humans can have knowledge, understanding, and apply Islamic values. The affective aspect is that humans have sensitivity to stimuli that come in the form of an urgent problem, situation, or symptom. And the psychomotor aspect is the realm related to human skills and abilities in behaving from the accepted cognitive and affective aspects.

Islamic religious education is a form of spiritual teaching. The teachings are the most important part that needs to be instilled in the younger generation, meaning that Islamic teachings are an integral part that needs to be consumed by the young generation today (Amirudin & Muzaki, 2021). For today's young generation, Islamic teachings shape the quality of faith and devotion to what they believe in. With Islamic religious education, the younger generation has a foundation of belief in their lives. The foundation is well-formed and solid so that they behave wisely. Thus, the basis of education determines the fundamentals of their life in the world. According to Khaidir & Suud, education is built from engineering, whose primary goal is to shape human character. Therefore, Islamic religious education makes them know something so that they become smart and individuals with character and culture (Khaidir & Suud, 2020).

The formation of individual character on Pancasila values is supported by Islamic religious education to frame attitudes, behaviour, personality, character, and character through the process of education or learning (Yumnah, 2021; Mudlofir et al., 2021; Kabatiah et al., 2021)). Previous research has discussed how important character building is in the industrial revolution 4.0 (Rasmuin & Widiani, 2021;

Zaini & Shohib, 2020), considering the condition of Indonesian youth who lack awareness of Pancasila values (Maharani & Pandin, 2021). The formation of individual character based on Islamic values is discussed by Faizah and Yumnah (Faizah, 2022; Yumnah, 2021). One of the things that set this work distinct from others is the author's description of the role of character education and how efficiently it helps the character of future generations. This article, written from the perspective of a generation of exiles who have grown up in the era of globalisation, seeks to increase its readers' understanding of how religion has evolved in this period. There is also a distinction in how literature review bolsters its data. In light of the foregoing, this research describes how the Pancasila character was built with religious concord in the age of globalisation.

2. METHODS

The method used in making this article is to use the library research method by George (2008), which searches for books, articles, online media source documents, and so on with a qualitative approach. The method of performing an activity, evaluating, and synthesizing the results of research work produced by researchers and practitioners is referred to as the literature review method. This method is systematic in nature. In order to complete the literature review, the author searched for ten different scientific journals that were relevant to the topic that was being discussed. In stages, the first Journals, books, articles, online media source documents and so on are gathered by researchers for the purpose of conducting research on them (based on keyword topic). Second, the authors started looking for journal sources that could be analyzed and started collecting them. The final step of the process involves the writer drawing conclusions based on the information that has been studied. These sources were analyzed and filtered according to the problems discussed in this study. The writing method this time is a descriptive writing method. This study generally focuses on the sources that have been obtained and studies on Islamic religious education and Pancasila values. Factual sources in this study are literature studies. The data were described and explained in detail and detail to produce research by analyzing existing topics and discussed further here. The concept in this study is about the formation of the character of Indonesian youth in Pancasila values with Islamic religious education that contributes to it.

3. FINDINGS AND DISCUSSION

3.1. Prospect and challenges Formation of character

There are various challenges for the younger generation of Pancasila in facing the current era of globalization. In fact, all progress cannot be denied and ignored. All need to be ready to face the age of globalization. The current generation of globalization can be described by conditions that have more and more negative impacts on human life, including the entry of foreign cultures that are not following Islamic teachings, the spread of hoaxes everywhere containing fake news, promiscuity, human moral crisis, especially among the younger generation who tend to be emotionally unstable. In fact, the lack of Islamic Tarbiyah (Islamic education), which has been studied further by researchers Mahrus et al., is the trigger for the lack of youth characters who are lost from Pancasila values on the nature of young people (Mahrus et al., 2020). In comparison, moral values in Islam are an identity or impression that is reflected by someone who is respected for an action, behaviour, or attitude he does. Good or bad impressions are based on the sources of Islamic teachings in the Qur'an and hadith (Attas et al., 2022). So, important efforts must be made to influence the individual's character in helping his personality.

Character education is a fundamental task for humans because character building reconstructs ethical values and life practices for the younger generation. Character education is systematically designed to help individuals understand Pancasila values, especially those related to oneself, fellow human beings, the state, and God (Puri, 2021). Most importantly, Islamic education concerns all aspects of human life, including the nation's and state's worldly interests. Pancasila values contribute to efforts

to develop and shape the character of the nation's civilization, which is rooted in religious teachings (Arasy, 2021). Character education is formed based on Islamic education, which originates from Qur'an and Hadith. Islamic education in Islam has several aspects that need to be considered, namely faith and Islam (Alhamudin et al., 2022).

The expected prospects of Character education involve activities that enable individuals to think logically, creatively, and critically in thinking even when dealing with ethical issues, comply with ethical actions, and open opportunities to apply ethical behavior. Sudirman et al. stated that character building could overcome negative, cognitive, emotional, and motivational behaviour and responses to violations (Sudirman et al., 2019). So, this is a human effort to improve the quality of human resources with knowledge and skills. Knowledge and skills need to be recognized continuously, so it is easy to apply them if we have studied them.

The younger generation needs intellectual knowledge (Zamani et al., 2022), sophisticated skills (Dharma et al., 2021), and good morals (Tamjidnor, 2022). Therefore, in addition to maintaining Pancasila values in youth, character education is expected to be able to adjust to the flow of globalization. They continue to exist in this modernization era. In addition, it is expected that they have the ability to understand the technology, such as global awareness, media, and technology in the era of the digital revolution dengan good morals, where those who have the attitude and character are always considered the impact of their actions in everyday life as a reflection of Pancasila youth attitudes through character education. In life as a Muslim, the dimensions of sincerity, science, and practice are the benchmarks for one's life (Alhamudin et al., 2022A reasonable Muslim has an obligation in the *ikhshan* dimension to seek knowledge since he or she is a creature of Allah. A creature of God will conduct morally, instilling and emulating Islamic values in their followers. Instead, Allah SWT endows mankind with faculties that must work in tandem in shaping their personalities: reason, vitality, and sense. (Hepni et al., 2022).

3.2. Best practice for character education: Religious character and Pancasila

Education is an essential aspect of human needs in the life of the nation, state, and religion (Asmarani et al., 2022; Imamuddin et al., 2022; Mujiyatun, 2023). Character formation is needed to develop abilities and form good individual characters while at the same time forming a national civilization. Islamic religious education adheres to Islamic teachings as an effort to create and increase human potential as servants of God (Khalifah) on this earth, the framework in Islamic education; students are able to expand their knowledge to become whole, faithful and dignified human beings. The formation of character, in this case, is essential in building means repairing, working, layout, and following up on something. Character is a person, trait, or thing that is very important in a person. Character is behaving as a mentality of one's view of oneself in acting. Thus, character-building prioritizes Islamic values and follows the Indonesian Pancasila mentality (Subaidi, 2020).

As the state philosophy, Pancasila strengthens state tyranny (Nail & Utama, 2020). Pancasila is discussed in terms of sublimation which unites different identities, religions, cultures, dialects, races, and islands into one state, namely the state of Indonesia. Forming the character of Pancasila youth means forming behavior that is not only consistently just learning specialist ethics and religion theory. In this case, placing character education is the main locus in shaping one's personality in accommodating all matters relating to better life practices (Kuswanjono et al., 2022). Character education is very important to foster an ethical society and understand the values contained in Pancasila. The five values are; (1) religious, (2) nationalist, (3) independent, (4) mutual cooperation in cooperation, and (5) integrity.

Individual character is seen as a form of balance in human existence, a determinant of civilizational or other academic progress, framed by good Islamic education. Islamic religious education focuses on individual moral management. However, unfortunately, Islamic education in schools only focuses on information and theory being taught, not on implications for everyday life, even though the capacity of Islamic religious education is the foundation for preparing strong millennials. The formation of noble

and ethical individual character is the aim of Islamic religious education, and should be displayed or presented as information and theory and adjustments to daily behavior (Tabroni et al., 2022). This is in line with Mudlofir et al. (2021), which say good learning steps include initiation, internalization, confirmation, and then internal cultivation so that what is received can be carried out or explored in a person's attitude or character. As confirmed by (Aripin & Nurdiansyah, 2022), Islamic religious education has at least three targets: transfer of knowledge, value, and skills. So, character education is not realized in reality if it is only information without any habitual actions because the concept of character needs to be and practised in life (step by step) (Puri, 2021).

3.3. The relevance of Islamic religious education and Pancasila values

The national values contained in Pancasila need to be transmitted among the nation's youth. So, Islamic religious education is part of the process of knowing, understanding, following, and practising the rules and scope of Islamic teachings (Kuswanjono et al., 2022). The known values of Pancasila and Islamic religious education are the starting point for a generation of youth with good character, global insight, love for the homeland, and the spirit of Pancasila in the globalization era. He will make Pancasila the philosophy of the nation's life if someone has studied the values of Pancasila and has faith in the teachings of Islam as a view or way of life (Kabatiah et al., 2021). The younger generation of Indonesians use these two factors to make Pancasila's Islamic and Indonesian values their guiding principles in life.

In recent years, the importance of civic education has grown, and with it, the Pancasila values that help shape better people. Physical civic education and spiritual Islamic religious education both contribute significantly to shaping an individual's character. This indicates that research on both is warranted. The goal of Indonesian civic education is to instil the "value-based education, Pancasila values" paradigm in the minds of young Indonesians. (Kabatiah et al., 2021). Meanwhile, Islamic religious education has a mission to shape the quality of one's faith and piety in forming morals (Khaidir & Suud, 2020). Education triggers the quality standards of human beings who are religious and national (Halik & Das, 2020). The concept of education must continue to adjust developments so that they are elaborated in such a way as a form of intellectual empowerment. The educational process is given through self-control and development activities from time to time to achieve goals. At the very least, education is an important choice in terms of values (religion), social status, and aspirations for the future. However, the most important knowledge that must be learned is religious knowledge to understand the basics of Islamic teachings as Muslims as Pancasila youths who are intact are only required to study worldly science in accordance with certain fields (Attas et al., 2022).

4. CONCLUSION

Efforts should be made to improve people's personalities and character traits through character education. Regarding ethical dilemmas, adherence, and application, character education activities encourage individuals to think logically, creatively, and critically. In this scenario, decent people who are accustomed to doing good will have a heightened awareness of the importance of doing good. First, this research shows that young people must be fully informed to inspire themselves to adopt ethical principles that integrate information, insight, and behaviour into a rounded persona. In order to meet the demands of modern globalisation, today's youth must be well-educated, technically proficient, and morally upright. Second, Islamic religious education contributes most effectively to shaping the Pancasila personality by emphasising not just the assimilation of theory and information but also the practise of putting that knowledge into action in one's daily life and the life of the nation and state. Third, Islamic religious education makes a contribution to the Pancasila principles as a building block for shaping a new generation that is morally upright, internationally minded, patriotic, and in tune with the Pancasila spirit. This study aims to help the next generation of Pancasila adherents better understand how religious practises have evolved to meet the challenges posed by a rapidly changing

world. Developing in today's youth the kind of character and outlook on life that will allow them to grasp and put into practice the principles of Pancasila and other religious tenets.

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