

## EDUCATING PANCASILA VALUES TO THE DIGITAL GENERATION IN FACING THE SOCIETY 5.0 ERA

Supriyono <sup>a\*)</sup>, Dadi Mulyadi Nugraha <sup>a)</sup>, Aang Supriatna <sup>a)</sup>, Mohammad Rindu Fajar Islamy <sup>a</sup>

<sup>a)</sup> Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>\*)</sup>Corresponding Author: supriyono@upi.edu

**Article history:** received 09 May 2023; revised 18 June 2023; accepted 08 July 2023

DOI: <https://doi.org/10.33751/jhss.v7i2.9036>

**Abstract.** Technology is now inseparable from society, including the field of education. Currently, students can be said to be dependent on technology in their learning process, and they are proficient in using technological devices. Due to this dependency, they are referred to as the digital generation or the internet generation. Generation Z is known for their multitasking abilities, which align with the emergence of the Society 5.0 era, first introduced in Japan by Prime Minister Shinzo Abe, referring to a super-smart society that digitizes not only the economic and industrial sectors but all aspects of life. In Indonesia, Pancasila and Civic Education are fields of study that teach nationalism and how to be law-abiding Indonesian citizens. The digitalization across various fields in the upcoming future poses a unique challenge for the effectiveness of teaching Pancasila and Civic Education, as technological advancements are often perceived to erode nationalism among the younger generation. The research method and approach used is library research, which involves gathering data from books, journals, articles, and other reading sources. The research demonstrates that technology can enhance the teaching of Pancasila and Civic Education to be more effective using methods preferred by the current generation.

**Keywords:** education; society 5.0; digital generation; Pancasila; citizenship

### I. INTRODUCTION

Essentially, every individual on Earth who plays a role in the community and in education is inevitably influenced by the established order within their surrounding environment. With the establishment of such an order, society is capable of leading a prosperous, orderly, and peaceful life in accordance with the applicable rules (Hasan [1]; Lizawati & Uli [2]). However, when observed in reality, there are still many instances where individuals lead their lives contrary to the rules and norms set forth by the community and relevant institutions vested with authority. Based on this foundation, Pancasila was formulated to provide answers to various modern or contemporary issues, thereby adapting to the developments that occur over time (Mudlofir et al. [3]; Sarkadi [4]). This is reflected in the principles embodied in Pancasila, as the five principles serve as the foundation for the life of the Indonesian nation and are one of the crucial philosophies for Indonesia. Therefore, the various principles contained in Pancasila should be implemented in communal life to support national development in various aspects such as social, political, cultural, economic, information technology, and even defense and security (Widodo & Karnawati [5]).

Pancasila is the foundational philosophy of the Indonesian state, serving as a reference point for the nation's way of life and governance. Through a historical lens, Pancasila was verbally articulated by M. Yamin on May 29, 1945, encompassing the principles of nationalism, humanity, divinity, democracy, and social welfare. To this day, Pancasila continues to maintain its relevance in every era experienced by the Indonesian nation. This is evident in the present, where the

formidable issue of globalization poses a significant challenge to the very existence of Pancasila (Fajar [6]; Islamy et al. [7]).

However, this does not erode the existence of Pancasila, which has become ingrained in the Indonesian nation. Even though globalization has introduced new shifts, it is also a challenge for Indonesia. One aspect of this challenge is the increasing and intensified competition among human resources. This competition encompasses both soft and hard skills. One prominent aspect of this competition is the quality of human resources in education and the workforce. This competition is not only among local communities but also involves various other countries. With the advent of globalization, it brings about various positive and negative impacts on current technological advancements. This is manifested through the emergence of the fourth industrial revolution and the era of Society 5.0 (Hermawan et al. [8][9]). To overcome these challenges and achieve national progress, Indonesia requires skilled and competitive human resources to thrive in the era of the fourth industrial revolution and disruption (Fithriyyah & Umam [10]). Handy Yoga Raharja asserts that "The fourth industrial revolution is something that cannot be denied, as it is evident that the use of various products from the fourth industrial revolution is currently being felt." European and American countries, with their larger resources, have typically dominated previous industrial revolutions. Nevertheless, the fourth industrial revolution provides an opportunity for every country to develop and enhance its internal capabilities across various fields. This is because the boundaries between countries are diminishing due to the rapid exchange of data in the digital era.

Dalam revolusi industri 4.0 dan masyarakat 5.0, tujuan penting dari Pancasila adalah untuk mengintegrasikan tenaga manusia dengan teknologi sehingga pekerjaan yang berhubungan dengan kontak fisik akan berkurang dan diganti dengan sistem otomasi yang semakin canggih (Harsanti [11]). Akibatnya, jika nilai-nilai soft skill yang terkandung dalam Pancasila tidak diseimbangi, peluang pekerjaan SDM akan semakin besar. Menurut Handy Yoga Raharja, hasil dari pendidikan vokasi adalah pembentukan pekerja yang memiliki kemampuan keras dan halus. Despite the diversity present within the Indonesian nation, which encompasses a wide range of cultural, religious, and ethnic differences (Bungin [12]), Indonesian society is still able to coexist harmoniously due to the inherent values of tolerance and familial bonds (Nazmudin [13]). This coexistence faces challenges, including the impact of globalization. However, if Pancasila remains as the fundamental foundation of the Indonesian nation, peace and harmony can be achieved in accordance with the five principles that are central to creating various conditions in the nation's life and governance. Considering the numerous challenges faced by the Indonesian nation, education, which serves as the primary foundation of a nation, should possess characteristics that reflect the cultivation of high-quality and highly intellectual human resources, directed in a constructive and optimal manner (Parhan et al. [14]). Thus, there is a need for the optimization of the benefits of education, which is a crucial component in achieving well-being and prosperity for the nation and the state, particularly for the citizens themselves.

Education is one of the driving forces behind culture and customs, as enshrined in the 1945 Constitution in the fourth paragraph, which emphasizes that enlightening the nation is a strong responsibility to instill various moral values in the Indonesian government. Various policies have been implemented to support educational improvement, with efforts made to maximize these policies. This includes making changes and enhancements to the education system across the country, with the aim of rectifying the moral obligation outlined in the preamble of the 1945 Constitution. However, the reality on the ground regarding education in Indonesia still lags far behind when compared to other countries. In every era's development that Indonesia has experienced, the nation has consistently shown progress. This is attributed to various efforts and policies enacted by the Indonesian government. One such policy is the mandatory education program, alongside mentoring initiatives like scholarships provided for lower-middle-income or less privileged individuals. Moreover, the government's efforts in its mission to enhance the quality of education for the Indonesian nation have been vigorously pursued for optimal implementation by those in power. The connection between Pancasila and education lies in the fact that schools play a crucial role for students to acquire knowledge and provide a platform for the development of their moral and mental faculties. This necessitates the implementation of rules within schools to enhance legal awareness that aligns with the norms and principles outlined in Pancasila.

Education is one of the most significant investments for every individual, supporting various aspects of long-term life with values that strategically contribute to the sustainability of

human existence in contemporary civilization (Jalil [15]). Consequently, both developed and developing countries worldwide position education as a fundamental component in the context of national and state development. Indonesia, too, consistently prioritizes education as a matter of utmost importance. After being affirmed in the content stated in the preamble of the 1945 Constitution, specifically in the fourth paragraph, it is established that one of the national objectives set by the Indonesian nation is to enlighten the life of the nation. The presence of education within the walls of schools is a definitive channel signifying the importance of efforts to enlighten a nation, with the aim of enhancing the quality of Indonesia's human resources. As a result, the education provided in schools holds great expectations for the nation in producing high-quality, intellectually capable, morally upright, and responsible individuals. This is based on the primary functions and objectives of national education outlined in Article 3 of Law No. 20 of 2003 on the National Education System, which states:

"National education has the primary function of developing capabilities and shaping character and culture, with the aim of enhancing the abilities of students to play a role as human resources who have strong faith and devotion to the One Almighty God, possess noble qualities, are physically and mentally healthy, have extensive knowledge, are skilled, independent, creative, capable of being democratic members of society, and have a sense of responsibility."

Through schools, which are one of the educational institutions tasked with shaping the character and personality of students, orderly and systematic teaching methods are applied to develop the quality of human resources and instill in students an attitude of compliance with rules and norms. Therefore, through the guidance provided by educators in molding obedient students, the teaching of Pancasila and Civic Education is a tangible manifestation of educational efforts to ensure that every individual has the rights and responsibilities in the process of becoming a law-abiding, intellectually capable, and morally upright member of society, in accordance with Pancasila and the 1945 Constitution. According to Article 35, Paragraph (5) of Law No. 12 of 2012 on Higher Education, courses on religion, Pancasila (the Indonesian state philosophy), Citizenship, and the Indonesian Language must be part of the university curriculum. This indicates that Pancasila education should be integrated into the higher education curriculum and taught as a separate subject. The course on Pancasila Education can focus on enhancing students' understanding and appreciation of the Indonesian national ideology. The development in the Society 5.0 revolution is a concrete response to the advancing technology and information landscape (Kuswaya & Ma'mun [16]). Society 5.0 is closely intertwined with technological progress. However, in the context of Society 5.0, the emphasis is placed on the configuration of communal life. This is manifested in various challenges that can be addressed through a combination of innovations across the components outlined in the previous 4.0 industrial revolution.

In Society 5.0, there is a consideration for artificial intelligence, with a focus on the humanitarian aspect related to

the transformation of the vast amount of data gathered across various aspects of life. With this, it is expected to bring about new virtues and be implemented in communal life. The presence of this transformation is anticipated to assist individuals in leading a higher quality of life. In Society 5.0, there is a greater emphasis on the importance of achieving economic balance in addressing social issues. In Society 5.0, there are renewed quantities that are capable of generating various forms of innovation that will address regional disparities, gender, age, and language differences. This allows for the provision of products and services that are carefully prepared and organized to meet the diverse needs of individuals. When examined historically, Society 5.0 is a concept that emerged from proposals put forward by Keidanren, a business coalition in Japan. It represents a manifestation of the historical evolution of the fifth stage of society's development. If viewed chronologically, Society 5.0 began when society started to exhibit a pattern of continuous renewal in life. Society 5.0 is a development with various conceptual forms that have been designed and developed to achieve a super society with high intellectual capabilities and mastery of character patterns in optimizing the utilization of Internet of Things, Big Data, and Artificial Intelligence. These technologies are considered as solutions for advancing the lives of every individual towards greater progress.

## II. RESEARCH METHODS

The type of method used in this scientific article is literature review, which involves a series of activities related to collecting bibliographic data, reading, taking notes, and processing research materials (Islamy [17]). The research method employed in this study is literature review, supplemented with survey results to strengthen the obtained data. A literature review, also known as library research, involves a series of investigations into how to gather library-related data or research various types of library information, such as books, encyclopedias, scholarly journals, newspapers, magazines, and documents. A literature review is a mandatory activity in research, especially academic research, with the primary aim of developing both theoretical and practical aspects. Every researcher conducts a literature review with the main objective of seeking a foundation or basis to obtain and construct theoretical frameworks, thought frameworks, and determine preliminary assumptions, also known as research hypotheses. This enables researchers to categorize, allocate, organize, and utilize various bibliographic materials in their respective fields. By conducting a literature review, researchers gain broader and deeper insights into the issues they intend to investigate. This process is undertaken by researchers after they have identified the research topic and formulated the research problem, but before they go into the field to collect the necessary data.

The method of literature review is carried out by searching for data and references through journals, books, magazines, and other sources that support the collection of data related to civic education and the era of Society 5.0. A literature review is a research method conducted solely based on written

works, including both published and unpublished research findings. Although it is a form of research, literature review does not necessarily require fieldwork or interacting with respondents. The required data for the research can be obtained from library sources or documents. According to experts in library research, searching for library resources is not only an initial step in preparing the research design, but also involves utilizing library resources to acquire research data. In addition to requiring data as research material, there are also several elements that must be present in a study to be categorized as scientific research. These include formulating the research problem, establishing a theoretical framework, data analysis, and drawing conclusions. Research using the literature review method is initiated in a similar manner to other types of research. However, the data is collected from library sources, involving activities such as note-taking, reading, and processing research materials. Although it may appear straightforward, literature review research demands a high level of diligence to ensure that the data, data analysis, and resulting conclusions align with the intended objectives. Therefore, careful preparation and optimal execution are crucial. Literature review research requires thorough and in-depth analysis to yield meaningful results. Additionally, this method demands a high level of perseverance from the researcher to ensure that the data, data analysis, and conclusions align with the intended objectives. As such, thorough preparation and optimal execution are essential when employing this method in research. Hence, research using the literature review method is considered a scholarly work, as the data collection is conducted with a specific research methodology. Variables in literature review research tend to be non-standardized. The acquired data is then analyzed in-depth by the researcher. The obtained data is organized into subsections to address the research problem formulation.

## III. RESULTS AND DISCUSSION

The rapid advancements in technology and information have undoubtedly brought about various challenges in the era of Society 5.0. Failing to keep up with these developments in a balanced manner poses significant threats, with one of the most critical being the potential impact on the existence of Pancasila, which is the essence of the nation. However, in the current context, globalization is necessary for the progress of Indonesia, and it should not weaken the foundation of Pancasila, especially with the swift progression of technology in the backdrop of Society 5.0. The strength of globalization in today's era should not undermine Pancasila's identity as a foundational principle. Indonesia's history during colonial times exemplifies the resilience of the archipelago's people, which served as an inspiration for the formulation of Pancasila. At that time, the leaders of the nation were able to shift from a grim perspective of the nation's life. With the emergence of Pancasila, there was great hope that the citizens of the country could use it as a guide to improve the social, political, economic, defense, and security aspects of the nation and the

state through Pancasila. This is because Pancasila is an ideology worth upholding for Indonesia. The swift progress in technology and information, which is ever-increasing, means that Indonesia cannot avoid these developments or isolate itself from other nations. If Indonesia does not keep up with the progress of the fourth industrial revolution and Society 5.0, it is certain that Indonesia will face regression in an advancing age. With this, alongside the increasing developments, Pancasila should be able to serve as one of the solutions to various issues, ensuring the continuity of the philosophy of life and establishing a strong foundation for the nation.

The importance of instilling the values of Pancasila in everyday life begins with its realization through the field of education applied in educational institutions. Thus, students play a crucial role in instilling the Pancasila spirit and expertise in embodying the role of Pancasila in society, nation, and state life. The formation of students' character in educational institutions through Pancasila education will cultivate individuals with a strong sense of responsibility and an implementation of the values contained in Pancasila. It is not only through the teaching of Pancasila to students during Society 5.0 that will give birth to students with a high level of legal awareness. Legal awareness in the development of Society 5.0 is crucial, as the legal awareness instilled through educational institutions to students can transform them into citizens with high moral standards and traits that align with the various rules established in both society and the nation. Notwithstanding the issues faced in Indonesia, an independent Pancasila Education course emerges. Examples of issues in Indonesia that conflict with the principles of Pancasila are as follows: tax awareness, corruption, environmental concerns, moral degradation, narcotics, just legal enforcement, and terrorism (Amelia [18]; Megawangi [19]; Romli et al. [20]; Suyanto et al. [21]).

With the implementation of Pancasila education in the development of Society 5.0, students are equipped with skills and expertise to become individuals with high intellectual capabilities, skills, and strong character. Through this, it is hoped that students will become members of society with a high level of legal awareness and instill the values of Pancasila in their community life. To strengthen the research findings, the researcher conducted a survey using questionnaires distributed and filled out by students as respondents at the University of Education Indonesia (UPI), which consists of 8 (eight) faculties, namely FPIPS, FPMIPA, FPOK, FPEB, FIP, FPBS, FPSD, and FPTK, as well as several UPI campuses in the region. The total number of respondents for the research was 430, with a breakdown of 131 male respondents (30.5%) and 299 female respondents (69.5%). It is hoped that the data obtained will meet the criteria of validity, accuracy, and timeliness to support the research findings. The data from the questionnaire-based research findings are explained in the following presentation.

*Explain the source of the values of Pancasila*

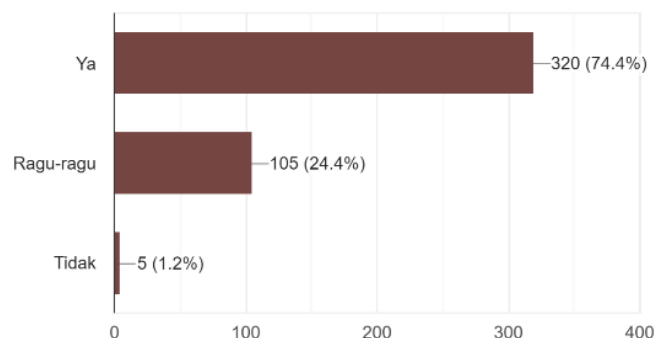


Figure 1. I can explain the source of Pancasila values

Based on the questionnaire data in Figure 1, it can be seen that a total of 430 respondents completed this first questionnaire. Among them, 320 (74.4%) respondents stated "Yes" they can explain the sources of Pancasila values, 105 (24.4%) respondents answered "Uncertain," and 5 (1.2%) respondents answered "No" they cannot explain the sources of Pancasila values. Based on the scores obtained for each respondent's answer choice, it can be concluded that generally, respondents are able to explain the sources of Pancasila values. Indonesia, as a heterogeneous, multicultural, and highly diverse nation in terms of ethnic backgrounds, religions, races, cultures, and customs, reflects a rich nation and serves as a symbol of perfect unity. Despite the differences in various aspects, these differences serve as a cohesive force that strengthens the sense of unity and the spirit of nationalism that binds the identity of a great nation (Budiwibowo [22]).

The sources of values in Pancasila represent the cultural nobility of Indonesia, which continues to evolve and endure in the lives of the community as a source of values, morals, and ethics in governing social life. Sulisworo's opinion essentially states that Pancasila is the crystallization of values that have developed in society, forming a collection of interrelated values within a unity. These values in Pancasila encompass the values of divinity, humanity, unity, democracy, and justice. The values of Pancasila are the personality of the nation that is always inherent in every facet of the nation and state's life. They will always be the fundamental guidance for every action, attitude, and behavior of the Indonesian people in facing and entering the era of progress in various fields, including the era of the fourth industrial revolution and the era of Society 5.0. This ensures that they are more prepared and adaptable to the dynamics of the advancing times, while still maintaining their identity and personality based on the noble values of Pancasila and the 1945 Constitution of the Republic of Indonesia.

The noble values inherent in Pancasila will always serve as a guiding direction and foundation for advancing societal and national life. Within it lie comprehensive and essential values as outlined in the five principles of Pancasila,

which are the values of divinity, humanity, unity, consensus through deliberation, and social justice. These five essential values of Pancasila serve as the basic guidelines for every facet of citizens' lives and form the primary foundation for responding to various influences of values, cultures, and progress from external sources. Thus, Pancasila's values act as a filter and standardization that will consistently uphold the nation's noble character, ensuring its preservation while still keeping pace with international developments and interactions.

*Explain the function of Pancasila in life*

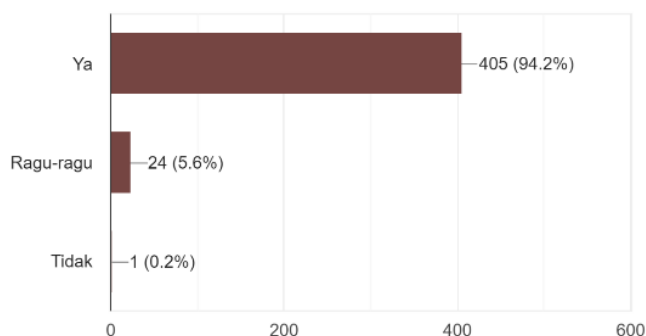


Figure 2. I can explain the function of Pancasila in life

Obtaining questionnaire data in Figure 2 (two) shows that 430 respondents have filled out questionnaire number two with 405 (94.2%) respondents stating "Yes" can explain the function of Pancasila in life and 24 (5.6%) respondents answering "Doubtful" and 1 (0.2%) respondent answered "No" can explain the function of Pancasila in life. Based on the scores obtained for each respondent's answer choices, it can be concluded that in general respondents were able to explain the function of Pancasila in life. Pancasila as a way of life and the basis of the state has an important role in ensuring the survival and integrity of the Indonesian nation in all conditions and dynamics, including welcoming and living through the era of industrial revolution 4.0 and the era of society 5.0 which requires every individual to be adaptive, competent, creative and solutions in facing and resolving various problems and at the same time maximizing the opportunities that exist in front of him.

The function of Pancasila in life cannot be separated from its values which are reflected in the implementation of daily life by every citizen, such as an attitude of respect and respect for differences in religion, culture, profession and status or position in society. Thus, if these values and attitudes have been realized well and harmoniously then it can be said that the function of Pancasila in life has been realized well.

*Explain the challenges of implementing Pancasila values in life*

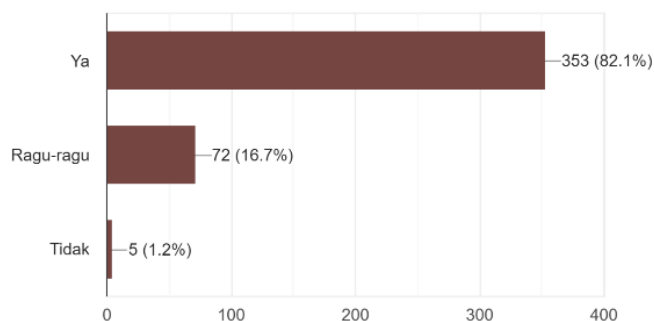


Figure 3. I can explain the challenges of implementing Pancasila values in life

Based on the questionnaire data obtained in Figure 3 (three), it can be seen that 430 respondents have filled out questionnaire number three with 353 (82.1%) respondents stating "Yes" can explain the challenges of implementing Pancasila values in life and 72 (16.7%) respondents answered "Doubtful" and 5 (1.2%) respondents answered "No" can explain the challenges of implementing Pancasila values in life. Based on the scores obtained for each respondent's answer choices, it can be concluded that in general respondents were able to explain the challenges of implementing Pancasila values in life. Conditions in the era of globalization and international relations tend to lead to situations of freedom of information, technology and progress in various fields of life. Of course, there are positive impacts as well as negative impacts that accompany it. The influx of various external influences has had a positive impact on the Indonesian nation, including in the fields of technological adaptation and international cooperation in various fields. However, it cannot be denied that this has a negative side that accompanies it, such as a decline in the values, attitudes and behavior of society because it has been influenced by and follows cultural trends and habits from outside which in reality are not necessarily suitable and in harmony with Indonesian values and culture. .

According to social experts, globalization essentially has a negative impact, namely the erosion of Pancasila values and to overcome this problem requires seriousness from state officials and all citizens to interpret, believe and implement Pancasila values in their daily lives. In this way, the challenges of implementing Pancasila values originating from external sources in the form of various negative influences on the Indonesian nation can be prevented and overcome by habituation and implementation of Pancasila values in every aspect of life so that the Indonesian nation becomes a superior, advanced and civilized nation.

*Provide examples of the implementation of Pancasila Education in life*

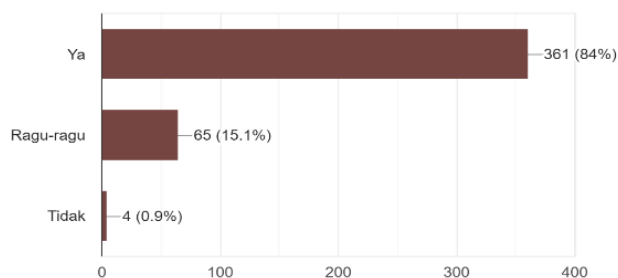


Figure 4. (four) shows that as many as 430 respondents

Have filled out questionnaire number four with 361 (84%) respondents stating "Yes" can provide an example of implementing Pancasila Education in life and 65 (15.1%) respondents answered "Doubtful" and 4 (0.9%) respondents answering "No" can provide examples of the implementation of Pancasila Education in life. Based on the scores obtained for each respondent's answer choices, it can be concluded that in general the respondents were able to provide examples of the implementation of Pancasila Education in life. The era of the industrial revolution 4.0 and the era of society 5.0 is actually a reflection of human progress, characterized by the desire to continue to develop in an effort to achieve a more advanced quality and level of life in facing the future. Progress in each era is actually very important to be accompanied and prepared with good and superior human resource conditions (SDA) as well as the support of creative and adaptive skills. Good and superior natural resources include being able to implement various values in life, such as skills, positive attitudes and actions as well as awareness of the law and norms in society. This must of course be in harmony and in accordance with Pancasila as the foundation and way of life of the nation. Its implementation in people's lives can take the form of positive behavioral attitudes that reflect the nation's culture, such as maintaining unity and unity, maintaining harmony, liking to reach consensus, appreciating and respecting human rights, and having a pluralist and nationalist spirit.

*Providing examples of implementing Pancasila values in life*

Based on the questionnaire data obtained in, it shows that as many as 430 respondents have filled out questionnaire number five with 399 (92.8%) respondents stating "Yes" can provide examples of implementing Pancasila values in life and 31 (7.2%) respondents answered "Doubtful" and 0 (0%) respondents answered "No" can provide examples of implementing Pancasila values in life. Based on the scores obtained for each respondent's answer choices, it can be concluded that in general respondents are able to provide examples of implementing Pancasila values in life. One of the ways a country's progress is influenced by the implementation

of the positive values of the state ideology it adheres to. Pancasila is a fundamental norm of the Indonesian nation which animates all aspects and facets of Indonesian life. In the field of education, the practice of Pancasila values is in line with what is to be achieved in national education, which is stated in the Preamble to the 1945 Constitution of the Republic of Indonesia which can be seen in the 4th paragraph, namely: "... and to advance general welfare, educate the life of the nation, and participate in implementing world order...". The practice of Pancasila values is comprehensive and reaches all aspects of life, where from the government side it is strengthened by various policies and laws that consistently support and guarantee its comprehensive implementation. From the citizen's perspective, the practice of Pancasila values is included in the rights and obligations of citizens, one of the points of which is to be willing to defend the country from various threats that may come and disrupt the sovereignty and integrity of the nation and state.

*Concluding Pancasila education learning materials*

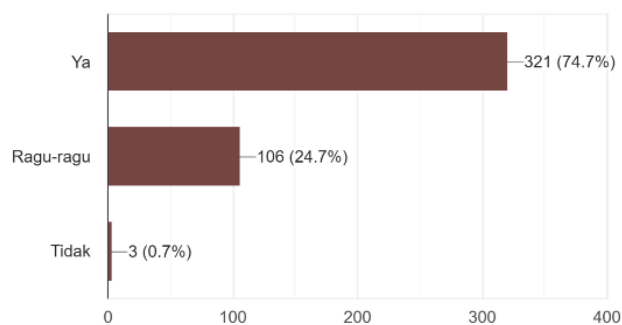


Figure 5. I can summarize the learning materials for Pancasila education

Obtaining questionnaire data in figure 5 shows that as many as 430 respondents have filled out questionnaire number six with 321 (74.7%) respondents stating "Yes" can conclude the Pancasila education learning material and 106 (24.7%) respondents answering "Doubtful" and 3 (0.7%) respondents answered "No" can conclude the learning material for Pancasila education. Based on the scores obtained for each respondent's answer choices, it can be concluded that in general respondents were able to conclude the Pancasila education learning material. Pancasila Education learning material is very useful content in providing knowledge and understanding of state ideology in the field of education. Its existence is one of the government's efforts to strengthen the Pancasila ideology for all future generations of the nation, therefore it must be prepared from an early age and given good knowledge and understanding of the ideology of one's own country so that in the future they will have character, attitudes and actions that are always in harmony and always uphold it. the noble values of

Pancasila so that one day one can become a person who is competitive and highly competent in facing the future.

The existence of Pancasila cooperation with Society 5.0 is able to give birth to increasingly empowered human resources, this is because the various developments in this revolution are not free from the contribution of the abilities of hard skills and also soft skills possessed by each individual which shows real evidence of values. Pancasila. Pancasila is a paradigm that is produced through the abilities of each individual, both hard skills and soft skills, which are needed in every revolutionary development. It is said that because Society 5.0 continues to prioritize the development of technology and information in every progress of its development, but also in this case it still requires human resources with high intelligence and a professional attitude. In this way, it is hoped that he will be able to respond to various matters related to fields that still require hard skills and soft skills that are highly proficient in various fields. It is known that the paradigm of life runs dynamically in every development, meaning that there are no limits to it. This is said to be evidenced by the rapid development of technology and information that occurs in various parts of the world, so that the capacity implemented in everyday life is increasingly comprehensive. Thus, if the development of the times lags even a little, then in various fields, especially in the field of education, they will not be able to keep up with the developments of the times maximally and dynamically because in essence there will always be updates and developments in them.

The eminence of the education sector in a nation is not actually found in the curriculum alone, but this must be balanced and side by side in a directed manner through long-structured national development planning. Apart from that, the role of educators in being able to realize this is very important, because educators have a main role in realizing the teaching of Pancasila in the development of Society 5.0. Educators must be able to effectively implement various teachings that make students better and produce students who are in line with national development goals.

#### IV. CONCLUSION

Based on the results of what the author has done, it can be concluded that the implementation of Pancasila learning is important in the development of Society 5.0. This is because there is clearly visible evidence of the relevance of Pancasila to Society 5.0. In this way, the various developments of Society 5.0 must be in accordance with its objectives, namely being able to consolidate the abilities possessed by each individual and side by side with technology and information so that various jobs or in the educational sector always have a correlation with the system in these developments. These various developments and advancements are one of the opportunities that every individual needs to take advantage of

to be able to carry out work that needs to be balanced with the presence of Pancasila values in it.

#### REFERENCES

- [1] Hasan, M. N. (2016). Model Pembelajaran Berbasis Pondok Pesantren Dalam Membentuk Karakter Siswa Di Pondok Pesantren Raoudhotut Tholibin Rembang Jawa Tengah. *Edukasi Jurnal Penelitian & Artikel Pendidikan*, 3(2), 111–119. <https://doi.org/10.21580/wa.v3i2.1146>.
- [2] Lizawati, L., & Uli, I. (2018). Implementasi nilai pendidikan karakter dalam sastra lisan di IKIP PGRI Pontianak. *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran*, 8(2), 140. <https://doi.org/10.25273/pe.v8i2.2911>
- [3] Mudlofir, A., Uin, I., Ampel, S., Hisbullah, S.-I., Uin, H. I., Ampel Surabaya -Indonesia, S., & Sultoni, A. (2021). Nationalism and Pancasila Education within Indonesian Islamic and National Universities: Mapping Students' Responses to the Integration of Spiritual and Emotional Intelligence-Based Education. *JOURNAL OF INDONESIAN ISLAM*, 15(2), 387–408. <https://doi.org/10.15642/JIIS.2021.15.2.387-408>
- [4] Sarkadi. (2020). The Application of Mobile Learning for University Students in the Pancasila Education Modul in Developing Character of Students' Empathy. *Universal Journal of Educational Research*, 8(9), 3825–3833. <https://doi.org/10.13189/ujer.2020.080905>
- [5] Widodo, P., & Karnawati, K. (2019). Moderasi Agama dan Pemahaman Radikalisme di Indonesia. *PASCA : Jurnal Teologi Dan Pendidikan Agama Kristen*, 15(2), 9–14. <https://doi.org/10.46494/psc.v15i2.61>
- [6] Fajar, M. R. (2021). Optimalisasi Dakwah Media Sosial di Kalangan Mahasiswa di Masa Pandemi Dalam Dimensi Globalisasi. *Jurnal Dakwah Dan Komunikasi*. <http://journal.iaincurup.ac.id/index.php/JDK/article/view/2954>
- [7] Islamy, M. R. F., Parhan, M., Jenuri, J., & Mayadiana Suwarma, D. (2021). Studi Analisis Dampak Akulturasi Budaya Terhadap Sikap Ukhuwwah Islamiyyah Mahasiswa dalam Dimensi Globalisasi. *Transformatif*, 5(1), 95–112. <https://doi.org/10.23971/tf.v5i1.2736>
- [8] Hermawan, W., Islamy, M. R. F., & Parhan, M. (2022). Religious Education Between Minorities and Majorities: Exploring the Problems of Islamic Education in Responding to the Era of Globalization and Modernity. *Jurnal Pendidikan Progresif*, 12(1), 149–162. <https://doi.org/10.23960/jpp.v12.i1.202212>
- [9] S. Hardhienata, Y. Suchyadi, and D. Wulandari, "Strengthening Technological Literacy in Junior High School Teachers in the Industrial Revolution Era 4.0," *Jhss (Journal Humanit. Soc. Stud.*, vol. 5, no. 3, pp. 330–335, 2021, doi: 10.33751/jhss.v5i3.4220.
- [10] Fithriyyah, M. U., & Umam, M. S. (2018). Quo Vadis Ormas Islam Moderat Indonesia? Meneropong Peran NU-Muhammadiyah Di Era Revolusi Industri 4.0.

- Jurnal Politea*, 1(1), 15–28.
- [11] Harsanti, A. G. (2016). Integrasi Pembentukan Karakter Dalam Pembelajaran Ips Sd. *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran*, 5(02). <https://doi.org/10.25273/pe.v5i02.282>
- [12] Bungin, M. B. (2011). Masyarakat Indonesia Kontemporer Dalam Pusaran Komunikasi. *Jurnal Komunikasi Pembangunan*, 1(2), 125–136. <http://jurnalaspikom.org/index.php/aspikom/issue/download/6/3>
- [13] Nazmudin. (2017). Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia ( NKRI ). *Journal of Government and Civil Society*, 1(1), 23–39.
- [14] Parhan, M., Faiz, A., Karim, A., Nugraha, R. H., Subakti, G. E., Islamy, M. R. F., Budiyananti, N., Fuadin, A., & Tantowi, Y. A. (2020). Internalization values of Islamic education at university. *International Journal of Psychosocial Rehabilitation*, 24(8), 14778–14791. <https://doi.org/10.37200/IJPR/V24I8/PR281455>
- [15] Jalil, A. (2016). Karakter Pendidikan untuk Membentuk Pendidikan Karakter. *Nadwa*, 6(2), 175. <https://doi.org/10.21580/nw.2012.6.2.586>
- [16] Kuswaya, A., & Ma'mun, S. (2020). Misinterpretation of patience: An analytical study of nerimo concept within Indonesian Muslim society. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 153–176. <https://doi.org/10.18326/ijjims.v10i1.153-176>
- [17] Islamy, M. R. F. (2021). Tracing The Roots Of Radicalism And Terrorism : Muhammad Ibn Alawi Al-Maliki ' S Thought Related To Extremism Discourse. *Religio Jurnal Studi Agama-Agama*, 11(2), 223–241.
- [18] Amelia. (2010). Korupsi Dalam Tinjauan Hukum Islam. *Juris*, 9(1), 61–87.
- [19] Megawangi, R. (2009). Pengembangan Pendidikan Karakter di Sekolah. *Prosiding Seminar Nasional Pendidikan Vokasional (SNPV)*, 1–8.
- [20] Romli, U., Suwarma, D. M., Islamy, M. R. F., & Parhan, M. (2021). Pengembangan Media Pembelajaran Akidah Dengan Konsep “Qurani” Berbasis Ict Untuk Siswa Sekolah. *Jurnal Pendidikan Dan Pengajaran Guru Sekolah Dasar (JPPGuseda)*, 4(1), 60–64.
- [21] Suyanto, B., Sirry, M., & Sugihartati, R. (2019). Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia. *Studies in Conflict and Terrorism*, 0(0), 1–20. <https://doi.org/10.1080/1057610X.2019.1654726>
- [22] Budiwibowo, S. (2016). Membangun Pendidikan Karakter Generasi Muda Melalui Budaya Kearifan Lokal Di Era Global. *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran*, 3(01), 39–49. <https://doi.org/10.25273/pe.v3i01.57>