

ACTUALIZATION OF PANCASILA AS AN INTEGRATIVE PARADIGM IN FORMING IMAGINATION AND CREATIVITY

Suud Sarim Karimullah

Institute of Social Science, Gümüşhane University, Türkiye
Bağlarbaşı, 29100 Gümüşhane Merkez/Gümüşhane, Türkiye

Suudsarimkarimullah@gmail.com

Abstract

The modern paradigm of science and technology with various metaphysical and ethically neutral approaches has dragged the millennial generation to the aridity and need for dimensions of thinking, so it is urgent if Pancasila is used as an integrative paradigm in the formation of imagination and creativity to increase self-awareness that the guideline of life in the nation and state in Indonesia is Pancasila. This research uses a qualitative method with a content analysis approach to gathering relevant information related to the topic or problem of this study. The results of this study state the importance of actualizing the values of Pancasila in praxis life because there is constantly changing and renewal in transforming the values of Pancasila into norms and practices of life while maintaining consistency, relevance and contextualization. Pancasila, as an integrative paradigm in the formation of imagination and creativity among the millennial generation in the development of Science and Technology, especially for the life of society, nation and state, is expected to be the basis and roots of scientific development that is adjusted to the cultural values of the Indonesian people so that the development of science and technology does not get out of the values that the Indonesian people have. However, this must also be supported by various competencies that must be honed and cultivated, such as critical thinking, creativity, innovation, communication, and collaboration among the millennial generation.

Keywords: Actualization of Pancasila; Integrative Paradigm; Imagination; Creativity.

A. Introduction

Pancasila was born from the authentic thoughts of the founding fathers based on fulfilling the needs of views in all actions of Indonesian people to achieve a just and prosperous society. Pancasila is the foundation of everything the nation does and is used as an ideology for the Indonesian people. Pancasila is also the unifier of a country that is diverse in ethnicity, race, language, and religion from Sabang to Merauke. Pancasila is a reference value system, framework of thinking, patterns of reference thinking or clearly as a value system that is used as a framework for the foundation, framework of ways, and at the same time, the direction and purpose for those who bear it so that Pancasila becomes a guiding rule in the development of a framework of thinking in action for the entire

Indonesian nation (Hadiz, 2004; Morfit, 1981).

The values contained in Pancasila have an understanding for its citizens to continue to remember its contents, always apply in life and will be carried on until the end. The values of Pancasila are fundamental, absolute, universal and eternal and derived from the noble culture of the people spread throughout Indonesia. There are three values in the ideology of Pancasila, namely fundamental values, instrumental values, and praxis values. The total value is abstract, fixed, and independent of the influence of changes in time. The primary value of abstract principles is also general, not bound by time and place. Instrumental value is a contextual value. Instrumental value describes Pancasila, which is the

direction of performance in a certain period and conditions. In its value content, instrumental values are policies, strategies, organizations, plans, and programs, as well as projects that can follow up on fundamental values. Meanwhile, practical value combines identity and reality in everyday existence by implementing Pancasila values.

The implementation of Pancasila is a form of actualizing Pancasila values in attitude, behavior, integrity and morality, which is highly dependent on the moral awareness of each Indonesian citizen. Fundamentally, the fundamental conception of Pancasila is about the aspired life, the most profound thoughts and a view of the form of life that is considered good. We can know the values contained in Pancasila through the existing precepts, including the importance of the Godhead, Humanity, Unity, Democracy and Justice. These are the fundamental values for society, nation and state life. But in reality, Pancasila, with all its noble values, is still not well understood; there are still those who have not memorized the text of Pancasila, have not understood the meaning contained in the importance of Pancasila, let alone actualize it in the life of the nation and state.

Of the many generations of the Indonesian nation, the generation that must be instilled with Pancasila values is the millennial generation and the generation after that because this generation was born along with the development of science and technological advances. The spread of other ideologies in technology development quickly affects this generation and tends to ignore the values in their lives. This generation has an important role to play in the success and progress of the Indonesian nation and state. This generation will also work very well and enthusiastically to fulfil their achievements. In addition, high self-confidence and the ability to quickly adapt to the environment give millennials advantages that previous generations did not (DeVaney, 2015; Howe & Strauss, 2000; Wisnuhardana, 2018). However, life in this technological and automated era has offered progressive

cultural changes and become a personality with a dominant individualistic nature. In addition, materialism, pragmatism, and hedonism are also increasingly prevalent in social life.

These ideas erode the morality and morals of society, especially the millennial generation. That way, their lives are free without spiritual, moral and religious foundations, far from the values of Pancasila, especially the earliest towards God, separating the affairs of the world and the affairs of the hereafter. This is critical for future successors in advancing the nation and state because the world is entirely spiritualized and subject to technological advancement. Humans seem unable to avoid losing their identity and find satisfaction in impersonality.

Serious concerns also arise due to the depletion of humanity and the loss of the spirit of togetherness and unity in all activities of national life. The rapid development of science and technology, on the one hand, has led humans to increase material welfare. On the other hand, the paradigm of modern science and technology with various metaphysical and ethically neutral approaches has dragged the millennial generation to the aridness and the need for positive thinking dimensions as guidelines in life. The implementation of Pancasila values has long been changing and is gradually becoming more alarming with the advancement of science and technology.

Knowledge of Pancasila values and their implementation are the hopes and ideals. With its performance, the millennial generation, the nation's best cadres, have good personalities and morals. Hence, the millennial generation is not expected to forget the noble values in Pancasila, such as the spirit of unity, cooperation, belief in oneself, etc.

Pancasila, in essence, must be maintained and practiced in forming imagination and creativity among the millennial generation. The millennial generation must be at the forefront,

upholding the values of Pancasila to prevent things that are contrary to Pancasila because this generation is the best cadres that must be prepared to build the nation and state of Indonesia. If the values of Pancasila are not strengthened, the millennial generation may think and act in the wrong place. Fewer wild notions that undermine the noble values of Pancasila and national culture are proliferating around us today. Whether we realize it or not, most of these fantastic ideas are no longer in line with the values of Pancasila. In addition, many experts state that this millennial generation is more concerned with its social media life than instilling the values of Pancasila in its daily life. The nature of the individual also becomes less socialized to the surrounding environment.

The most effective ways and efforts to instil the values of Pancasila at this time are with the self-awareness of each. If there is a will in him, then Pancasila's discounts will be automatically embedded in him. With this problem, researchers get a formulation of the problem of how to actualize the values of Pancasila as an integrative paradigm in the formation of imagination and creativity that can be embedded in the millennial generation in this modern era and efforts to increase self-awareness that the guideline of life in the nation and state in Indonesia is Pancasila.

The dynamics in actualizing the value of Pancasila in the life of society, nation and state is a necessity so that Pancasila always remains relevant in its function of providing guidelines for policy-making and problem-solving in the country's life and condition. Pancasila as an ideology is a reality that cannot be rejected. This is because, in every society, there is always expected to be a shared structure formed from ideas. Therefore one of the essential functions of social institutions is to maintain and spread a shared ideology among those who make up a society (Wahyudi, 2006). As a state ideology, Pancasila is a common goal achieved by the Indonesian state in the development of the country, namely building a just and prosperous society with equal

distribution of material and spirit. Pancasila has gradually experienced a shrinking role as state and national action guidance. Pancasila does not have the reach to explain things beyond reality or everything sacred. So as an ideology, Pancasila is profane.

B. Methodology

This study uses a qualitative method, research whose theories and discussions are obtained from many sources such as books, journals, and articles. Qualitative research is a procedure that produces descriptive data about certain people used to examine the conditions of natural objects as opposed to experiments, where researchers take samples of data sources. The results of the analysis in qualitative research refer to the logic of the study, starting from the research perspective, the subject observed, data collection and analysis until the writing system is not separated from the attention in writing. After being collected, proceed to the next stage, namely the analysis process, by presenting the source of the theory in detail so that a clear picture of an idea is obtained with adequate conclusions. In addition, in analyzing data, researchers conduct validity tests of the data obtained to get valid data. The researcher uses a content analysis approach as a collector of relevant information related to the topic or problem in this study.

C. Result and Discussion

1. Actualization of Pancasila

Pancasila does not belong to an era or an ornament of government power at a particular time. Pancasila does not represent a group of people, groups or specific orders. Pancasila, as the basis and ideology of the State, was a political agreement of the founding fathers when the Indonesian State was founded, which has a clear and visionary normative and prescriptive belief base. The formal basis of the position of Pancasila as the basis of the Republic of Indonesia is the preamble

of the 1945 Constitution in the 4th paragraph, which juridically explains that Pancasila is the basis of the State. Historically, Pancasila is the result of joint work contained in the preamble of the 1945 Constitution, is the view of life and the basis of the State of the Indonesian nation. With Pancasila, the division of the Indonesian government will be easily avoided because the idea of Pancasila rests on a pattern of life based on balance, harmony, and harmony so that any differences that exist can be fostered into a dynamic way of life, full of diversity that is in a solid uniformity.

As the basis of the State, Pancasila is a fundamental state rule or state fundamental norm, which has a unique, permanent and robust position because it cannot be changed by law by anyone. With a complete understanding of the ideology of Pancasila, the diversity that exists in people's lives does not make the nation become divided but instead becomes a strength of the Indonesian government in facing the world association that occurs. Pancasila as the basis of the State means that every aspect of the country, society, and the State must be based on Pancasila, which has the values of divinity, humanity, unity, democracy, and the matter of justice. However, in the long journey of the life of the nation and State, Pancasila often experiences various deviations in actualising its importance. Variations in the practice of Pancasila can be additions, subtractions, and interpretations of the intended meaning. Along with that, there are often efforts to straighten it back.

The actualisation of Pancasila needs to be instilled in all levels of society, not just limited to the completion of Pancasila in legislation or the Indonesian legal system alone. Implementing Pancasila values in the life of the community, nation, and State can be a bridge towards achieving the nation's ideals. The substance of the dynamics in actualising Pancasila values in practical life is that there are always changes and renewals in transforming Pancasila values into norms and practices of life by maintaining consistency, relevance and contextualization.

Meanwhile, continuous change and renewal occur when internal dynamics and absorption of foreign values are relevant to the development and enrichment of the Pancasila ideology. The estuary of all efforts of change and renewal in actualizing the value of Pancasila is the maintenance of the acceptability and credibility of Pancasila by Indonesian citizens and community members.

The problem of actualizing the fundamental values of the Pancasila ideology into the praxis of social and State life is not simple because there are still some basic mistakes in how people understand and live the Pancasila State in its various aspects. It is not right to make sacred and taboo different concepts and understandings as if they are clear and correct, complete and perfect, so they cannot be questioned anymore. Such an attitude makes various concepts and notions static, rigid and undeveloped. It carries the risk of being outdated, although it may be true that some basic principles do have a fixed and eternal value. The fact that the fundamental importance of Pancasila has not been consistently actualised at the level of praxis requires continuous change, both in a conceptual and operational sense, because many things must be reviewed.

The actualization of Pancasila values in the life of society, nation and state requires conditions and climate that allow all levels of the organization to reflect Pancasila values and can be seen in actual behavior, not just lip service to achieve personal desires by inviting others to practice Pancasila values, while their behaviors is far from the fundamental importance of Pancasila.

The actualization of Pancasila values and nationalism also needs to be done in several ways, including through Pancasila and Citizenship Education which needs to be done in an integrated manner through a direct value education approach, which is based on a socialization perspective, as

well as an indirect value education approach which is also based on a socialization perspective (Paramestri & Pandin, 2021; Sitorus, 2016). The value of nationalism includes respect for the nation's culture, maintenance of the nation's cultural wealth, willingness to sacrifice, daring to outperform and excel, loving the country, caring for the environment, obeying the law, and respecting cultural, ethnic and religious diversity (Wati, Naimah, Karimullah, & Anggita, 2022).

Pancasila has liberated learning spaces for intellect, creativity, integrity and solidarity. The learning of Pancasila and Civic Education should also have strengths, namely learning that is value-laden, meaningful, active, integrated, inviting higher order thinking skills, democratic, fun, effective, efficient, and creative, through learning by working together, and asking social activities, as well as actual practice so that students become good moral messengers to society, maintaining the nation's noble culture such as honesty, justice, cooperation, integrity and high care (Dewantara, Suhendar, Rosyid, & Atmaja, 2019; Karimullah, 2022a; Silalahi & Yuwono, 2018).

In addition, learners in social life are expected to have a social role whose existence can bring goodness and benefit the surrounding. By using this approach in an integrated manner and supported by a meaningful learning atmosphere, it is hoped that the millennial generation, as part of the Indonesian nation who have intellectuals, is expected to be able to properly realise their role to bring their scientific contributions to changes in a better society by practising the values of Pancasila and nationalism with entire reason and confidence.

2. Pancasila as an Integrative Paradigm

A paradigm is a collection of values that form a person's mindset as a starting point for his view so that it will form a person's subjective image of reality and ultimately determine how a person responds to reality. A paradigm is used or chosen not based on

whether it is wrong or suitable as a point of view on something but on whether that is more useful or less valuable (Abdullah, 2014; M. Amin Abdullah, 2014). The function of the paradigm is to provide a framework and direct and test the consistency of the scientific process. Paradigm shifts occur as with most scientific developments; paradigms cannot be defined but are conceptual ideals that inform and inspire the thinking of a particular society directing its attention and determining the kind of solid awareness of the form of objectivity for a specific community (Karimullah, 2022b).

Pancasila is the paradigm of science for scientific activity in Indonesia. Therefore scientists must develop their science considering whether the objectives are appropriate and not detrimental to humans, and must also be balanced with preserving nature and culture. The formulation of Pancasila as a paradigm of science for scientific activity in Indonesia is specific. Pancasila is not a standard concept that cannot be developed or analysed in a modern and contemporary way, but an idea that can provide added value to one's intellect and bring a significant and influential concept (Fitri, 2019; Kirom, 2011; Shofiana, 2014). Pancasila is a unity of the precepts of Pancasila that must be a source of value, a framework of thinking and a principle of morality for developing science and technology.

The formulation of Pancasila as an integrative paradigm for scientific activity in Indonesia is undoubted because Pancasila teaches how to know how to do something, act and decide something, and behave and spirit in Pancasila, one of which is with the almighty God. The Indonesian nation itself has had firm cultural and religious roots since time immemorial, so if science and technology are allowed to develop without being rooted in the ideology of Pancasila, it is the same as making science and technology without a clear direction and

orientation that could bring destruction to the lives of the people and the nation of Indonesia. Therefore, the Pancasila ideology acts as a guideline in the scientific life of the Indonesian government.

The values contained in Pancasila will teach us how to think and act by the state's ideology. As a source of thinking, Pancasila shows ethical systems in the development of science and technology; this can be seen and exists in each of the integrated Pancasila precepts. Integration in psychological terms is defined as a process of uniting a series of different events or systems into a unified whole or an effort to compile a meaningful relationship or certain relationships or point to a coordinating process (Glăveanu, 2010; Masterpasqua, 1989). Meanwhile, integration is generally defined as the planned unification of different parts into a harmonious whole. Integration requires a connection, consolidation synchronization, mutual greeting, or alignment between each existing scientific field. Each scientific field cannot stand alone without greeting each other with other scientific areas.

As an integrative paradigm, Pancasila provides several distinctive working bases for reforming thinking among the millennial generation. The values contained in Pancasila contain various aspects of matters such as divinity, humanity, unity, democracy, and justice. The importance of Pancasila is also philosophical-idealistic, juridically based on law, and sociologically applied at the personal, social, and institutional levels in the life of the nation and state. As a philosophical system, Pancasila is essentially organic, a unity of its precepts. The five precepts are a basic civilisation principle of the philosophy of the state and nation of Indonesia (Siswoyo, 2013; Triyadi & Anggelina, 2022). Philosophically, Pancasila, as a unified philosophical system, has its own ontological, epistemological, and axiological foundations that are different from other intelligent systems, such as materialism, liberalism, pragmatism, communism, and other intelligent systems in the world.

The ontological basis of Pancasila is essentially a human being with an absolute monopluralist nature which has elements of physical and mental nature, nature as an individual a social being and nature's position' as an independent person a creature of God Almighty (Bagiastra, 2020; Kusmawati, Putri, & Asbari, 2022). The elements of human nature are an organic and harmonious unity. Each piece has its function but is interconnected. Therefore, the values of Pancasila are the embodiment of monopluralist human nature, which is an organic unity, so the precepts of Pancasila also have an organic unity. The main supporting subject of the Pancasila precepts is humans, with the explanation that; the Almighty God, fair and civilized humanity, unity, democracy led by wisdom in wisdom in deliberation and representation and social justice are essentially human beings.

The epistemological basis of Pancasila is essentially inseparable from its ontological basis, namely human nature. Three fundamental issues arise in the epistemological basis, namely, the source of human knowledge, the theory of truth of human knowledge, and the nature of human knowledge. Epistemological issues about Pancasila can be explained in the scheme of human spiritual potential, especially about expertise; human reason is the source of human creativity, and to obtain proper understanding, there are levels of thought, namely, memories, receptive, critical, and creative. As for the power or potential to absorb or transform learning: demonstration, imagination, association, analogy, reflection, intuition, inspiration and inspiration (Indriati, 2020; Widisuseno, 2014).

Based on these levels, Pancasila recognises the truth of the ratio that comes from human reason. In addition, humans have senses, so in the receptive process, feelings are a tool to obtain the truth of empirical knowledge. Pancasila also recognises practical truth, especially

positive human understanding. In addition, Pancasila also realizes the truth of experience that comes from intuition. According to his nature, the position of man is a creature of God Almighty, so by the first principle, the epistemological Pancasila also recognizes absolute prophetic truth as the highest level of truth.

Truth in human knowledge is a harmonious synthesis between the potentials of human psychology, namely, reason, taste, and the human will to get the highest truth, namely absolute truth. As an epistemological understanding, Pancasila bases its view that science is essentially not value-free because it must be placed in the framework of human nature morality and religious morality to obtain an absolute level of knowledge in human life.

The axiological basis of Pancasila explains that the precepts as a philosophical system also have a unified axiological basis, so the values contained in Pancasila are essentially also a unity. The values contained in Pancasila include spiritual values in which other matters are held completely and harmoniously, both material, vital, truth, aesthetic, ethical and religious. The values are arranged hierarchically, namely the importance of divinity as the highest value, then the value of humanity, unity, democracy and the volume of justice. Although these values have different levels and extents, they are all one unit and do not contradict each other (Dewantara & Efriani, 2020; Junaedi, 2019; Wahyudin, Siswomiharjo, & Kaelan, 2019). In its realization in the daily life of society, nation and state, for example, in law, the value of divinity is the highest and is absolute. Therefore positive law must not conflict with the value of god.

The importance of Pancasila as an integrative paradigm in the development of Science and Technology, especially for the life of society, nation and state, is expected to be the basis and roots of scientific development that is adjusted to the cultural values of the Indonesian people so that the development of science and technology does not come out of the values that the

Indonesian people have. Pancasila, which contains a set of outstanding fundamental importance, is a national commitment, national identity and the basis for building Indonesian character. Based on the perspective of structural functionalism theory, a pluralistic nation-state like Indonesia needs a common value that can be used as a binding value of integration, a meeting point, a national identity and, at the same time, a value that is considered suitable to be realized.

Pancasila was created by the founders of the Indonesian nation from the results of studies and analyses to be used as a direction, purpose, and outlook on life to have a strong foundation in carrying out the life of the nation and state. That is, with the existence of Pancasila, Indonesia has a basis or foundation in the state so that it is not easily influenced and colonized by other nations. The values of Pancasila have the ethics of life together or in the praxis of community life in Indonesia refers to the matters contained in the Pancasila precepts. Pancasila includes various moral and ethical values in interacting with fellow individuals, such as tolerance, courtesy, honesty, and other good practices. Ethics and morals are the essences of Pancasila values that reflect noble virtues. Practicing the values to realize these expectations affects Indonesian society and foreign countries.

The basic principle of Pancasila is to maintain the reality of a multicultural nation as the basis of the Republic of Indonesia above all things related to the dignity of the state and country. In addition, Pancasila as a national ideology has the authority and primary function, namely as an ideal or goal that must be achieved together, the second as a unifying nation so that it can be used as a solution in conflict, in the statement of the ideological function of the purpose of a society is to achieve the goals of the ideology itself. All components mention the meaning of Pancasila in the nation's life, and the state must practice the

mandate of the values contained in Pancasila. Pancasila is closely related to the preamble of the 1945 Constitution, and the main idea of the preamble of the 1945 Constitution is the precepts of Pancasila.

3. Pancasila as a Space for Creative Imagination among Millennials

Pancasila is essential as a reference and guideline in creating imagination and creativity among millennials and on how citizens can behave well in social life, or what we call a good citizen. As a value, Pancasila is absolute and absolute. Still, at the level of implementation, Pancasila can be in the form of ideas, imagination or creativity that will foster a love for the nation and state. Therefore, Indonesian scientists must develop their knowledge without ignoring the ideological values that come from Indonesian society itself.

By actualising the values of Pancasila in the life of society, nation and state, it is hoped that the millennial generation can know how to think and behave by the nation's ideology to produce a positive life and not conflict with the values and norms that apply in social life. In essence, Pancasila has a humanistic nature, which means that Pancasila values are used to improve humanization and are also sourced from the dignity and dignity of people as humans. Pancasila acts as a concept and value for just and civilized humanity and a unifier that provides beauty from differences existing in the frame of Indonesian unity.

The actualization of Pancasila values can be done by fostering a strong spirit of nationalism, such as the spirit to think positively, creatively, and innovatively and continue to be productive in creating the best domestic products that can compete with foreign products—instilling and practicing the values of Pancasila to the best of our ability. Instill and implement religious teachings as well as possible. It is realizing the rule of law, applying and enforcing it in its true and fairest sense and being selective about the various influences of globalization in the fields of technology, politics, ideology,

economics and socio-culture. Re-examining Pancasila's noble values with consideration of its rationality and actualization in overcoming modern problems are one way of actualizing Pancasila in the era of globalization (Paramestri & Pandin, 2021; Savitri & Dewi, 2021).

Pancasila acts as a fortress in the challenges of the current globalization era. Various challenges and threats can be overcome by acting and guided by Pancasila's noble values, which are hierarchically and interrelated. The values in Pancasila teach the millennial generation how to think and work by the ideology of the Indonesian state. This millennial generation is a generation that tends to be easily influenced by new cultures brought by social media, such as hedonism, pragmatism and materialism. This is because this generation is close to and easily adapts to and masters technology. Even this form of technology cannot be separated from the millennial generation (Hidayat & Pandin, 2021).

Nonetheless, millennials are generally concerned about the inequality generated by wealth, the environment, and other political and social issues. They are more tolerant and appreciative of diversity in race, gender, and sexuality than previous generations. Furthermore, millennials attribute their interest in variety to exposure to social networks that create more significant instant attraction to communities as shared experiences (Stafford & Griffis, 2008). In addition, the millennial generation is the primary holder of the Pancasila ideology. An effort to implement it is not as easy as imagined because, fundamentally, the younger generation will face diverse challenges in practice.

In modern times like now, the negative influence of other cultures can undermine the cultural values of a country, including Indonesia. Moreover, when people do not understand and implement the fundamental importance of

Pancasila, it will be easy for outside cultures to enter and have a negative impact. This threat cannot be considered just a minor problem, but if left unchecked, it will slowly damage the morals and character of Indonesian society. Therefore, for the values in Pancasila to become the nation's spirit, there must be a practice for the entire millennial generation in Indonesia. The root cause of the decline in the value of the nation's character is that the importance of Pancasila has not been implemented comprehensively.

In simple terms, the practice of Pancasila values can be started by changing the habits and perspectives of life by the values of Pancasila among the millennial generation, such as thinking critically and making judgements on themselves and being able to solve complex problems with an open mind. Then think scientifically, creatively and entrepreneurially by utilizing information, innovation and opportunities through good communication and collaboration because Indonesia's future glory depends on the high scientific spirit of its citizens. The scientific nature is not enough to reason logically and objectively, but must also be creative. Creativity is not enough only for improvisation or innovation but must reach creation to not stagnate.

Pancasila is a space for imagination and creativity for the millennial generation in developing science and can be detailed as follows; 1) the development of science, especially concerning the religious beliefs of the Indonesian people, must respect the dignity of divinity and humanity well; 2) the development of science should improve the quality of human life, both now and in the future based on human values; 3) the development of science should help the expansion of human communities, bail local, national and global; 4) the development of science should be open to the community and have a direct impact on the social conditions of community life; and 5) the development of science should help create a society that is increasingly fair in action.

With this foundation, it is hoped that it can reduce public concerns about the lives of millennial generations related to the development of science and technology because Pancasila can accommodate all aspects that make the development of science and technology develop well and by community expectations. However, this must also be supported by various competencies that must be honed and cultivated, such as critical thinking, creativity, innovation, communication, and collaboration among the millennial generation.

Cultivation, habituation, acculturation, purity, and noble character are no less important. In addition, it must always be supported by the attitudes and behavior of people who can reflect the values of Pancasila in life, especially regarding using information technology. Then, make Pancasila a reference in acting and utilizing technology. The values of Pancasila can be used as a guideline in using technology, namely as a filter that makes Pancasila a reference or guide to life.

Pancasila is also a way of life to face the threat of different national divisions caused by differences in understanding in terms of political ideology, culture, religion, ethnicity, race and ideological conditions and inconsistent attacks from outside. With its values, Pancasila can still be adaptive at various times. Still, continuous efforts are needed to study its importance, and its embodiment remains in the context of the times without changing the substance of the Pancasila values. Suppose the values of Pancasila are actualized in life among the millennial generation. In that case, it will form a nationalist personality whose way of thinking, behaving and behaving shows loyalty, care and respect for the body language, society, culture, economy and national politics and puts the interests of the Indonesian nation and state first.

D. Conclusion

The importance of actualizing the values of Pancasila in praxis life is because there are always changes and renewals in transforming the values of Pancasila into norms and practices of life while maintaining consistency, relevance and contextualization. Pancasila, as an integrative paradigm in the formation of imagination and creativity among the millennial generation in the development of Science and Technology, especially for the life of society, nation and state, is expected to be the basis and roots of scientific development that is adjusted to the cultural values of the Indonesian people so that the development of science and technology does not get out of the values that the Indonesian people have. With this foundation, it is expected to reduce public concerns about the life of the millennial generation related to the development of science and technology because Pancasila can accommodate all aspects that make the development of science and technology develop well in accordance with community expectations. However, this must also be supported by various competencies that must be honed and cultivated, such as critical thinking, creativity, innovation, communication, and collaboration among the millennial generation.

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