



A COMPARATIVE STUDY OF THE IMPLEMENTATION OF PANCASILA VALUES AMONG MILLENNIALS AND GENERATION Z IN THE ERA OF MODERNIZATION

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Abstract

This article aims to analyze the differences in the implementation of Pancasila values between the two generations, identify the challenges faced and explore innovation in education to improve Gen z understanding of Pancasila, with a technology based approach that suits Gen z preferences, it is hoped that Pancasila values will remain relevant and applicable amidst modernization. This article analyzes the generational differences in understanding and applying Pancasila values among Millennials and Generation Z in the context of modernization. Using a qualitative literature review approach, the study found that Millennials tend to internalize Pancasila values more deeply due to their exposure to traditional norms, while Gen Z is more influenced by digital culture and individualism.

Keywords: Millennial Generation, Gen Z, Pancasila, Education, Globalization.

INTRODUCTION

Pancasila as the foundation of the state, national ideology, and outlook on life of the Indonesian nation has a central role in shaping the character of citizens who have personality, ethics, and a national spirit. In the context of increasingly modern and digital developments, the challenges in internalizing Pancasila values are increasingly complex, especially for the younger generation such as millennials and generation Z. These two generations grew up in a social environment that is full of the influence of globalization, digital media, and changes in cultural values. This can affect the level of understanding, acceptance, and application of Pancasila values in everyday life.

Value education through formal channels, especially in the subject of Pancasila and Citizenship Education (PPKn), is one of the important instruments in the process of character formation. According to Thomas Lickona (1991), character education is a conscious and planned effort to improve moral virtues, such as responsibility, empathy, and honesty. Meanwhile, Ki Hadjar Dewantara (2004) stated that education must be able to "guide all the natural strengths of children" so that they develop fully as human beings and members of society. Thus, educational values based on Pancasila not only produce intellectually intelligent generations, but also moral and socially noble ones.

Efforts to strengthen Pancasila values have also been outlined in national policies through Permendikbud No. 20 of 2018 concerning Strengthening Character Education (PPK), which emphasizes five main values: religious, nationalist, independent, mutual cooperation, and integrity. These values are actually the beginning of the principles in Pancasila and are the basis for character formation of students.



However, in practice, there is a gap between normative understanding and implementation reality. An initial survey conducted on high school students and students in East Kalimantan showed that although most respondents stated that they understood the values of Pancasila, only a small number applied them consistently in their social lives. With this background, it is important to conduct a comparative study to see the extent of the differences or similarities in the implementation of Pancasila values in the millennial generation and generation Z. This study is expected to provide a deep understanding of the challenges and opportunities in the formation of national character in the era of modernization, as well as become the basis for strengthening value education strategies in the future.

1. Problem Formulation

- a. How is the implementation of Pancasila values in the millennial generation and generation Z?
- b. What is the educational strategy in instilling Pancasila values in both generations?

2. Research Objectives

- a. Describe the implementation of Pancasila values in the millennial generation and generation Z.
- b. Examine educational strategies in instilling Pancasila values in both generations.

3. Literature Review

1. Generation Theory

Generation theory, introduced by Strauss and Howe (1991), groups society into generations based on year of birth, shared historical experiences, and distinctive socio-cultural characteristics. In this context, the Millennial Generation (born around 1981–1996) and Generation Z (born after 1997) have different growing up experiences that form different identities, values, and perspectives. The Millennial Generation is known as a generation that is technologically literate, values inclusivity, but is still rooted in social values and loyalty to institutions. Meanwhile, Generation Z is more independent, critical, and highly dependent on digital technology in shaping their knowledge and beliefs. These differences in character affect the way they understand and implement Pancasila values in their lives. The Millennial Generation tends to be easier to engage in dialogue in the context of national values because they still experience conventional and collective value education. Meanwhile, Generation Z requires a more digital, interactive, and contextual approach to understand the relevance of Pancasila in their rapidly changing lives. Therefore, generation theory helps in analyzing the differences in



the implementation patterns of Pancasila values in these two generations, and provides a basis for designing a value education approach that suits the characteristics of each

2. Modernization Theory

Modernization is a process of social and cultural change that brings society from traditional conditions to a more rational, efficient, and technology-based life. According to Inkeles and Smith (1974), modernization does not only involve material aspects such as technology and economics, but also the transformation of values, mindsets, and individual behavior in society. In the context of implementing Pancasila values, modernization presents significant challenges and opportunities. Values such as mutual cooperation, nationalism, and social justice can be eroded by individualism, hedonism, and pragmatism that often accompany the flow of modernization. The Millennial Generation and Generation Z as two groups that grew up in the modern era have different characteristics in responding to this change. The Millennial Generation experienced a transition period between the analog to digital eras, so they tend to have a balanced ability to adapt to traditional values and modern demands. In contrast, Generation Z was born directly into a digital and global environment, which makes them more vulnerable to the influence of external values that are not always in line with Pancasila. Therefore, modernization theory becomes an important analytical tool in examining how socio-cultural and technological developments impact the way these two generations implement Pancasila values amidst the increasingly strong currents of globalization and digitalization.

3. Education Values Theory Perspective of Ki Hadjar Dewantara

Ki Hadjar Dewantara views education as an effort to “guide all the natural powers that exist in children so that they achieve the highest safety and happiness.” Education must be able to instill values through role models (*ing ngarso sung tulodho*), motivation (*ing madyo mangun karso*), and liberation (*tut wuri handayani*). In the context of Pancasila education, Ki Hadjar Dewantara’s approach shows the importance of education based on culture and national values, which are very contextual for the millennial generation and Gen Z in Indonesia.



Values such as mutual cooperation, nationalism, and humanity, which are at the core of Pancasila, can be conveyed through a humanistic approach and based on real experiences, as proposed by Ki Hadjar.

RESEARCH METHOD

This article is compiled using a descriptive-qualitative literature review approach. The main focus of the study is to analyze and compare the implementation of Pancasila values between the Millennial Generation and Generation Z in the context of modernization. Data sources were collected from various academic literature, including national and international scientific journals, seminar proceedings, scientific books, and relevant educational regulations. The literature used was selected based on inclusion criteria, namely published in the last five years (2018–2024), explicitly discussing Pancasila values, the millennial generation/Gen Z, and aspects of character education in the era of globalization, especially in the context of Indonesia. Several classical theories such as the idea of value education by Lickona, Ki Hadjar Dewantara, and Erikson's theory of moral development were also used as the main references to strengthen the context framework. Exclusion criteria were applied to non-academic opinion articles, writings without a peer-review process, and works that were not relevant to the context of Pancasila values and the development of the young generation in Indonesia. The analysis process is carried out through a content and thematic analysis approach, by examining and synthesizing the main themes in literature, such as generation characteristics, forms of implementation of Pancasila values, and value education strategies applied in formal and informal domains. The data obtained are then presented in the form of descriptive and comparative narratives, in order to highlight the differences and challenges faced by the two generations in understanding and practicing Pancasila values. Through this method, the article is expected to contribute to the development of Pancasila Education that is relevant to the dynamics of the younger generation in the era of modernization..



RESULT AND DISCUSSION

1. Characteristics of Millennials and Generation Z

Based on information provided by the Central Statistics Agency (BPS) from the results of the population census measured from February to September 2020, Indonesia has a population of 271.34 million people. Of this total, the majority are young people. In more detail, the population structure by age is as follows: the 40-55 age group reaches 58.65 million people or 21.88% of the total population, for 8-23 years it reaches 75.49 million people or around 27.94% of the total population, the 24-39 age group reaches 69.38 million people or 25.87%. If we apply the generation classification based on the year of birth, we can identify two generations based on the topic focus. The Millennial Generation is individuals born between 1981-1996, who are now 28-39 years old. Meanwhile, Gen Z consists of individuals born between 1997-2012 who are now 12-27 years old. From this information, it is clear that the Indonesian population consists of the Millennial Generation and Gen Z (Mustomi & Reptiningsih, 2020). The millennial generation tends to like to use technology to make things easier, has a good awareness of the negative impacts of playing gadgets for too long, and likes freedom and practical and instant problem solving.

Generation Z is a generation born and raised in the digital era, they are the generation born after the millennial generation born between 2001 and 2010 (Qurniawati & Nurohman, 2018). Gentina (2020) in the book *The New Generation Z in Asia: Dynamics, Differences, Digitalisation* also mentions several typical characteristics of Gen Z. First, Gen Z is a digital native, meaning a digital native product that masters technology and does not need to get used to technology. They propose a new way of thinking about how technology can be used effectively. Second, it is a generation with multiple identities. This means that Gen Z spends most of their time online, but also expands their social activities offline. Third, it is a worried generation because they are exposed to a lot of hate speech on social media. Fourth, it is a creative generation, looking to the future, and has the ability to collaborate and share, especially through social media. With this, it can be seen that the Millennial Generation utilizes technology



to make life easier while Gen Z shows innovative abilities as digital natives, despite facing challenges.

2. Differences in Understanding and Implementation of Pancasila Values

The differences in understanding and application of Pancasila values between Millennials and Gen Z are an important concern in the context of social and cultural developments in Indonesia. The results of the study show that the millennial generation, born between 1981 and 1996, have a deeper understanding of Pancasila values than Gen Z. This is due to their closer life experiences. with the social and cultural context of Indonesia before the current of globalization and digital technology dominated. The Millennial Generation tends to integrate these values into their daily lives, so that they are better able to apply them in various aspects, such as social, political, and economic relations. In contrast, Gen Z, who was born in the digital era, is often influenced by global culture that leads to individualistic attitudes and a lack of nationalism. However, at this time the values of Pancasila are starting to fade in the Indonesian nation because of the development of the times (Fitri Anggriani, 2018).

One of the main factors causing this difference is the very strong influence of social media and technology on Gen Z. They grew up in an environment where information was easily accessible but often without adequate filters. This makes them more susceptible to inaccurate or misleading information about Pancasila values. Yudistira (2016) noted that their social spirit is increasingly thinning, replaced by new technologies where they are more interested in their lives in cyberspace. As Gen Z spends more time in cyberspace, direct social interactions are reduced, reducing the opportunity to understand and discuss Pancasila values in depth. For example, when the call to prayer sounds, many of them remain busy with online activities rather than performing worship, reflecting a lack of internalization of the value of Belief in the One Almighty God.

Gen Z also shows a high individualistic attitude, where they focus more on personal interests than common interests. In the context of Pancasila, this can be seen in the third principle which emphasizes the importance of Indonesian unity. Many of them value foreign cultures more and ignore local cultures which should be the identity of the nation. (Koesnadi Hardjasoemantri, 2000 in Azzahra Putri et



al., 2022) explains that Pancasila is a unity of belief for the entire Indonesian people and nation, but currently many Gen Zs take these values for granted. With this increasing individualism, Gen Z often does not value existing social norms, such as mutual cooperation and solidarity between each other.

To overcome this challenge, there needs to be a joint effort from various parties to re-instill Pancasila values to Gen Z. Pancasila-based character education needs to be strengthened in the school curriculum and through social activities in the community. As noted in research by Irhandayaningsih (2012), the application of Pancasila values in life is very important, especially in facing the era of globalization. By involving parents and the community in this educational process, it is hoped that Gen Z can understand the importance of these values as a guideline for life and can contribute positively to the Indonesian nation in the future.

3. Generation Z's Challenges in Implementing Pancasila Values

According to Suara USU (2023), Gen Z is faced with the challenge of maintaining national identity amidst the flow of globalization that brings in various foreign cultures that are not always in line with Pancasila values. Because research shows that Gen Z is often exposed to fewer social interactions and tend to ignore traditional norms that cause the fading sense of nationalism and patriotism among those who should be the moral and ethical foundation in the life of the nation and state. One of the main reasons for this challenge is that Gen Z tends to focus on personal gain and individualism, which is often prioritized over the common good. As expressed by Yunica & Anggraeni (2021), Gen Z has difficulty in implementing Pancasila values because they prefer to connect with the digital world rather than with their community and is commensurate with the fact that Gen Z is often influenced by outside world trends that do not reflect these values and with the development of technology they spend more time in cyberspace, reducing opportunities for direct interaction.

4. Educational Strategy and Innovation in Delivering Pancasila Values.

The main approach to improving Gen Z's understanding of Pancasila is to provide comprehensive Pancasila Education. Research shows that Pancasila



Education needs to be started early and integrated into the curriculum so that the younger generation is not cut off from their cultural roots. According to Sutisna et al. (2022), the urgency of Pancasila Education from an early age for Gen Z is very important because it guarantees the younger generation from their cultural roots and it is hoped that they will receive guidelines and guidance in thinking and acting in everyday life (Sutisna et al., 2022). Therefore, Pancasila Education becomes a strong moral and ethical foundation for Generation Z in facing the challenges of rapid change. According to Amalia Syifa Agustina (2023), the positive impact of social media on Gen Z can be a place to connect, work together, and create good values (Agustina, 2023). Gen Z has great potential to utilize digital technology in spreading Pancasila values, especially through social media platforms. Research shows that social media can be an effective place for Gen Z to contribute to social campaigns that reflect values, such as social justice and tolerance. However, it should be remembered that the use of social media also carries risks, such as the potential for the spread of incorrect facts or negative values that can erode their understanding of Pancasila.

CONCLUSION

The results of the study show that there are differences in the characteristics of the implementation of Pancasila values between the Millennial Generation and Generation Z. The Millennial Generation tends to have a more stable understanding and practice of Pancasila values, due to socio-political experiences that are closer to the reform transition period and relatively more structured value education. Meanwhile, Generation Z faces challenges in internalizing Pancasila values, especially due to the strong influence of globalization, unfiltered digital information flows, and shifts in more individualistic social interaction patterns.

The implications of these findings indicate the need for adjustments to the approach in Pancasila education, especially in terms of learning methods and media. Value education must be developed contextually and adaptively to the learning style of Generation Z, for example through the use of digital platforms, social media, and narratives that are close to their lives. As a recommendation, educators and policy makers need to design a Pancasila Education curriculum that is more applicable,



interactive, and participatory, by integrating digital technology that is not only informative but also forms character. In addition, cross-sector collaboration—between schools, families, and communities—needs to be encouraged in creating an ecosystem that supports the sustainable cultivation of Pancasila values. The use of digital media should also be directed to producing positive and educational content that ground Pancasila values in the lives of Indonesia's young generation.

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