

Moral Development of Millennial Citizens Through Internalization of Sundanese Culture Values

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Abstract-Today, Indonesian citizens, especially millennials, seem to lose their identity and identity as a communal part of the Indonesian Nation. They are more pleased with foreign culture than their own culture, so it is feared that characters will emerge that are not in accordance with the reflection of the character of the Indonesian nation. This is due to the inability of all millennial citizens to filter out every foreign culture they receive. Sundanese culture as part of Indonesian culture certainly has wisdom values that can be used as a guide for every Indonesian citizen. This study uses a qualitative design with a case study method. Data obtained through observation, documentation study and interviews. The data obtained in the study is the internalization of Sundanese cultural values will be created by the existence of courses in Sundanese culture as an inseparable part of citizens' moral formation in accordance with the character of the Indonesian nation. Internalization can be reflected in campus life activities. Students are polite and polite when interacting well with fellow students, lecturers and campus employees.

Keywords: moral, millennial, citizen, Sundanese, values

I. INTRODUCTION

At present the penetration of foreign culture in Indonesia cannot be dammed anymore, especially in the midst of globalization and technological warfare in the 4.0 revolution. The entry of a foreign culture into a country cannot be limited by strict rules because the globalization of information and communication is able to overcome it. There is no large budget that needs to be budgeted to make the local culture of a country metamorphosed into a global culture embraced by the world community. Simply by mastering information and communication technology, a country can export its culture to the entire world. The situation that then emerged was that Indonesia became one of the potential markets for developing a foreign culture belonging to a large powerful developed country. This situation threatens the local culture which has long been a tradition in the socio-cultural life of the Indonesian people. Local culture is faced with competition with foreign cultures to become a culture adopted by the community in order to maintain its existence. The durability of local culture is being tested in the face of the globalization of foreign cultural penetration. The problem is, the durability of local culture is relatively weak in the face of foreign cultural invasion. Slowly but surely, the local culture is lacking in interest because people tend to use foreign cultures that are considered more modern.

Now in the era of digital society life is very unlikely and even said to be very unwise if people say no to technology. No doubt, technology is needed, but the most important thing is to consider the good and bad impacts that occur and to understand that the use of technology must be based on ethics. Technology must be useful and be a tool that can help alleviate human activities in various aspects of life such as work, entertainment, learning and so on. At first the technology developed slowly but surely along with the speed of culture itself and the level of human civilization, but in the end the development of technology also accelerated very quickly. The more advanced the culture, the more developed the technology because technology is a development of a rapidly advancing culture [1].

The distinctive and unique culture of Indonesia is in harmony with the founding foundation of this nation. a Local culture (area) in Indonesia which is very diverse also proved to be in harmony with the values of Pancasila, this needs to be preserved and passed on to the next generation. Globalization is a window to see the world with all its diversity, but not for a leveling, because foreign culture can't be enforced in Indonesia or even possible because it does not contradict or not in accordance with the character and order of life of the nation.

Millennial generation or millennial generation (Gen Y) is known as the generation that is always sought after. The phrase generation Y began to be used in editorials of major US newspapers in August 1993. This generation uses many instant communication technologies such as e-mail, SMS, instant messaging and social media such as Facebook and Twitter, in other words the Y generation is the generation that grew up in the era internet boom, further (2004) revealed the characteristics of generation Y such as the characteristics of each individual is different, depending on where he grew up, economic and social strata of his family, patterns of communication that is very open compared to previous generations, fanatical social media users and their lives are strongly influenced by technological developments, more open to political and economic views, so they appear to be very reactive to environmental changes that occur around them, have more attention to wealth [2], According to Ainiyah states that: "Teenagers Millennial is very active in building the world of cognitive. They already have their own mindset of nature responding to problems, sorting out and organizing ideas and creating new ideas. The ability of

millennial adolescents in learning, memory, reasoning, thinking and language is very developed so they can think abstractly or about something abstract". [3]

II. THEORETICAL REVIEW

Value is something that individuals use in choosing and justifying behavior and evaluating the actions of others (including oneself) and events. Values held by individuals become the basis for them in evaluating an event so as to give meaning to the event, including natural disasters. Cultural values is the core of culture as values that are believed to be good or bad, what they think they should and shouldn't do, what they yearn for or don't crave for. These cultural values are a specific basis for expecting people to behave correctly at the right time. Cultural values include Intellectual Autonomy, Affective Autonomy, Embeddedness, Hierarchy, Harmony, and Mastery [4].

Moral comes from the Latin *Mores*, from the syllable *mos* which means customs, behavior, character, character, and character [5]. In its development, morals are defined as habits in good behavior, moral. From this understanding it is stated that morals are related to decency. An individual can be said to have good morals if acting in accordance with moral norms. Conversely, if the individual's behavior is not in accordance with the existing rules, then he will be said to be immoral. Moral as a principle of good and bad that is inherent in an individual or person. Although morality is within the individual, morality is in a system that is in the form of rules [6]. Moral and morality have differences, because morals are the principle of good and bad while morality is the quality of good and bad considerations. Thus the nature and meaning of morality can be seen from the way individuals who have morals in obeying and carrying out rules.

Moral education is one of the approaches considered as the main movement in comprehensive value education. moral education includes knowledge, attitudes, beliefs, conflict resolution skills, and good, honest, and compassionate behavior (later expressed as "moral"). The main purpose of moral education is to produce individuals who are autonomous, understand moral values and have a commitment to act consistently with these values. Moral education contains several components, namely knowledge about morality, moral reasoning, feelings of pity and importance for others, and moral tendencies [7].

In recent years the definition of generation has evolved, one of which is the definition according to Kupperschmidt's which says that a generation is a group of individuals who identify their groups based on similarity in birth years, age, location, and events in the lives of those groups of people who have significant influence in their growth phase [8]. From these definitions, the theory of generational differences was popularized by Neil Howe and William Strauss in 1991. Howe & Strauss (1991, 2000) divided generations based on the similarity of birth spans and the similarity of historical events. [9]

This generation was also expressed by many other researchers with different labels, but generally had the same

meaning. For example, according to Martin & Tulgan Generation Y is the generation born in the range of 1978, while according to Howe & Strauss generation Y is the generation born in 1982, this is due to the different schemes used to classify generations This is because the researchers are from different countries. [10]

According to Howe & Strauss, there are three attributes that more clearly identify the generation compared to the year of birth, these attributes include:

1. Perceived membership: the individual's perception of a group to which they belong, especially in adolescence to adulthood.
2. Common beliefs and behaviors: attitudes toward family, career, personal life, politics, religion and choices - choices made related to work, marriage, children, health, crime.
3. Common location in history: changes in political views, historic events, for example such as: war, natural disasters, which occurred during the years - adolescence to young adulthood [11].

The existence of differences in location and historical differences due to differences in geographical location is also a matter of debate in generation grouping, according to Parry & Uwin, because conceptualization of generation grouping is often based on historic events in the United States, it is necessary to generalize the basis of generational grouping can be accepted everywhere [12]. In its development the researchers have adopted the same label in the grouping of generations, although there are still some differences related to when the start of a generation group and when it ends.

III. RESEARCH METHODS

This study using the qualitative paradigm method with phenomenological research design. Data collection techniques through: interviews, observation and documentation studies of students, lecturers, leaders, and employees of the Pasundan University. Because this study belongs to the phenomenological study category, the flow of data analysis follows what Creswell said, as follows:

- Researchers begin by describing their experience thoroughly;
- The researcher then finds a statement about how people understand the topic, details of the statements and treats each statement of equal value, and develops the details by not repeating or overlapping;
- The statements are then grouped into meaningful units, the researchers specify the units and write a textual description of their experiences, including the examples carefully.
- The researcher then reflects his thoughts and uses imaginative variation or structural description, looking for all possible meanings and through divergent perspectives, considering the frame of reference for the phenomenon, and constructing how the symptoms experienced;
- The researcher then constructs all of his explanations about the meaning and essence of his experience. The process is the first step researchers reveal their

experiences, and then followed the experience of all participants. After all that is done, then write the description of the combination [13]

IV. RESULTS AND DISCUSSION

In this digital age, people are busy with the use of gadgets such as mobile phones and so on, it has become a familiar sight, where everyone regardless of age is absorbed in their communication equipment. The use of social media like facebook, tweeter, instagram and others has become a habit of his daily life. Technology can be understood as the knowledge of how to make things (know-how of making things) or how to do things (know-how of doing things), the intention is the ability to do something that has a value of benefits and high selling points. [14]

Millennials are considered special because their abilities in matters relating to technology are far different from those of previous generations, as Yoris Sebastian wrote: [15] Millennials are indeed different, including love learning, tech-savvy multytasker, and challenge seekers. Society and culture are two things that are united and inseparable. That is, culture is inherent in humans. So close is the cultural relationship with the community [16] argue that everything in a society is determined by the culture owned by that community. The term for that opinion is Cultural-Determinism. A humanist named Herskovits saw culture as something that was passed down from one generation to another, which was referred to as superorganic. Culture are all matters relating to human behavior and beliefs, including language, ritual, economics, political structure, life stages, interactions and communication styles. [17]

Sundanese culture that has local wisdom must always be preserved to the millennial generation. So it is necessary to internalize Sundanese cultural moral values to each millennial generation, especially the millennial generation in West Java. The internalization process is carried out by way of teaching moral values in Sundanese society to each student. Moral learning is not only limited to knowledge, but also to the behavior of students as millennials who reflect good morally and ethically behavior.

Internalization of moral values in students begins with the existence of Sundanese Culture courses as compulsory courses in the campus environment that elevates philosophical values of delay in campus identity. Sundanese culture courses are not only designed for learning in the classroom, but also Sundanese culture lecturers are prepared to make Sundanese culture learning more concrete, namely by learning Sundanese culture directly from the Sundanese cultural sites. Students at first will know, recognize and understand how Sundanese culture grows and develops in every Sundanese society. Next, the moral character of Sundanese people will live within themselves.

Internalization of moral values in students can also be done by customizing the karma of courtesy on campus which is in accordance with the moral values of delay. One example is the use of the word "akang" (older men) or "tete" (older

women) with the use of the word semiotics has taught how students have the value of courtesy to older people. In addition to using the word *akang / tete*, students are also trained in courtesy by using the word "punten" if you want to ask help from fellow students, lecturers and education staff. The development of moral values for students begins when the student is accepted as a new student in the campus environment.

V. CONCLUSION

The moral development of Millennial Citizens through internalization of Sundanese cultural values will be effectively carried out if the coaching is not only limited to moral knowledge, but must be fostered the attitude and mentality of millennial citizens who have courtesy starting from the use of the right words to respect more people old. Thus, the coaching will be internalized in each student so that a good student character will be created.

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